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Keeping Schools Catholic: Discipleship as Paradigm for Administrators, Teachers, Staff and Students

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LOYOLA UNIVERSITY CHICAGO

KEEPING SCHOOLS CATHOLIC: DISCIPLESHIP AS PARADIGM FOR
ADMINISTRATORS, TEACHERS, STAFF AND STUDENTS

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

PROGRAM IN ADMINISTRATION AND SUPERVISION

BY

DEPORRES DURHAM, OP

CHICAGO, ILLINOIS

DECEMBER 2016

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All references to Bible verses are taken from *The Catholic Study Bible, New American Bible, Including the Revised Psalms and the Revised New Testament* (1990). Senior, D. (Ed.) New York: Oxford University Press, 1990.

All references to Canon Law are taken from *Code of Canon Law, Latin-English Edition*. (1983). Washington, DC: Canon Law Society of America.

All references to the Dominican Constitutions are taken from *The Book of Constitutions and Ordinations of the Brothers of the Order of Preachers*. (2001). Dublin: Order of Preachers.

All References to the Summa Theologica are taken from St. Thomas Aquinas, *Summa Theologica, Complete English Edition in Five Volumes*, (1948) Fathers of the English Dominican Province (Trans.) Christian Classics, Notre Dame, IN: Ave Maria Press, Inc. [The Summa Theologica is abbreviated ST, with specific references in standard citing format for the Summa Theologica.]

DEDICATION

There are always so many people who are part of a project of this scope. This dissertation is dedicated to my parents, who first taught me to love the Catholic faith, and to my brother, whose deep faith in Jesus Christ, and his attention to the poor and marginalized I wish to emulate. I also wish to thank my Dominican brothers, who remind me each day about the power of community, faith and the love of God. Their sacrifices on my behalf are greatly appreciated.

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ABSTRACT

Of the many accomplishments of the Catholic Church in the United States, one of the most known is the Catholic School System. In 1965, over 4.4 million children were educated in the 10,667 Catholic elementary schools, and almost 700,000 in the 1,527 Catholic high schools (Center for Applied Research for the Apostolate, 2013). The mission of the school was embodied, literally, in these skilled male and female religious who taught in these schools. But the number of male and female religious was not sustained, leading to the question of how the religious mission of the school will continue. The number of lay teachers, some not Catholic, have moved into many areas of school employment and education. How are these men and women to be formed into the religious mission of the school? This study attempted to measure the level of faith engagement, and strove to identify the qualities those school employees who are engaged manifest.

Using a modified version of the Gallup ME²⁵ Membership Engagement Survey, engagement was measured in two Jesuit high schools and two Dominican high schools. Engagement was seen as a precondition of discipleship, or those who have made a conscious and deliberate choice to follow Jesus. By examining key concepts such as charism, mission, discipleship and engagement, it is hoped this study clarified, in a tangible way, the number of engaged employees in a school. In addition, by exploring the faith formation programs in four schools, two Jesuit high schools and two Dominican high schools, the study identified what qualities and characteristics are present in those

who are engaged. Finally, recommendations were made for school leaders on how to better to engage employees into the school mission.

CHAPTER I

INTRODUCTION

If Catholic schools are to continue to be distinguished by their strong faith communities and not become private schools characterized as schools of academic excellence and a religious memory, attention must be given to faith leadership and how it is being developed in school leadership. (Earl, 2005, p. 514)

Purpose of the Study

The purpose of this study was to explore formation programs in high schools sponsored by two different religious communities. Members of Jesuit and Dominican high schools, engaged in their faith, were interviewed to discover whether there were discernable differences between those staff in Jesuit high schools from those in Dominican high schools. Were there differences in what these particular schools do in terms of a faith formation program? Were there significant differences in what schools did in faith formation to develop faith and a deeper understanding and integration of the charism of the school and greater discipleship in Jesus Christ among those who work there?

It is this researcher's contention faith engagement and the embodiment of the charism are connected, and that this engagement is the precursor to discipleship. To be sure, teaching has common components and skills regardless of whether it occurs in a public or Catholic school. Catholic schools claim to provide not only a solid education, but also seek to provide the type of full development that includes faith and spiritual formation. It seems necessary, if Catholic schools are to be faithful to the claim of faith

and spiritual development, to discover how this spiritual and faith development does or does not occur in those teachers, staff, and administrators responsible for an environment to instill the charism in students. “But let the teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs” (*Gravissimum Educationis*, 1965, para. 8). Again, “The [Catholic] school must be able to count on the unity of purpose and conviction of all its members” (*The Catholic School*, 1977, para. 59).

The staffing of Catholic schools has changed dramatically throughout its history in the United States. Gone are halls filled with religious sisters, brothers and priests.

A review of the composition of the faculty reveals that between 1920 and 1950, religious teachers, (those who are members of professed religious orders, usually women, but also men) accounted for more than 90% of faculties in Catholic elementary schools and over 80% in the high schools. (Russo, 2009, p. 188)

“Currently, 96.5% of teachers in Catholic elementary schools are lay while 95.8% in high schools are lay” (Russo, 2009, p. 189). The term *lay teacher* will be used to refer to those men and women who are not professed religious sisters, brothers or priests.

If Catholic schools are to survive, and hopefully, thrive, it is more important than ever to identify their unique mission and purpose. Catholic schools must provide parents significant reasons to pay extra tuition so their children can attend Catholic schools. The incentive for parents to make this financial sacrifice must lie in the fidelity to mission of the school. And even the non-Catholic parent must be provided a reason for selecting a Catholic school beyond its simply being private.

Therefore, Catholic schools must consider best practices for instilling mission in all who teach and work in a Catholic school, because of the decline in the number of

priests, sisters and brothers working in schools today. As shall be shown, the formation for religious sisters, brothers and priests was significant. With their decline in numbers in Catholic schools, how is the charism to be present as richly as it was when Catholic schools were staffed in great numbers by the professed religious?

Like many groups in the United States, Catholics faced their share of persecution. To counteract this discrimination, Catholic schools were founded to help students receive equal opportunities to learn and to receive instruction in their own language. What was also preserved in these schools was the Catholic faith of those recent immigrants to the United States. “There was a time in the not-so-distant past when almost every parish consisted of four buildings: the church, the rectory that housed the priests, the school and the convent that housed the sisters” (Caruso, 2012, p. 1).

This religious mission was preserved because of the lived faith lives of those sisters who embodied it, not only in schools, but in hospitals and orphanages among other places. The sisters embodied the faith in a way that caused the faith to become the center of every aspect of life.

Formal classes were taught on the Catholic faith, along with the history of the community, and the vows of poverty, chastity and obedience that the novices would one day profess.

In addition to classes, the days were punctuated with times for praying the Liturgy of the Hours in common, Mass, spiritual reading and reflection, manual work, silence and recreation. (Caruso, 2012, pp. 35-36)

This grounding was not simply in the skill of teaching, but rather in a way of life where teaching flowed from the sense of a vocation given by God. Caruso (2012) quotes a sister who puts it this way:

Our lives were steeped in so many customs and traditions that we simply carried these into the schools. As a young sister, you were being initiated into the school's culture, and there were many senior members of the community handing onto you the school's tradition. (p. 37)

The culture of a school could be traced directly to the culture established by the community of religious that was formed to staff it. "The way a Catholic school looked, its web of relationships, its rituals, and the manner in which business was conducted defined in the hearts and the minds of all people what a Catholic school was all about" (Caruso, 2012, p. 37).

"No group made greater sacrifices for Catholic parochial education than did women religious" (Walch, 2003, p. 134). When they first arrived from Europe at the turn of the twentieth century, they "were called to the American missions without much preparation. In fact, they often arrived in this country as impoverished as the laity they would serve" (pp. 134-135). Despite this, they became unbelievably successful. Starting in the early 1920s, and continuing until today, more professional training was given to the sisters so they became excellent educators not only by desire but also by training. So successful were these sisters that at its height, Catholic school enrollment grew twice as fast as public school enrollment (Walch, 2003).

In its heyday religious communities of men and women could not keep up with the demand for religious sisters and brothers. The First Plenary Council of Baltimore in 1852 called for a Catholic school in every parish. While never realized, millions and millions were educated in Catholic schools. In 1965, over 4.4 million children were educated in the 10,667 Catholic elementary schools, and almost 700,000 in the 1,527 Catholic high schools, and there were 58,632 priests; there were 179,954 women

religious; and 12,271 men religious (Center for Applied Research for the Apostolate, 2013).

The most recent figures indicate there are 38,964 priests, 54,018 women religious and 4,447 men religious. And while there has been a slight increase in the number of seminarians in the United States, the increase will not cause the number of priests to grow when retirements are considered (Center for Applied Research for the Apostolate, 2013).

And so,

The data show a shift from an almost entirely religious staff (sisters, brothers, priests) of 90.1% at mid-century (1950) to 48.4% in the 1970s to an almost complete inverse where laity constitute 93% of the staff at the end of the century. (Schafer, 2004, p. 239)

According to the National Catholic Education Association, priests and religious constitute only 3.3% of the staff today (National Catholic Education Association, n.d.).

Prior to the 1960s, there was no debate about the identity, nature, and mission of Catholic colleges and universities in the mind of the Church community. It was taken for granted because religious orders had founded most of these institutions, exercised direct control in their governance, and provided personnel to administrative and faculty positions. (Buijs, 2005, p. 327)

With the loss of a core of sisters (or brothers or priests) assigned to a school, the common ministry that was the result of their presence was reduced, unless there was a deliberate effort to prepare for this transition. Caruso (2012) notes some communities prepared for a transition, others simply oversaw a gradual diminishment in the number of sisters until there were no longer any serving at a school. Unlike lay people, religious sisters often had the advantage of a job waiting for them in another location. Common to almost all instances was the sadness and loss that came when religious communities of sisters were no longer able to staff a school.

Whether by design or circumstance, the mission of Catholic schools was now left almost exclusively to lay people. Catholic schools are staffed overwhelmingly, if not completely, by laypeople, who may or may not, be Catholic. And unlike religious sisters, brothers and priests, for lay people teaching in Catholic schools there was no extended period of formation to become molded into the mission of the school or the Catholic Church. How will Catholic schools remain faithful to their Catholic identity and mission?

More attention needs to be given to the formation of faculty and indeed other stakeholders (staff, administrators, alumni and even parents of the children who attend the Catholic school). Catholic schools must recognize this need is not simply to *inform* teachers, staff and administrators about the charism and mission of the Catholic school, but more importantly to provide *formation* where individuals of the school community are invited to make the mission of the school their own (Quezada, 2011).

Within the universal Catholic Church, there are smaller groups bound together for a common purpose. Specific religious groups, such as Dominicans or Jesuits, provide a particular service to the Church, usually identified as their charism.

The word charism is derived from the Greek word *charis*, (Χαρις), meaning gift. McBrien (1994) defines charism as “a particular type of spiritual gift which enable the recipient to perform some office or function in the Church” (p. 173), or “a divine spiritual gift to individuals or groups for the good of the community” (McBrien, 1995a, p. 299). As used in connection with Catholic religious orders, such as the Dominicans or the Jesuits, the charism refers first to the specific gift given to the founder of the religious order. McBrien (1995a) notes this second part of the definition. “Charisms given to one

person can become embodied in a large group, such as a religious institute” (p. 300).

Archdioceses and dioceses also sponsor schools, and instead of using the word charism to describe what they do, the word mission is often used.

Consider the Dominicans. As stated in the Fundamental Constitution, the order “is known to have been established, from the beginning, for preaching, and the salvation of souls, specifically” (Order of Preachers, 2012, The Fundamental Constitution, II). The charism of the Dominicans is preaching, and the founder of the Dominicans is Saint Dominic de Guzman. At the time St. Dominic lived, preaching was a function reserved to bishops. As he encountered those who knew little or nothing about the Catholic faith, Saint Dominic was inspired to understand the Church needed a band of preachers to profess publicly the tenets of the Catholic faith. Preaching was his charism, since it was a gift given to him by God for the larger community (the Catholic Church). As Saint Dominic gathered like-minded followers, the gift originally given to Dominic was also given to those who followed his way of life. It is in this sense the concept of charism is understood, as a gift to be used for the good of the Catholic Church. Each religious community, such as the Dominicans or the Jesuits, has a charism.

Statement of the Problem

So as the number of professed religious sisters, brothers and priests declines, how will the religious charism of the sponsoring community continue? How will the mission of the Church be conveyed? What specific steps are necessary to develop a formation program that instills and makes real the charism of the founders, forms and educates staff as to the mission of Catholic education?

There have been attempts to identify the key characteristics, or standards needed to be an effective Catholic school. The Center for Catholic School Effectiveness, in the School of Education at Loyola in Chicago, working with the Barbara and Patrick Roche Center for Catholic Education, at the Lynch School of Education at Boston College, developed in March of 2012 the document *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012). In Standard Four of this document, the role of adult faith formation is mentioned. The standard says this, "An excellent Catholic school adhering to the mission provides opportunities for adult faith formation and action in service of social justice" (p. 6).

But given the dramatic changes in staffing, how is a layperson, called to teach in a Catholic school, to be given the formation necessary to carry on the purpose of the founding of the school? When religious sisters first arrived in the United States, they had little preparation, though gradually, but not without controversy, their educational preparation, as well as their spiritual formation, improved in the following decades (Walch, 2003). Hellwig (1994) asks whether in Jesuit institutions, the Jesuits are taken for granted.

While a school, college or university was conducted mainly by Jesuits there was a tacit understanding among them based on long years of spiritual formation, theological as well as other professional studies, commitment to live by the same Constitutions, familiarity with the history of the Order and of the institutions, participation in rethinking the contemporary adaptations of various apostolates according to the General Congregations, and much else that was held in common and perhaps not sufficiently noticed or appreciated. This can no longer be assumed as the proportion of Jesuit and lay collaborators changes, more particularly if many of the latter are outside the Catholic or even the Christian tradition. (p. 80)

This is clearly not simply a challenge for Jesuit institutions. The question is key: How does the charism get handed on to a new generation of teachers, or ministers, who are not members of a community such as the Jesuits, and maybe not even Catholic. The Society of Jesus published a document entitled, *What Makes a Jesuit School Jesuit?* (2016) in an attempt to articulate concretely the qualities and characteristics of Jesuit education, which is an expression of their charism. Other religious communities have made similar attempts. The task of articulating a charism as it impacts a Catholic school and its mission is difficult enough, but to bring it to the level of being instilled in the lives of those who work at Catholic schools is much harder indeed.

How does fidelity to the charism and the purpose of the school get measured? In the case of religious, whether women religious sisters, male religious brothers, and priests, the community played some role in the evaluation of suitability and fidelity to the charism of the community by their decision to accept (or not) a candidate for entry into their religious community. How does this happen for lay people, who often have families and private lives quite different from women and men religious?

The Faith Knowledge Center of the Gallup organization (Gallup, 2015b) developed a survey of faith engagement to help congregations measure the level of faith engagement. The survey, which was modified with permission from the Gallup Organization (see Appendix A), was designed to discover those actions and attitudes that lead to deeper faith. Does higher Catholic faith engagement mean the charism of the school will be embodied more in the actions, attitudes and beliefs of those who work at the school? The presumption is that a correlation exists between the two. These actions,

attitudes and beliefs will be measured by a modified version of the ME²⁵ Member Engagement Survey (Gallup, 2015b).

A mission is the purpose of being sent (O'Malley, 1994), and comes from the Latin verb, *missiōn*, meaning “a specific task with which a person or a group is charged” (Mission, 2015). “The word ‘mission’ is popular today. Schools, humanitarian institutions and sometimes even businesses use it to designate what they are about” (O'Malley, 1994, p. 3). Further, “this secular usage derives ultimately from the ecclesiastical, where the term is of more venerable vintage” (p. 3).

So, what is the distinction between charism and mission? For example, for Dominicans, the charism is preaching, a task that at the time the Dominicans were founded was reserved to bishops. For some religious orders, their charism might be teaching, or nursing, or working in foreign countries or with the poor in the United States. The mission in this case would be the specific ways in which the charism is carried out. So, in the example of health care as a charism, the mission could be seen as being a nurse, or hospital administrator.

If Dominicans have the charism of preaching, a school sponsored by the Dominicans has a mission of Catholic education. The charism is the gift of the community, whereas the mission is the way in which the charism is accomplished. This study focused more on the charism of a religious community, since there are more Catholic high schools sponsored by Religious Communities, where the mission is colored significantly by the charism (Russo, 2009).

For Jesuits, the initial charism was missionary, with saints like Francis Xavier, who spread the gospel in countries like India and China. Soon the potential contribution

of universities was realized (Van Dyck, n.d.). O'Malley (1994) quotes Jerónimo Nadal who writes the Jesuits saw “the ‘apostolic’ pattern as the essential definition of what it meant to be a Jesuit, in which ‘being sent’ (being ‘missioned’) ... was the key component” (p. 5).

Research Questions

How can faith engagement of those who work in a school (administration, faculty, staff and sponsoring community, such as Jesuits or Dominicans) be measured? What unique qualities do those engaged in the faith have? By using the modified survey (see Appendix A) to measure engagement, this study identified people engaged in their faith, and through interviews, helped to provide insights into how discipleship might become a paradigm, a way of seeing, that will enable Catholic schools to be faithful to their purpose. And by exploring the ways Catholic high schools seek to form their employees in the faith, how do those engaged in their faith perceive this process of faith formation?

The research questions below were considered:

1. What are the formal and informal means of instilling the Catholic charism of the sponsoring religious community as it pertains to Catholic faith and Catholic mission engagement?
 - a. How do teachers and staff understand the Catholic mission and Catholic charism, and how are they engaged in the Catholic mission in their daily work and practice?
 - b. What are the motivations of employees who accept appointment at Catholic schools, and are these motivations primarily or exclusively religious motivations?

2. How does the Catholic religious charism and mission of the Catholic school get communicated, and how are employees integrated into the Catholic faith mission?

Significance of the Study

Most Catholic schools have some sort of orientation program for new teachers and staff members. Anecdotally, it appears many deal more with academic needs of the school, and legal requirements which need to be communicated (e.g., requirements of mandated reporting of abuse of children). There are the “nuts and bolts” conversations about procedures, forms, supplies and other things. What attention is given to the charism of the sponsoring religious community? There may be an introduction about the purpose of the order, a brief history, an opening Mass, or a short retreat, but is the amount of time given to the charism more than a day? And without more, could it be possible to arrive at a point in time where people can teach in a school sponsored by a religious community, like Jesuits or Dominicans, and become ignorant of Ignatius or Dominic, or how the institution carries out the founder’s mission today?

Caruso (2012) and others note the increase in leadership and education programs for Catholic schools occurring in Catholic colleges and universities. But the transition to leadership and the formation of teachers remains a concern. For Catholic schools to remain vibrant, they must not lose sight of their purpose. The study assumes the belief Catholic faith engagement and development of the charism are connected, and sought to discover how such engagement was fostered and strengthened. Learning how to use best practices in communication today remains challenging, especially in an age where there are so many different vehicles of communication. Instilling a charism means discovering

how attitudes, beliefs, practices and knowledge are best presented and how they are most likely to be received and embraced.

According to the *Code of Canon Law* (1983), the rules governing all aspects of Church life, Catholic schools, and in fact other organizations like hospitals, need some formal legal relationship to the Catholic Church. The specific aspects of Church law which require this will be discussed in Chapter II. Simply put, this canonical relationship is created by a bishop, through his diocese, or more often, the formal connection is a religious community of priests, brothers or sisters. This is often referred to as a sponsoring agency, or a sponsoring community (P. Brown, 2010). These sponsoring agencies could be religious communities, like Dominicans or Jesuits, or a diocese, or even an independent lay board. The sponsoring agency has a tremendous concern for the integration of its charism into the day-to-day life of the school. Academics are important, but they ideally occur in an environment where the charism is pervasive and central.

Much has been written about the importance of mission in the business world. “Leadership effectiveness has historically received considerable attention. Why people follow certain leaders, how individuals reach positions of power, and what qualities are vital to a leader’s effectiveness are central to these inquiries” (Magnusen, 2003, p. 132). As Currie (2011) points out, such conversations about the relationship between colleges and bishops, and indeed about mission, go back to the Middle Ages.

The concept of mission is important in a variety of organizations. “Although not easy to define, mission and purpose instill the intangible forces that motivate teachers to teach, school leaders to lead, children to learn, and parents and the community to have confidence in their school” (Deal & Peterson, 1999, pp. 23-24). In a religious school, and

in fact in ethical leaders, this can be described as a spiritual component. “Although there are compelling arguments for the existence of a spiritual dimension in all humans, if not all effective leaders, there have been limited empirical studies that seek to demonstrate this point” (Magnusen, 2003, p. 132). Considering these ideas, Chapter II will provide a deeper understanding to all these concepts mentioned in Chapter I.

CHAPTER II

REVIEW OF THE LITERATURE

The previous chapter sought to clarify the purpose of the study, and to define some terms necessary to understand this purpose. There was a brief examination of the history of religious women and men and their ministry in Catholic schools, and observations about their strengths, and the challenges faced by the dramatic changes in the number of women and men religious working in Catholic schools. Perhaps most important was the recognition of the formation received by the religious, and the challenges presented in the transition to lay leadership and teaching in Catholic schools. While Catholic colleges and universities such as the University of Notre Dame, Loyola University Chicago, Saint Louis University, the University of San Francisco and others have Catholic school leadership programs, the need for substantive and professional faith based training for leadership remains.

This preparation might be divided into research that has been done on leadership preparation more generally, and the faith development needed to be a Catholic spiritual leader in a Catholic school. First, shall be a consideration of the professional development research available on leadership in general. Second, will follow the discussion of how the development of faith, both in an individual, and in a charism, occur.

Professional Development

While it might be suggested that there has been a renewed emphasis in the Church on the “New Evangelization,” or making disciples, education is not also concerned with the attempt to provide new attitudes, to instill new skills and to provide new knowledge about what is effective in education. Most educators have had experience of professional development, which seemingly has been a part of the landscape for a long time. Given this time, it is reasonable to expect that a few things have been learned about professional development and what makes it effective in leading to better teaching.

Coburn (2003) suggests professional development, as suggested in assessing the effectiveness of reform, cannot be limited to simply the number of schools in which a specific reform is attempted.

It not only involves spreading reform to multiple teachers, schools, and districts as highlighted by conventional definitions, it also involves all the challenges of implementing reform documented by decades of implementation research and of sustaining change in a multilevel system characterized by multiple and shifting priorities. (p. 3)

The type of change identified here involves change and reform that is sustained, which is the type of challenge faced by the different demographics of Catholic school faculties today. In other words, does a school take the concept of discipleship, or charism, and instill these ideas and ways of being in a program that makes them sustainable, just like religious life was a sustainable way of life in religious sisters, brothers, and priests?

Rather than looking at the number of schools that have adopted a particular reform, Coburn (2003) suggests different criteria. For reform to occur, there needs to be “depth, sustainability, spread, and shift in reform ownership” (p. 4). Siko and Hess

(2014) also acknowledge the importance of considering how adults learn. Siko and Hess quote Malcolm Shepherd Knowles, who suggests

adult learners learn best when they know their purpose for learning the material at hand, are allowed to be self-directed, can bring in prior experiences, and realize the need for learning as a vehicle for growth, making the motivations for learning more internal than external. (p. 100)

Learning Forward (2015), the website of the Professional Learning Association, offers a definition of professional learning or professional development as those activities that are comprehensive, and demonstrate sustainability and intensity. Considering this definition, helping adults to grow in faith cannot be a simple “one-time exercise”, but rather, it seems, needs to be something that occurs over time, in significant and in-depth ways, that apply to all aspects of life. To be sure, this is no small task.

This researcher offers, then, that adult professional development as it pertains to faith concerns discipleship, its definition and practice. When discussing Catholic schools, it has been known to have occurred in a number of ways. Some schools refer to their Catholic identity. Other schools discuss fidelity to their charism, or to their Catholic mission, their being a Catholic school or being a school in a particular tradition (e.g., a school in the Jesuit tradition). And so it becomes important to delve deeply into the meaning of certain terms that will be necessary for understanding what has already occurred in defining the mission and purpose of a school, as well as for preparing for the specific study of faith engagement. Put simply, trying to define what is understood by charism generally, and applied specifically, is challenging, even for the sponsoring religious community. It is not easy to incorporate a charism into a school mission, and sometimes only the words “catholic identity” are used. Janosik (1999) notes Catholic

identity is “a rich and multifaceted phenomenon” (p. 15). Just as charism was not discussed much when Catholic schools were almost exclusively staffed by religious, there was little consideration of what was meant by the term *Catholic identity*. Both were embodied in the lived commitment of the members of the religious communities that staffed these Catholic schools.

But with the sharp decline of the numbers of religious in schools, there has arisen a need to adjust to a significantly different reality. Many of the challenges faced by Catholic schools today can be attributed to this dramatic change in staffing. The time from 1950 to 1980 has been called a “generation of crisis” (Walch, 2003, p. 169) and was a time “that shook the very foundations of American Catholic education and caused Catholic educators to question the viability and survival of parish schools they had worked so hard to preserve” (p. 169). As we shall see, concepts like charism and Catholic identity did not become confused simply because there were not sisters in schools. These professed religious provided the Church with the economic ability to operate these schools. “There was no single cause or event that was responsible for this generation of crisis. The years after the Second World War were a time of enormous change in the American Catholic community” (Walch, 2003, p. 169).

The effects of this crisis were many. Catholic schools saw a “rapid drop in enrollment, [with] the rise in lay faculty and requisite higher salaries and benefits,” and “increased competition for market-savvy students” (James, 2009, p. 400). What was the result?

In inner-city areas, enrollments declined as white Catholics abandoned their ethnic neighborhoods for the suburbs. The African Americans who replaced the whites were not Catholic, for the most part, and the end result was that many

inner city schools were closed. A final element in the decline was cost. (Walch, 2003, p. 178)

What is ironic is the crisis defined by declining enrollments in the 1960s was preceded by a crisis of too much success. Catholic schools in the fifties were exploding in growth of enrollment. “In 1949, Catholic elementary and secondary schools had a combined national enrollment of a little more than two million students. By the end of the 1950s, however, the enrollment had more than doubled to 4.2 million and was still rising” (Walch, 2003, p. 170). The number of schools grew quickly as well. “The 10,912 Catholic schools in 1945 grew at a rapid rate, peaking in 1965 at which time 14,296 were in operation” (Russo, 2009, p. 188). Both periods of crisis created challenges that took attention away from questions of Catholic identity and religious charism.

In fact, the response to the second crisis in the 1960s and beyond involved “creating lay boards, increasing tuition and by adopting recruitment, development, and business operation models used in higher education” (James, 2009, pp. 399-400). What got lost was the significant need to give attention to questions of religious charism, Catholic identity and religious purpose. This is not to suggest people did not care about these areas, but the immediate challenges of survival caused them to take a back seat.

The implementation of the concept of discipleship, as founded on terms such as mission, charism, Catholic identity and engagement, as stated above, will need to explicitly consider the purpose for this faith formation, and provide opportunities to “use” what is learned in faith to not only further the learning of students, but to impact the faith lives of administrators, teachers and students (Learning Forward, 2015; Siko & Hess, 2014). For this to be effective then, it cannot be contained to a one-day orientation or a

short retreat. Rather, it must incorporate the creation of a culture that embodies charism, mission and Catholic identity.

What follows is an attempt to clarify important words for this study, either as understood for this study through the lens of what other institutions and persons have said, or how this understanding is important to the research. Beginning with an historical review of the Catholic Church's understanding of Catholic schools through the ages, the term Catholic identity will also be examined, since it is so common to hear that word in connection with Catholic schools and other Catholic institutions. Then the meanings of words such as engagement, faith and discipleship, will be explored, with special attention to their relationship to each other.

The exploration of engagement will require delving into the meaning of the word etymologically and in the business world. The end of the literature review will devote special attention to how engagement is used in understanding an individual's faith. There is a lot of attention being paid in the business setting to helping to engage employees into the mission of the company, or in the case of a not for profit, into the mission of the not for profit.

The development of the Church's understanding of faith will be both historical and current. Faith is seen as both a gift and an invitation to live in a particular way, with a deep connection between these notions of faith and discipleship.

Significant attention will be given to discipleship, where connections will become evident with Acts 2:42-46, and the understanding of the gospels. These verses provide a model of the early Christian community which is also helpful today. This review will

explore these verses in their own context, through the scholarship of those who study the Bible, and those who have written about its application today.

Historical Overview of the Church’s View of Catholic Schools

The Church has articulated both the importance of Catholic schools and their essential characteristics for a long time. As encoded in the Code of Canon Law, Canon 795 defines a true education in this way.

Since a true education must strive for the integral formation of the human person, a formation which looks toward the person’s final end, and at the same time toward the common good of societies, children and young people are to be so reared that they can develop harmoniously their physical, moral and intellectual talents, that they acquire a more perfect sense of responsibility and a correct use of freedom, and that they be educated for active participation in social life. (Code of Canon Law, 1983, §795)

This holistic notion of education has been articulated many times. “The term “education” refers not only to classroom teaching and vocational training — both of which are important factors in development — but to the complete formation of the person” (Benedict XVI, *Caritas in Veritate*, 2009, para. 61). Moreover, this holistic education is not as individuals who happen to occupy the same space, but rather as a community. “Education is essentially a social and not a mere individual activity” (Pius XI, *Divini Illius Magistri*, 1929, para. 11). We are called to live our fulfillment with a view to the end, goal or purpose in our life.

Today as in the past, this is what being baptized, becoming Christians, is all about: it is not just an act of socialization within the community, not simply a welcome into the Church. The parents expect more for the one to be baptized: they expect that faith, which includes the corporeal nature of the Church and her sacraments, will give life to their child—eternal life. (Benedict XVI, *Spe Salvi*, 2007, para. 10)

Seeing the ultimate purpose of education as eternal life, Pope Benedict echoed the words of earlier popes (Pius X, *Singulari Quadem*, 1912; Pius XI, *Divini Illius Magistri* 1929). So it is that to view Catholic education accurately, it is to recognize that all learning is about its purpose in the complete fulfillment in God. It cannot be seen simply as *acquiring* of a bunch of facts, but more importantly is the ability to know *what to do* with these facts, to find the meaning, purpose and direction of these facts. It is not just about *informing*, but also about *forming*.

To understand the Church's view of education, it will be necessary to look at an historical presentation made over a couple of centuries. Pope Leo XIII, regarded as "the first pope to attempt to bring the Church into the modern world" (McBrien, 1995b, p. 1032), and most remembered for his encyclical *Rerum Novarum*, wrote about education. Calling for the prominence of St. Thomas Aquinas, he wrote in 1879 encouraging Catholic educational institutions "to restore the golden wisdom of St. Thomas, and to spread it far and wide for the defense and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences" (Leo XIII, *Aeterni Patris*, 1879, para. 31). Commending Catholic education in the United States, among other countries, he wrote in 1885, "The beginning and, as it were, the seed of that human perfection which Jesus Christ gave to mankind, are to be found in the Christian education of the young; for the future condition of the State depends upon the early training of its children" (Leo XIII, *Spectata Fides*, 1885, 4). It was Pope Leo XIII who erected the Catholic University of America as a pontifical university.

It is also worth noting while the Second Vatican Council certainly articulated beautifully the role of the laity in the Church, Pope Pius XI, through the creation of

Catholic Action and his attention to the Church's missionary activity, both in sending missionaries and providing for the education of missionaries, made significant contributions (McBrien, 1995a). It was also Pope Pius XI who began to illustrate the importance of the family, particularly parents. "In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society" (Pius XI, *Divini Illius Magistri*, 1929, para. 12).

But with the advent of the Second Vatican Council, numerous documents were written. The Council released *Gravissimum Educationis*, which proclaimed, "The Sacred Ecumenical Council has considered with care how extremely important education is in the life of man and how its influence ever grows in the social progress of this age" (*Gravissimum Educationis*, 1965, Introduction).

In footnote number 1, the document cites numerous documents supporting the importance of Catholic education up to the point of the Second Vatican Council, which is quoted:

Among many documents illustrating the importance of education confer above all apostolic letter of Benedict XV, *Communes Litteras*, April 10, 1919: A.A.S. 11 (1919) p. 172. Pius XI's apostolic encyclical, *Divini Illius Magistri*, Dec. 31, 1929: A.A.S. 22 (1930) pp. 49-86. Pius XII's allocution to the youths of Italian Catholic Action, April 20, 1946: *Discourses and Radio Messages*, vol. 8, pp. 53-57. Allocution to fathers of French families, Sept. 18, 1951: *Discourses and Radio Messages*, vol. 13, pp. 241-245. John XXIII's 30th anniversary message on the publication of the encyclical letter, *Divini Illius Magistri*, Dec. 30, 1959: A.A.S. 52 (1960) pp. 57-59. Paul VI's allocution to members of Federated Institutes Dependent on Ecclesiastic Authority, Dec. 30, 1963: *Encyclicals and Discourses of His Holiness Paul VI*, Rome, 1964, pp. 601-603. Above all are to be consulted the Acts and Documents of the Second Vatican Council appearing in the first series of the ante-preparatory phase, vol. 3 pp. 363-364; 370-371; 373-374. (*Gravissimum Educationis*, 1965, footnote 1)

This document did not limit itself to Catholic schools as it affirmed the universal right to an education, and encouraged the use of psychology and modern educational techniques to help learning. It also discussed important elements of a Catholic education. Stressing the critical role of pastors, and indeed all those who oversee a Catholic education, it is written, “Wherefore this sacred synod recalls to pastors of souls their most serious obligation to see to it that all the faithful, but especially the youth who are the hope of the Church, enjoy this Christian education” (*Gravissimum Educationis*, 1965, para. 2).

In the context of Catholic education, often referred to as Christian education in Church documents, Catholic schools holds a special place.

Among all educational instruments the school has a special importance. It is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life. Between pupils of different talents and backgrounds it promotes friendly relations and fosters a spirit of mutual understanding; and it establishes as it were a center whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic, and religious life, as well as by civil society and the entire human community. (*Gravissimum Educationis*, 1965, para. 5)

While the vocation of teachers and staff in Catholic schools is recognized as “beautiful indeed and of great importance” (*Gravissimum Educationis*, 1965b, para. 5), it is the role of parents that is particularly recognized. “Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators” (*Gravissimum Educationis*, 1965, para. 3). The document could not state any more strongly the essential and beautiful role of the family.

Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence the family is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have a knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbor. Here, too, they find their first experience of a wholesome human society and of the Church. Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God. Let parents, then, recognize the inestimable importance a truly Christian family has for the life and progress of God's own people. (*Gravissimum Educationis*, 1965, para. 3)

Such care has been taken to stress the role of parents and the family, because the transmission of the faith is their primary responsibility. While previous popes stressed the importance of parents cooperating with the teachers in Catholic schools, the teachers never supersede the role of parents in Christian education. It is equally important to stress this because of the earlier point that all education, from a Catholic point of view, is a synthesized whole, helping the human community to flourish both as individuals and as a community, with eternal life and salvation as the ultimate end.

With the publication of *Gravissimum Educationis*, more documents, both from the Vatican and from bishops' conferences were published.

The Catholic school is receiving more and more attention in the Church since the Second Vatican Council, with particular emphasis on the Church as she appears in the Constitutions *Lumen Gentium* and *Gaudium et Spes*. In the Council's Declaration *Gravissimum Educationis* it is discussed in the wider sphere of Christian education. The present document develops the idea of this Declaration, limiting itself to a deeper reflection on the Catholic school. (*The Catholic School*, 1977, para. 1)

The Catholic School (1977) was written at a very challenging point in the history of Catholic schools. The challenges of a pluralistic society and the need to articulate "the

nature and distinctive characteristics of school which would present itself as Catholic” (para. 2) were important.

In 1977 there were no shortages to the increase of challenges faced by Catholic schools. Interpreting a need to reinforce the notion of Catholic schools’ importance, the document cites numerous concerns with the present time. “The Sacred Congregation for Catholic Education is aware of the serious problems which are an integral part of Christian education in a pluralistic society” (*The Catholic School*, 1977, para. 2). “In the debate about Catholic schools there are some easily identifiable central objections and difficulties” (para. 17). “In the first place many people, both inside and outside the Church, motivated by a mistaken sense of the lay role in secular society, attack Catholic schools as institutions” (para. 18). “Others claim that Catholic schools make use of a human institution for religious and confessional purposes. Christian education can sometimes run into the danger of a so-called proselytism, of imparting a one-sided outlook” (para. 19). “According to others, Catholic schools have outlived their time; - as institutions they were a necessary substitute in the past but have no place at a time when civil authority assumes responsibility for education” (para. 20). “In some countries Catholic schools have been obliged to restrict their educational activities to wealthier social classes, thus giving an impression of social and economic discrimination in education” (para. 21). “Allied to these points, objections are raised concerning the educational results of the Catholic school” (para. 22). Paragraph 23 raises the central question:

Should the Church perhaps give up her apostolic mission in Catholic schools, as some people would like her to do, and direct her energy to a more direct work of evangelization in sectors considered to be of higher priority or more suited to her

spiritual mission, or should she make State schools the sole object of her pastoral activity ? (para. 23)

The next sentence provides the answer: “Such a solution would not only be contrary to the directives of the Vatican Council, but would also be opposed to the Church’s mission and to what is expected of her by Christian people” (*The Catholic School*, 1977, para. 23).

With the changing demographics caused by the decline in religious sisters, brothers and clergy, and with the emphasis in *Lumen Gentium* (1964) of the universal call to holiness, documents were also written emphasizing the important role of the laity.

Lay Catholics, both men and women, who devote their lives to teaching in primary and secondary schools, have become more and more vitally important in recent years. Whether we look at schools in general or Catholic schools in particular, the importance is deserved. (Sacred Congregation for Catholic Education, 1982, 1)

It would be a mistake, however, to limit the increased attention to lay persons solely to the decline in sisters, brothers and clergy. As the document stresses,

The most basic reason for this new role for Catholic laity, a role which the Church regards as positive and enriching, is theological. Especially in the course of the last century, the authentic image of the laity within the People of God has become increasingly clear; it has now been set down in two documents of the Second Vatican Council, which give profound expression to the richness and uniqueness of the lay vocation: The Dogmatic Constitution on the Church, and the Decree on the Apostolate of the Laity. (*Lay Catholics in Schools: Witnesses to Faith*, 1982, 2)

In the Second Vatican Council, an important emphasis was placed upon the universal call to holiness, which Catholics receive at their baptism. Hence, the vocation of the laity, with its foundation in the baptismal grace of Christ proves that all Catholics are called to show forth by their lives the holiness of God.

However, this holiness of the Church is unceasingly manifested, and must be manifested, in the fruits of grace which the Spirit produces in the faithful; it is expressed in many ways in individuals, who in their walk of life, tend toward the perfection of charity, thus causing the edification of others; in a very special way this (holiness) appears in the practice of the counsels, customarily called “evangelical.” This practice of the counsels, under the impulsion of the Holy Spirit, undertaken by many Christians, either privately or in a Church-approved condition or state of life, gives and must give in the world an outstanding witness and example of this same holiness. (*Lumen Gentium*, 1964, para. 39)

It is important to stress this important role of the laity as a baptismal call, since this role of the laity is both the reason for Catholic schools, and increasingly the way in which the Church achieves her mission. “Our own times require of the laity no less zeal: in fact, modern conditions demand that their apostolate be broadened and intensified” (*Apostolicam Actuositatem*, 1965, para. 1). The unique situation of the laity means

fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, initially on earth and completely on the last day. In both orders the layman, being simultaneously a believer and a citizen, should be continuously led by the same Christian conscience. (*Apostolicam Actuositatem*, 1965), para. 1)

If the call to holiness is universal, then it is not surprising that special attention be given to the religious dimension of Catholic schools.

The Council, therefore, declared that what makes the Catholic school distinctive is its religious dimension, and that this is to be found in *a*) the educational climate, *b*) the personal development of each student, *c*) the relationship established between culture and the Gospel, *d*) the illumination of all knowledge with the light of faith. (The Religious Dimension of Education in a Catholic School, 1997, para. 1)

But a universal call to holiness also necessitates a universal cooperation in achieving the mission of the Church. While not diminishing those consecrated religious (sisters, brothers and clergy) who still work in Catholic schools, they are not as numerous

as in previous ages, and given the tremendous formation they received, and the success of their educational ministry, it is most important to consider how the predominantly lay faculty, staff and administration will be formed as effectively as those religious sisters, brothers and priests. Consecrated persons provide a unique witness to the evangelical counsels of poverty, chastity and obedience. However, the task today is to focus more on how to shape and to form the important witness to faith by the lay women and men who work in Catholic schools.

This is important, because the witness to these evangelical counsels is not made for the sake of consecrated life alone. Rather, consecrated life witnesses to “a question of demonstrating that a poor, chaste and obedient life enhances intimate human dignity; that *everyone* is called, in a different way, according to his or her vocation, to be poor, obedient and chaste” (*Consecrated Persons and Their Mission in Schools*, 2002, para. 12). Catholic schools in poor urban inner cities have been quite successful, and such a witness, provided by both consecrated persons and laity can serve as powerful evidence of the new life of Christ and the eternal love he offers.

The United States Bishops also wrote about Catholic schools, with the focus of American Catholic schools. *To Teach as Jesus Did* (1972), *In Support of Catholic Secondary and Elementary Schools* (1990), and *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium* (2005) are three that refer specifically to the elementary and secondary schools.

Consideration of all these documents can be summed up in recalling once again *Gravissimum Educationis*.

The influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith. So indeed the Catholic school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community. (*Gravissimum Educationis*, 1965, para. 8)

Consider especially this section from the quote. “But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity” (*Gravissimum Educationis*, 1965, para. 8). How is “this special atmosphere animated by the Gospel spirit of freedom and charity” to be now created by administrators, faculty and staff who are largely comprised of lay people? And, in what ways are they formed, or not, in the faith, mission and charism of the schools in which they teach and work?

Recall Caruso’s (2012) description of the types of formation that were common for the religious sisters. Obviously lay people who work in Catholic schools are often doing so in the context of the vocation of marriage and family, and are not living in the type of community where the formation in a charism was constant, whether in formal ways described by Caruso (2012) or the informal types of events such as conversations around the dinner table at night. How, then, for lay people, is the depth of this type of formation to be replicated today for those who work and minister in Catholic schools?

Catholic Identity

This researcher's experience is that often the concept of Catholic identity is used to describe the unique ministry of a Catholic school. But, just what is *identity*? It is no easy task to identify its precise meaning. Yet, it is important to develop at least some understanding of what is meant by identity, since the term is so often used in connection to Catholic institutions, at least in this researcher's experience.

The Merriam-Webster Dictionary (2015) defines identity using two ideas. First, identity is "who someone is," or "the distinguishing character or personality of an individual." Second, identity is seen as a way of separation from others, such as "the qualities, beliefs, etc., that make a particular person or group different from others" (Identity, 2015).

Therefore, it seems identity is something that comes from both inside and outside of a person. The term Catholic Identity, it can be observed, has become a buzzword which, when examined, can mean just about anything. It is why, for the purpose of this study, other words, such as engagement, disciple, charism, and mission are used. At the same time, since the phrase is used, there is a brief exploration that follows.

Catholic identity involves both doctrinal statements as well as lived practice. Regardless, whether considering knowledge of beliefs, or their acceptance and expression in the life of an individual teacher, how adults learn and how adults construct meaning from what they learn is important. "The Catholic perspective on the nature of knowledge and its dedication to the whole truth and to the integration of faith and reason produce a distinctive dynamic in Catholic education at all levels" (Janosik, 1999, p. 25).

Also, whether as a person or as an organization, “identity ...is said to include both external and internal dimensions” (Janosik, 1999, p. 21), and so it is essential to consider identity both internally as perceived by those various employees and members of religious communities in a school as well as the external perceptions and experiences of Catholic identity. Charism and mission both internal aspects of school life, and external understanding of these concepts.

The last area to explore involves how schools seek and hire employees who embrace the mission, and more especially, how they form them. While membership in the Catholic Church is an important consideration, attempting to define Catholic identity, leads to discovering the current landscape of Catholic identity as it pertains to Catholic schools, which is diverse.

Catholic Identity – Defining the Notion of Identity, Mission and Charism

What is an identity? How is one formed? What are the components of an identity, and how does the understanding of an identity apply to the question of a Catholic identity? While fidelity to the theological tradition of the Church, and the importance of the role of the bishop, the external question of identity is not sufficiently addressed in this way. It is important to note external presentations of missions are often the result of the synergy and tension between internal and external realities. “For over two decades, U.S. colleges and universities asked – Who are we? How do others perceive us? How do we perceive ourselves? Are we being true to our mission, reflecting our identity” (Ferrari & Bottom, 2013, p. 1)?

One recent attempt is *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O’Neill, 2012). Built on the work

of Archbishop Michael Miller (2015) who identified five key areas of Catholic identity for schools, these benchmarks are an attempt to define what qualities make a school Catholic. Two years of work was done by “leaders and scholars in Catholic institutions of higher education, superintendents, principals, bishops, congregational sponsors, pastors, National Catholic Educational Association directors and executive committee members, and Catholic school supporters, have all contributed, sharing their collective wisdom, expertise, experience, and passion” (Ozar & Weitzel-O’Neill, 2012).

Miller (2015) outlines five characteristics of Catholic schooling. He suggests “marks that give a school a Catholic identity.” The first states that Catholic schools must be inspired by a supernatural vision.

The specific purpose of a Catholic education is the formation of boys and girls who will be good citizens of this world, loving God and neighbor and enriching society with the leaven of the gospel, and who will also be citizens of the world to come, thus fulfilling their destiny to become saints. (Miller, 2015)

Miller (2015) suggests that at the heart of this idea is a strong emphasis upon human dignity, noting that in many aspects of modern culture, the human is reduced to a commodity, and information becomes reduced as an instrument to live a better life materially.

The second characteristic concerns a strong emphasis on Christian anthropology, the notion we are all made in the image of God. “A Catholic school, therefore, cannot be a factory for the learning of various skills and competencies designed to fill the echelons of business and industry” (Miller, 2015). Rather, understanding that Christ is the ultimate teacher, all authentic education in a Catholic school leads to this profound idea that Christ is the reason for all Catholic education. For too many Catholic schools, Miller (2015)

offers this stinging critique: “Christ is ‘fitted in’ rather than being the school’s vital principle.”

Thirdly, a Catholic school must be one of communion and community, or more specifically, “a community of persons and, even more to the point, ‘a genuine community of faith’” (Miller, 2015). Against the backdrop of a society and culture that is too often only centered on individual concerns and wants, Catholic schools, in their best sense serve as a witness to consideration of the common good and all that is best in human society. Signs of this community involve teamwork, cooperation between bishops and educators, interaction between students and teachers, and the physical environment.

Fourthly, a Catholic school is “imbued with a Catholic worldview throughout its curriculum” (Miller, 2015). For Catholic schools, the division of learning into subjects is somewhat artificial, since true education involves an integrative whole of the entire person. “An integral education aims to develop gradually every capability of every student: his or her intellectual, physical, psychological, moral, and religious capacities” (Miller, 2015). It is a focus on both the natural and supernatural areas of human development. Put another way, the success of a Catholic school is not measured by ACT or SAT scores, or how many or what colleges and universities students attend, but is rather about the attempt “to educate the whole child,” to provide “an education in the intellectual and moral virtues,” and to prepare “for a fully human life at the service of others and for the life of the world to come” (Miller, 2015). The true Catholic school instills in students a “Love of Wisdom and Passion for Truth,” as well as the interaction between faith, culture and life, with a “notion that they should learn to transform culture in light of the gospel” (Miller, 2015).

Lastly, a Catholic school must be “sustained by gospel witness” (Miller, 2015). This entails an authentic witness to lived faith by administrators and teachers. They answer a “supernatural calling” and a teacher or an administrator is “more than a master who teaches,” but is a person “who gives testimony by his or her life” (Miller, 2015). This requires specific attention to hiring “committed Catholics” who have a “transparent witness of life” (Miller, 2015). This researcher wonders how to attract such committed Catholics. And since there are likely persons working in a Catholic school who may not be described as “committed Catholics”, how are they formed to become “committed Catholics?”

The Catholic Church has emphasized this important role of the laity. *Lumen Gentium* (1964), *Apostolicam Actuioitatem* (1964) and *Lay Catholics in Schools: Witnesses to Faith* (1982) are but three important documents issued that address the important role of lay Catholics. And, lest it be assumed the reason for this greater emphasis upon lay Catholics is only due to the decline in religious sisters, priests and brothers, it is important to show otherwise. “The most basic reason for this new role for Catholic laity, a role which the Church regards as positive and enriching, is theological” (*Lay Catholics in Schools: Witnesses to Faith*, 1982, para. 2).

And so it is not simply Catholic identity that must be understood, but also the identity of the lay Catholic as well.

It seems necessary to begin by trying to delineate the identity of the lay Catholics who work in a school; the way in which they bear witness to the faith will depend on this specific identity, in the Church and in this particular field of labour. (*Lay Catholics in Schools: Witnesses to Faith*, 1982, para. 5)

There is a special way, unique to the laity that they are able to make real a witness to Christ and the saving power of God.

The evangelization of the world involves an encounter with such a wide variety and complexity of different situations that very frequently, in concrete circumstances and for most people, only the laity can be effective witnesses of the Gospel. Therefore, 'the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can she become the salt of the earth (*Lay Catholics in Schools: Witnesses to Faith*, 1982, para. 9)

The expectation then is clear: lay Catholic school teachers have a high vocation. "Every person who contributes to integral human formation is an educator; but teachers have made integral human formation their very profession" (*Lay Catholics in Schools: Witnesses to Faith*, 1982, para. 15). And so given these quotes, it does not seem to be inappropriate to suggest that lay Catholic school teachers are formators, charged with the high mission of forming students into disciples. Moreover, it would seem crucial to consider the ways in which these lay Catholic school teachers, the formators, are themselves formed.

Fortunately, the core ideas of Miller (2015), found expression in the Catholic School Standards Project and the development of *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS) (Ozar & Weitzel-O'Neill, 2012). Using Miller (2015) and various papal documents, the NSBECS uses nine characteristics that "define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest." These characteristics become clarified in thirteen standards that "describe policies, programs, structures, and processes that should be present in mission-driven, program effective, well-managed, and responsibly governed Catholic schools. In turn, these standards operate in concert with

the defining characteristics, addressing the four domains of “Mission and Catholic Identity, Governance and Leadership, Academic Excellence, and Operational Vitality” (Ozar & Weitzel-O’Neill, 2012).

The NSBECS are not simply abstract concepts articulated only to sit on a shelf. A key and critical component of the project concerned the development of seventy benchmarks to “provide observable, measurable descriptors for each standard” (Ozar & Weitzel-O’Neill, 2012). While not an accreditation document, the NSBECS offer a tangible way to understand and measure the effectiveness of a Catholic high school or elementary school.

Catholic Identity and Colleges and Universities

This study examined Catholic high schools. But the question of religious identity and purpose has already been considered by many colleges and universities, and a brief exploration of their efforts, both successes and failures, might prove helpful here. Church documents help to provide the importance of a relationship with the Church, which is essential for any school to call itself Catholic. At the same time, despite these numerous documents, challenges related to the question of Catholic identity remain.

“Although American Catholic higher education has existed for more than 200 years, what it means for Catholic colleges and universities has been an ongoing debate” (Abelman & Dalessandro, 2008, p. 221). Janosik (1999) quotes Catholic college and university presidents attempting to get at the essence of the Catholic identity of their institutions. Phrases such as “scholarship informed by faith,” “form and purpose and dedicated to the Catholic tradition while nonetheless open to the widest variety of ideas,” “it is from the Church, and serves the Church by enabling the Church to serve the world

more fully,” have been used (Abelman & Dalessandro, 2008, p. 15). But what do such phrases mean?

Janosik (1999) states early research on Catholic identity often included reference to statistics of Catholics on the faculty, or the number of Catholic students who attended the school or the university. He further observes some researchers have divided understandings of identity as either “restorationist,” or those who see Catholic identity as one “inextricably tied to a meaningful relationship with the institutional Church, its faith tradition, the founding religious group, and a distinctive educational pedagogy which places faith at the center of the intellectual enterprise” (Janosik, 1999, p. 18). This is contrasted with “pluralists,” who view

changing the image of [Catholic higher education] in the eyes of local communities, state and federal granting agencies, the national higher education community and bringing a more realistic understanding of the secular world to [institutional] decision making” was and remains paramount. (Gallin, 1996, as cited in Janosik, 1999, p. 19)

Catholic colleges and universities have wrestled with this balance. The Vatican’s position in this question could be seen in the publication of *Ex Corde Ecclesiae* (1990), an apostolic constitution written by Saint Pope John Paul II in 1990. In it he cites four “essential characteristics” of a Catholic university.

1. A Christian inspiration not only of individuals but of the university community as such;
2. A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. Fidelity to the Christian message as it comes to us through the Church;
4. An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life. (John Paul II, *Ex Corde Ecclesiae*, 1990, para. 13)

As for those who taught theology in higher education, they would need to receive a *mandatum* (mandate) from the bishop. “It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority” (*Code of Canon Law*, 1983, Canon 812). The mandate does not apply to those who teach in other disciplines.

Monika Hellwig, the past president of the Association of Catholic Colleges and Universities, provided some practical guidance on implementing *Ex Corde Ecclesiae* (1990). In *Mission and Identity: A Handbook for Trustees of Catholic Colleges and Universities*, Hellwig (2003) offers some suggestions. First, under the heading “public profession,” it is suggested that Catholic identity be stated in all documents and clearly observed in all aspects of university life. Second, “the institution must ensure the presence of Catholic wisdom and critique is brought to bear on all aspects of human knowledge as represented in the curriculum.” Third, “The Catholic college or university not only should teach the Catholic tradition in doctrine, morals, social justice, and worship, but it also should model it.” Fourth, the university, in service to the Church and to the world, “needs to relate to the Church as People of God, to the Church as hierarchy, and to human suffering of all kinds.” Lastly, the Catholic university has a special need to maintain “the cultural heritage of the Catholic community in philosophy and theology, in literature and the arts, in the study of nature and the society, in ritual and symbolism, in spirituality traditions, and the full celebration of the Christian calendar” (Hellwig, 2003).

Abelman and Dalessandro (2008) quote several sources as suggesting one response to Hellwig’s (2003) practical guidelines involved creating and revising mission

and vision statements. But their study is pessimistic in the effectiveness of these statements.

Findings suggest that Catholic schools are vision-driven institutions that communicate their priorities and defining characteristics by employing clear, highly optimistic, and inspirational language. They do little to articulate effectively a unification among the community of students, faculty and staff, or coordinate their vision of the institution with that of the administration. They are less likely than other types of religious and secular schools to address the pragmatic benefits of their education. (Abelman & Dallessandro, 2008, p. 221)

And despite these efforts, there are those who would suggest that many Catholic universities are Catholic only in name. Hendershott (2011) cites examples where the commitment to Catholic identity is not evident in public statements or in lived experience. Citing the National Labor Relations Board in its decision against Manhattan College, “public representations ... clearly demonstrate that it is not providing a ‘religious educational environment’” (p. 376). She also references Saint Louis University’s legal defense in a lawsuit over tax increment financing where “Saint Louis University found itself forced to reaffirm publicly that ‘it is not controlled by the Catholic Church or its Catholic beliefs’” (p. 377).

The concern for Catholic colleges and universities can be seen in the history of Protestant colleges and universities. “Few of us would identify Dartmouth as a Congregationalist college or Wake Forest as a Baptist university or Lafayette as a Presbyterian college, yet each was founded under the auspices of these religious denominations” (Hendershott, 2011, p. 379). And schools like Harvard, Yale, Duke, the University of Southern California or Northwestern could be added. Those who challenge Catholic universities’ commitment to being Catholic are concerned that many such

institutions will become like Manhattan College, which, had “decoupled its LaSallian heritage from the Catholic Church” (p. 380).

Noting “countless colleges and universities in the history of the United States were founded under some sort of Christian patronage,” Burtchaell (1998) notes “there is usually some concern expressed today about how authentic or enduring that tie really is” (p. ix). The concern comes from the change in religious mission as seen in “America’s most influential universities – Harvard, Yale, Princeton, Columbia, Michigan, Johns Hopkins, Chicago – while still under liberal Protestant influence at the turn of the century, excluded Christian belief as unworthy of study in the new orthodoxy of secularism” (p. ix). He further notes that these universities and colleges were “severed, paradoxically, just at the time when the resources were first in place to allow a vital synergism” (p. ix).

And so the concern about the Catholic identity and fidelity to the mission is not dissimilar in some ways to the questions surrounding higher education. While there was a fear that *Ex Corde Ecclesiae* (1990) would result in deep battles and stark choices between academic freedom and fidelity to the Church hierarchy that never came to pass.

Since there has been this history around Catholic colleges and universities, and the historical diminishment of the religious identity of some protestant colleges and universities, the rationale for greater attention to formation efforts in Catholic high schools may become clearer. Just as Catholic colleges and Catholic universities, so too Catholic high schools, have the dual role of being faithful to the best of educational practices as well as their role as part of the teaching and evangelizing mission of the

Church. *Gravissimum Educationis*, just quoted, is important to recall here. The Catholic school

is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for a professional life.” (*Gravissimum Educationis*, 1965, para. 5)

The challenge can be expressed in the old cliché “in the world but not of the world” (John 17:16; Romans 12:2). There is a tension between the paradigm used to view the world, such as faith, and those who do not hold the same paradigm, or are even hostile to it. It is the tension of determining what it means to be faithful to the academic discipline and the teaching of the Church.

Presenting the Mission – Hiring and Orientation

It is important also to consider the research as it pertains to the hiring of people for Catholic institutions. *Ex Corde Ecclesiae* (1990) suggested the majority of employees in a Catholic institution be Catholic. While in the researcher’s experience this is the case in Catholic high schools, is having the majority of staff be Catholic a sufficient response for forming employees? Are all those who claim they are Catholic in fact committed to the beliefs and faith of the Church and the Gospel? Are there those who are not Catholic who have a better appreciation of the charism of a religious community as it gets expressed in a high school?

The historical change of staffing of a Catholic high school has already been discussed. Hopefully the problem of this transition in staffing is becoming clearer, and the reasons faith formation of lay employees is so important.

Instilling the Mission – Adult Education and Orientation

Given the questions raised in the previous section about how to attract people who are engaged in the mission and charism of the school, how is it such people, of varying life experiences both with teaching and Catholic faith, are best prepared to excel at both? It is necessary to examine best practices as they pertain to both educating adults, and about the best ways to foster acceptance of the Catholic mission of a school.

Conclusion on Catholic Identity

Throughout this part of the review complex questions that pertain to Catholic identity, charism, mission and orientation to both knowing and living the Catholic mission of the school and the Catholic Church have been explored. Catholic schools must have a distinctive mission or they will suffer the same outcome as many liberal Protestant colleges and universities that no longer express their mission in religious terms. Worse yet, without clarity of stating the Catholic mission and charism of Catholic high schools, will the time come when there simply are no Catholic high schools, or people formed in the faith and mission of Catholic high schools?

Governance and Canon Law

Any discussion of Catholic identity for Catholic high schools begins with an examination of the Catholic Church's understanding of Catholic school governance. Regardless of whether a Catholic high school is sponsored by a diocese or by a religious community, how it is recognized as a Catholic high school is the same. "That school is considered to be Catholic which ecclesiastical authority or a public juridic person supervises or which ecclesiastical authority recognizes as such by means of a written

document” (*Code of Canon Law*, 1983, Canon 803, §1). In order to understand the canon, it is necessary to work through some definitions.

The easiest part of the law concerns Canon 803, §3, which says “Even if it really be Catholic, no school may bear the title *Catholic school* without the consent of the competent ecclesial authority” (*Code of Canon Law*, 1983, Canon 803, §3). Simply put,

usually it means the diocesan bishop or someone canonically equal to a diocesan bishop; but in a parish with its own school it could also be the pastor (serving, however, under the authority of the diocesan bishop in whose ministry of Christ he is called to share). (P. Brown, 2010, p. 470)

Many Catholic schools, particularly elementary schools, would be parish schools under the authority of the pastor of the parish.

It is possible, though for a competent authority to be someone other than the bishop.

Most often, ‘the competent authority’ is going to refer to the diocesan bishop or someone equivalent in authority, usually referred to in canon law as the ‘local Ordinary.’ Canonically an ‘ordinary’ is anyone who has ‘ordinary’ power, that is, power that is attached to an office and that can be exercised by whoever holds that office. (P. Brown, 2010, p. 471)

In addition to those schools that are Catholic because of the competent authority, the first paragraph of Canon 803 also allows for a “public ecclesiastical juridic person” to establish a school with the approval of the bishop. “A public ecclesiastical juridic is a legal or canonical animal; an abstraction, very similar in many respects to a corporation in civil law, although not exactly the same” (P. Brown, 2010, p. 473), Canon 114, §1, defines a juridic person as “aggregates of persons or of things ordered towards a purpose congruent with the mission of the Church and which transcends the purpose of the individuals that make them up” (*Code of Canon Law*, 1983, Canon 114, §1). “Virtually

any collection of persons or things could be made in to a public ecclesiastical juridic person, provided its existence and activities are devoted to a legitimate Church purpose and certain other requirements of canon law are met” (P. Brown, 2010, p. 473). It is important to note a public juridic person must be established by a competent authority (Canon 117), usually a bishop or the pope. Canon 114 §3 cautions a public juridic person shall not be created unless the “aggregates of persons or things which pursue a truly useful purpose and, all things considered, have resources which are foreseen to be sufficient to achieve their designated end” (*Code of Canon Law*, 1983, Canon 114 §3).

As far as Catholic schools are concerned, the most common public ecclesiastical juridic persons are religious institutes or orders, like the Jesuits or the Dominicans. However, any aggregate of persons or things could be a public ecclesiastical juridic person, so as numbers of religious sisters, brothers and clergy decline, it is possible to imagine Catholic schools that are sponsored as independent of religious communities. Indeed, there are such schools that operate as independent Catholic schools, not connected with the diocese or a religious order. “Schools run by religious orders are not the only possibility for schools run by public juridic persons, which opens a door for creativity in the development of a Catholic school or school system” (P. Brown, 2010, p. 474).

Private juridic persons are similar, though they are not officially owned by the Church. Examining these characteristics might help to clarify the essential differences.

Characteristics of a Private Juridic Person

- established by decree of the competent ecclesiastical authority
- operates in own name and not in the name of the church
- subject to fewer church laws on administration
- assets are not usually considered church property

Advantages and Disadvantages:

- private juridic persons have greater freedom to operate
- permission from Holy See not needed for financial matters
- work not carried out in the name of the church and no official resources behind it
- works of Catholics as opposed to Catholic works. (McGowan, 2005)

While currently there are not too many private juridic persons, it seems likely that such a canonical and civil arrangement for Catholic schools would not be that far distant in the future.

The third type of “Catholic school” identified in canon 803 is any school that ecclesiastical authority recognizes in writing as a Catholic school. This could be any school whatsoever, assuming of course that ecclesiastical would not grant such recognition to a school unless it was convinced that the school is in fact Catholic and that its day-to-day life is imbued with a Catholic spirit and manifests a Catholic identity. Theoretically, however, even a public school could be recognized as a “Catholic school” if it exhibited the necessary traits (hard as that would be to imagine in the United States, since the governing principles of public schools include a notion of strict separation of church and state that would exclude in principle many of the qualities that would be necessary for a school to ever be considered “Catholic”.) In any event, a school does not have to have any particular juridic or legal identity in canon law to be considered a Catholic school, so long as it receives recognition of its Catholicity from Church authority (which again could be the Holy See, the diocesan bishop or any other ecclesial authority competent to grant such recognition). (P. Brown, 2010, p. 475) [The office of the Holy See is the pope.]

In terms of “Catholic identity,” it should be noted that the Church has had a long period of articulating some characteristics necessary for a school to be called “Catholic.” As far as canon law is concerned, one aspect of a Catholic school is that it is directed to a Church purpose. Canon 781 is more specific in identifying the Church as “missionary by its nature” where evangelization is seen as a “fundamental duty of the people of God” so that “all the Christian faithful, conscious of their responsibility in this area, are to assume their own role in missionary work” (*Code of Canon Law*, 1983, Canon 781). Moreover, Canon 794 §1 says, “The duty and right of educating belongs in a unique way to the

Church which has been divinely entrusted with the mission to assist men and women so that they can arrive at the fullness of Christian life” (*Code of Canon Law*, 1983, Canon 794 §1). Writes Pope Pius XI, “And first of all education belongs preeminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself; absolutely superior therefore to any other title in the natural order” (Pius XI, 1929, para. 15). Moreover, in canon 796 §1 Catholic schools are seen as having worth of great value, seeing them as the “principal assistance to parents in fulfilling their educational task.” This commission given by Jesus can be seen by reading the gospel of Matthew, Chapter 28, verses 19-20. “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.”

Faith

Coming to a definition for faith is itself a challenge. In the Letter to the Hebrews, faith is defined as “the realization of what is hoped for and evidence of things not seen” (Hebrews 11:1). In the Catechism of the Catholic Church (1997), faith is seen as “a personal adherence of man to God” (Catechism of the Catholic Church Second Edition, 1997, para. 150). Yet this adherence to God involves true freedom for faith is a “free assent to the whole truth that God has revealed” (No. 150). In order to have faith, then, it seems there is a necessity to center upon God, and most especially to the prime revelation of God, which is Jesus Christ.

St. Thomas Aquinas, who forms the foundation for much of Catholic theology, reminds us faith (as understood in a religious sense, as we could also hold faith in opinions, sports teams, as well) is about a relationship, or an orientation. “Nothing comes

under faith except in relation to God” (Thomas Aquinas, trans. 1948, ST II-II, Q. 1, a. 1). “For Aquinas, faith denotes the believer’s fundamental orientation towards the divine” (J. Brown, 2010).

When considering the notion of revelation, it is important to spend some time unpacking the idea of how human beings can know things, since this faith is not undertaken, as we are told in the Letter to the Hebrews, without evidence. So, just how do human beings come to know things?

Common sense tells us that we learn many things through perception, which is the use of the senses, “seeing, feeling, hearing and the like” (O’Callaghan, 2014). There are many things we can come to know using these senses. Moreover, human beings can also think about the senses too. That is, we can analyze the senses (O’Callaghan, 2014). So, we not only perceive information from the senses, we draw conclusions from this perception and use these conclusions to build upon our knowledge. Saint Thomas Aquinas understood this process as philosophy. How is it we know when we are engaging in philosophy?

If it relies only on truths anyone can be expected upon sufficient reflection to know about the world, and if it offers to lead to new truths on the basis of such truths, and only on that basis, then it is philosophical discourse. (O’Callaghan, 2014)

While Saint Thomas Aquinas understood this as philosophy, others made a distinction between philosophy and reason. Saint Pope John Paul II wrote this:

Men and women have at their disposal an array of resources for generating greater knowledge of truth so that their lives may be ever more human. Among these is *philosophy*, which is directly concerned with asking the question of life’s meaning and sketching an answer to it. Philosophy emerges, then, as one of noblest of human tasks (John Paul II, *Fides et Ratio*, 1998, para. 3).

Human beings have many, many ways to know. Anyone who has spent any time around a child knows that humans have a natural curiosity. We want to understand and make sense of the world around us, and we have the ability, of our own accord, to engage in this process of sense making. “It is an innate property of human reason to ask why things are as they are” (John Paul II, *Fides et Ratio*, 1998, para. 3).

From this can be deduced an understanding there are those things we can know simply by using the gifts and talents that God has given us. Faith reflects a different type of knowing. “At the origin of our life of faith there is an encounter, unique in kind, which discloses a mystery hidden for long ages” (cf. *1 Cor 2:7; Rom 16:25-26*) but which is now revealed: “In his goodness and wisdom, God chose to reveal himself and to make known to us the hidden purpose of his will” (cf. *Eph 1:9*), by which, through Christ, the Word made flesh, man has access to the Father in the Holy Spirit and comes to share in the divine nature” (John Paul II, *Fides et Ratio*, 1998, para. 7). In simple language, there are things we know only because God has told us. “In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will” (*Dei Verbum*, 1965, para. 2).

So as stated in the First Vatican Council, there are really two types of knowledge.

There exists a twofold order of knowledge, distinct not only as regards their source, but also as regards their object. With regard to the source, because we know in one by natural reason, in the other by divine faith. With regard to the object, because besides those things which natural reason can attain, there are proposed for our belief mysteries hidden in God which, unless they are divinely revealed, cannot be known. (*Dei Filius*, 1870, Session 3, Chapter 4, 1)

Indeed the First Vatican Council referred to this divinely revealed Truth as “Supernatural revelation” (*Dei Filius*, 1870) which leads us to faith.

This faith, which is the beginning of human salvation, the Catholic Church professes to be a supernatural virtue, by means of which, with the grace of God inspiring and assisting us, we believe to be true what He has revealed, not because we perceive its intrinsic truth by the natural light of reason, but because of the authority of God himself, who makes the revelation and can neither deceive nor be deceived. (*Dei Filius*, 1870, Session 3, Chapter 3, 2)

In Catholic theology, faith and reason work together. “To assist reason in its effort to understand the mystery there are the signs which Revelation itself presents” (John Paul II, *Fides et Ratio*, 1998, 13). It is truth, or better understood Truth, that “shapes freedom” and “enlightens intelligence” (John Paul II, *Veritatis Splendor*, Blessing, 1993). Moreover,

revelation therefore introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort; indeed, it impels reason continually to extend the range of its knowledge until it senses that it has done all in its power, leaving no stone unturned. (John Paul II, *Fides et Ratio*, 1998, 14)

The purpose of this interaction then, as stated in 1 Peter 1:22 is “obedience to the truth.” But for Christians, Truth is not simply a set of statements, but is rather a person, as we are told by Jesus in the Gospel of John. “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). According to the footnote on this word “Truth,” John understands truth as “the divinely revealed reality of the Father manifested in the person and works of Jesus” (John 14:6, Footnote, Senior, 1990). Further, for John, the possession of this Truth is one that leads to ultimate freedom. “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free” (John 8:31-32).

Teaching theology could be understood simply as transmitting facts, such as memorizing prayers or knowing the seven sacraments. But *absent this relationship with Jesus, who is the Truth, there is no guarantee the knowledge taught would lead to faith.*

A pedestrian example is the oft mentioned student question, “When am I ever going to use this?” This is an absolutely valid question regardless of the subject, but it is particularly relevant for teaching theology. Learning information about God, spirituality and the way of life God calls us to lead, can only become authentic for faith if this knowledge finds a place to reside in real human life.

Faith then, is primarily a relationship, an “obedience to the truth” that leads to ultimate freedom. It is not to suggest knowledge is not important, but rather to suggest knowledge about theology and the development of faith must rest upon the foundation of some relationship with Jesus, the Truth, for it to have any true meaning. This is particularly important to understand the notion of discipleship and the question of faith development.

This understanding of faith being relational, with Jesus, has implications for everything discussed about this study. It is this researcher’s contention that only in the light of an understanding of faith as obedience to the person of Jesus, which leads to ultimate freedom and full humanity, is authentic.

While the focus has been upon the Catholic understanding of faith, it should not be concluded other religions do not have faith. What has been presented up to this point as the ideal is not usually the way many of us actually experience our faith. Our faith develops, and it usually occurs in the context of a religion, yet it is witnessed as authentic for ourselves when it is relational, both with others, and ultimately with God.

To understand this concept of faith development, consider the work of James W. Fowler (1981), who developed stages of faith development. Human experience is not reduced simply to a series of stages, but articulating stages in a process can occasion

greater understanding of the meaning of human experience. The caution is people do not always precede though stages in order. Also, some stages are repeated, and other stages may not be seen at all. Pastoral experience, accompanying those facing a terminal illness, finds there can be a temptation to force people to “move on to the next stage” of grieving, even though life does not always unfold in an orderly way. There must be great caution to avoid this, whether in dying or in faith.

Fowler (1981) relies on the work of Wilfred Cantwell Smith, to distinguish faith from belief, and faith from religion. Quoting Smith, he distinguishes faith as “the person’s or group’s way of responding to transcendent value and power as perceived and grasped through the forms of the cumulative tradition” (p. 9). Religion is viewed as a cumulative tradition or “the various expressions of the faith of people in the past” (p. 9). In this context, then, religion is different from belief (“the holding of certain ideas”) and from faith (“the relation of trust in and loyalty to the transcendent”) (p. 11).

It is important to note this work of Smith’s provides the starting point for Fowler (1981) to understand faith, and he develops four conclusions as the foundation for his work.

1. Faith, rather than belief or religion, is the most fundamental category in the human quest for relation to transcendence. Faith, it appears, is generic, a universal feature of human living, recognizably similar everywhere despite the remarkable variety of forms and contents of religious practice and belief.
2. Each of the major religious traditions studied speaks about faith in ways that make the same phenomenon visible. In each and all, faith involves an alignment of the will, a resting of the heart, in accordance with a vision of transcendent value and power, one’s ultimate concern.
3. Faith, classically understood, is not a separate dimension of life, a compartmentalized specialty. Faith is an orientation of the total person, giving purpose and goal to one’s hopes and strivings, thoughts and actions.
4. The unity and recognizability of faith, despite the myriad variants of religions and beliefs, support the struggle to maintain and develop a theory of religious

relativity in which the religions – and the faith they evoke and shape – are seen as relative apprehensions of our relatedness to that which is universal. This work toward a ‘universal theory as to the relation between truth itself and truth articulated in the midst of the relativity of human life and history’ represents a rejection of faith in “relativism” (the philosophy or common sense view that religious claims and experience have no necessary validity beyond the bounds of the communities that hold them) and serves a commitment to press the question of truth in the living and in the study of faith. (Fowler, 1981, pp. 14-15)

These conclusions become important because they point to the inclusion of a growth in faith for both Catholics and non-Catholics alike. Since both Catholics and non-Catholics typically work in a Catholic school, getting at a root understanding of all faith, Catholic or not, is important. Arising as it does out of psychology, such as Kohlberg, Piaget and Erikson it seems safe to assume Fowler’s (1981) work provides a helpful framework for the purposes of this researcher’s study.

While it is not necessary to develop the work of Fowler in tremendous depth, the stages he develops concern the question of how a person views the world. Fowler’s (1981) work on the stages of human faith development also comes with cautions. Stages

present to us the characteristic patterns of knowing, reasoning and adapting in ways that describe general patterns of human growth, applicable to all of us, despite the vast differences we recognize in our temperaments, our unique experiences and the contents and details of our particular life stories. (Fowler, 1981, pp. 89-90)

That is to say, as with any attempt to offer a generalized analysis, there must be caution not to suggest that every individual person will perfectly fit the stages in a rigid and formal way. Consider how a medical study might work, for example. In studying tobacco, it seems safe to conclude that smoking tobacco is not a healthy choice, and leads to a shorter life. In general, this is in fact, true. But there are other factors that might cause a specific individual who smokes tobacco heavily to live an abnormally long life.

In examining the concept of stages of faith, Fowler (1981) seeks to caution us about the need to remember that he is drawing particular conclusions from specific stories. The stages cannot be exhaustive in their understanding of faith.

Fowler's (1981) stages of faith are set in a chronological fashion, similar to the formal stages of Kohlberg and Piaget, and the more imprecise yet all-encompassing stages of Erikson. Fowler's six stages (similar to Kohlberg's six stages of moral development) move from faith as undifferentiated as in an infant, where all are the ultimate others, to gradually seeing faith as a series of endless questions (the three-year-olds "whys") to the use of story to provide the amazing ability of a fourth or fifth grader to remember great detail about many things. Such is the journey of childhood.

For Fowler (1981), adolescence brings with it the ability, for the first time, for a person "to reflect upon one's thinking" (p. 152). As such, it is the time when an adolescent is, in this researcher's experience, both the most generous and the most selfish. The adolescent is striving to answer both the questions about how they see themselves and how others see them. It is both about what I want to be and what I should be. How does this translate in to faith in God?

Much of the extensive literature about adolescent conversion can be illumined, I believe, by the recognition that the adolescent's religious hunger is for a God who knows, accepts and confirms the self deeply, and who serves as an infinite guarantor of the self with its forming myth of personal identity and faith. (Fowler, 1981, p. 153)

What are the stages of the adult in faith development? For Fowler (1981) this stage involves the evaluation of social systems and the quest to define further one's identity. "The two essential features of the emergence of Stage 4, then, are the critical distancing from one's previous assumptive value system and the emergence of an

executive ego” (p. 179). Here Fowler suggests persons face a choice, where they can both identify their own relativity and biases, developing a strong sense of self apart from these biases. He believes it is possible for there to be a long lasting movement between Stage 3 (adolescence) and Stage 4 (young adulthood). “It is in this transition that the late adolescent or adult must take seriously the burden of responsibility for his or her own commitments, lifestyle, beliefs and attitudes” (p. 182). It is not always in young adulthood this occurs, and in fact, for some it may not really even begin until they are in their thirties or forties. Still, others move through this stage. “Disillusionment with one’s compromises and recognition that life is more complex ... press one toward a more dialectical and multileveled approach to life truth” (p. 183).

Stage 5 for Fowler (1981) is complex to describe, but essentially has “the task of integrating or reconciling conscious and unconscious” (p. 186). It is, as goes a common definition of leadership, knowing what we do not know, letting go of the belief grounded in structure to accept the unconscious for what it is. Namely, it is that time when we allow God to “call the shots” so to speak. We do not impose our biases and structures upon reality, but we allow reality to speak more openly and specifically to us.

In Stage 6, the person accepts that their faith colors all aspects of their life, often in ways that appear almost beyond human. Consider Saint Teresa of Calcutta for example, seeing in those dying bodies on the side of the road the dignity of Christ. Consider Saint Maximilian Kolbe, offering to die in place of another prisoner. People at this stage, move beyond structures to what we might be called psychologically self-actualization.

Stage 6 becomes a disciplined, activist *incarnation* – a making real and tangible – of the imperatives of absolute love and justice of which Stage 5 has partial apprehensions. The self at Stage 6 engages in spending and being spent for the transformation of present reality in the direction of a transcendent actuality. (Fowler, 1981, p. 200)

Nouwen (2010) rejects the notions of stages, preferring instead to use the term *movements*. In the preface to this book, friends of Henri Nouwen had this to say about movements.

For example, in his book *Reaching Out*, the first movement Nouwen identifies is *from loneliness to solitude*, requiring the discipline of silence; the second is *from hostility to hospitality*, inviting the discipline of ministry; the third movement is *from life's illusion to the prayer of the heart*, requiring both contemplative prayer and community discernment. (Nouwen, 2010, p. viii)

Obviously facilitating these movements in one's life is not an easy endeavor.

I wonder if the Word of God can really be received in the center of our hearts if our constant chatter and noise and electronic interactions keep blocking the way of the heart. As Ambrose of Milan says, 'by silence I have seen many saved, by words none'. (Nouwen, 2010, p. xxv)

These ideas were presented because ideally a culture of a school should be geared, at least in terms of what was studied, toward the fuller development of a person's faith. And, it is to emphasize that perhaps considering an approach such as Fowler's, might bring a greater appreciation of the challenge of developing such a culture.

This is no easy task. But a school can be a community, and "Christian spirituality not only flows from community but creates community" (Nouwen, 2010, p. xxvii).

Moreover, turning inward is something with which we may not really be familiar.

Already we have mentioned the challenge of living in the current age filled with distractions of all sorts, with an emphasis upon productivity.

The world says, 'If you are not making good use of your time, you are useless.' Jesus says, 'Come spend some useless time with me.' If we think about prayer in

terms of its usefulness to us – what prayer will do for us, what spiritual benefits we will gain, what insights we will gain, what divine presence we may feel – God cannot easily speak to us. Prayer is being unbusy with God instead of being busy with other things. Prayer is primarily to do nothing useful or productive in the presence of God. (Nouwen, 2010, p. 18)

Writes Thomas Groome (2002), “The dominant attitude of society is that our worth depends on what we do, possess, or achieve” (p. 83).

But how does one do this? In any attempt to create this culture of common spiritual growth (or indeed any attempt to do any professional development) we often hear there simply is no time.

Time constantly threatens to become our enemy. Time enslaves us. We say, ‘I wish I could do all the things that I need to do, but I simply have no time. Just thinking about all the things I have to do today – buy groceries at the store, practice my music, finish writing a paper, show up at class, make a dozen phone calls, visit a friend, do my exercise and meditation – just thinking about these things makes me tired.’ The most common request nowadays is: ‘I know how busy you are, but you have a minute?’ And the most important decisions are often made while ‘grabbing a bite.’ Indeed, it seems that we no longer have any time, but rather that time has us. (Nouwen, 2010, p. 8)

Faith then, demands this willingness to enter into that sacred space where God can be found, and we can come to know our true selves. Because Nouwen (2010) is focusing on the practice of spiritual formation, it may be that his work focuses on the more practical. Whereas Fowler (1981) builds upon the scholarship mentioned earlier, Nouwen (2010) seeks to find practical ways to enter into this journey. He describes it as a two-fold journey, both inward and outward. To facilitate the inward journey, he suggests particular methods.

The first is what he refers to as “reflection on the living document of your own life and times” (Nouwen, 2010, p. xxiii). The spiritual life is not so abstract that it has no application to our present lives. “We need to begin with a careful look at the way we

think, speak, feel, and act from hour to hour, day to day, week to week, and year to year, in order to become more fully aware of our hunger for the Spirit” (p. xxii). Perhaps the greatest challenge for teachers concerns admitting their four least favorite words: I do not know. “We might be competent in many subjects, but we cannot become an expert in the things of God. God is greater than our minds and cannot be caught within the boundaries of our finite concepts” (pp. 3-4).

Faith, perhaps in its most Catholic sense, is recognizing the sacramental, that is to say, God mediated to us through very ordinary things.

Bread is more than bread: it points to the One who broke bread with his friends. Water is more than water: it points to our spiritual birth. Wine is more than the fruit of the vine, made by human hands. It becomes for us the blood of Christ, the cup of salvation. Most profoundly, all the elements remembered in the Great Thanksgiving point beyond themselves to the great story of our re-creation. Food and drink, clothes and homes, mountains and rivers, oceans and skies – all become transparent when nature discloses itself to those with eyes to see the loving face of ... God. (Nouwen, 2010, pp. 7-8)

This notion of the sacramental cannot be overstated. “No theological principle or focus is more characteristic of Catholicism or more central to its identity than the principle of *sacramentality*” (McBrien, 1994, p. 1196). So faith could be seen as a statement about the goodness of the world and of humanity, for all creation is sustained by God. “The sacramental principle means that God is present to humankind and we respond to God’s grace through the ordinary and everyday life in the world” (Groome, 2002, p. 85).

In discussing sacramentality, the Church has defined seven sacraments, what might be referred to as *big S* sacraments, because they are always and everywhere the way in which the Catholic community celebrates the presence of God in community. But in the

sense of this sacramental view of the world, we know God is always and everywhere present. Of course, there are also those moments for people where the presence of God is mediated through ordinary things, and these too, since they are signs of God's grace, can be referred to by some as sacraments, what might be called *small s* sacraments.

Nouwen (2010) suggests then that in this inward and outward journey, we travel together. "Christian spirituality not only flows from community but creates community" (p. xxvii). It is a

quality of the heart that enables us to unmask the illusions of our competitive society and look straight at reality. In and through community we come to recognize each other as brothers and sisters in Christ and sons and daughters of the same God. (p. xxvii)

In how many schools is this true? Since this is not a self-evident truth, it is important to state this does not happen by some magical way, but by the deliberate choice of a school community to do so.

Hopefully the material presented above gives a sense that faith is primarily a way of seeing how God is present in every aspect of life. Persons of faith must recognize this is both an inward journey, which is individual, as well as an outward journey, which is communitarian. Moving to discussing charism and mission, means exploring this communitarian dimension more fully.

At the end, a caution is in order. Remember Nouwen's (2010) quote above that no one can be an expert when it comes to God. In fact, all attempts to articulate an understanding of God will necessarily fall short. This is a reality to be accepted. Even when using reason to study the natural world, there are few understandings that last forever. New experiences, new observations usually require new and deeper ways of

understanding to explain what they mean and how they work. Humans used to believe the sun orbited the earth, but with deeper reflection upon the meaning of what was observed, humans arrived at a more correct conclusion that the earth revolved around the sun. Yet at the end, our biases still get in the way, and as it relates to an understanding of faith, the best we can do is to “talk around it” since every person’s experience of a relationship is unique, and is often beyond the ability to describe in a way that helps the other to understand the experience. It is like the person that describes a very funny experience they had which others do not find funny, so the person can only end with, “I guess you had to be there.” Hopefully what has been provided to this point helps form a foundation that is helpful.

Discipleship

In a way, one of the hardest aspects of the concept of discipleship is to understand what discipleship means. As Getty-Sullivan (2001) notes, “There is no single text or New Testament book that gives us a clear definition of discipleship” (p. 163). Reid (1996) indicates the difficulty of finding a definition of disciple. Yet others have indicated the question of defining discipleship is central to the question of being Christian. “Without a doubt, one of the most fundamental and recurring questions in the history of the Christian tradition has been the definition of Christian discipleship” (Segovia, 1985a, p. 1). On the one hand, the definition could be quite simple. “A person who follows and learns from someone else” (Aland, Black, Martini, Metzger, & Wikgren, 1984, p. 910). Weddell (2012) cites Saint Pope John Paul II in viewing discipleship as an “explicit, personal attachment to Christ” (p. 46). Bonhoeffer (trans. 1973) sees following Jesus as “following the command of Jesus single-mindedly” (p. 40),

an “exclusive attachment to his person” and an “adherence to Christ” (p. 63). Put another way,

When holy scripture speaks of following Jesus, it proclaims that people are free from all human rules, from everything which pressures, burdens, or causes worry and torment of conscience. In following Jesus, people are released from the hard yoke of their own laws to be under the gentle yoke of Jesus Christ. (Green, 2013, p. 39)

The *Catechism of the Catholic Church* (1997) states this: “The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it” (No. 1816).

Blumburg (2008) offers a list of behaviors that a disciple exemplifies in life.

- A disciple must love Jesus even more than his immediate family (Luke 14:26).
- A disciple requires self-denial, complete dedication, willing obedience, and total commitment – even unto death (Luke 14:27).
- A disciple surrenders everything for Jesus (Luke 14:33).
- A disciple remains true to Jesus’ words and teachings (John 8:31).
- A disciple loves others as Jesus has loved him (John 13:34-35).

Getty-Sullivan (2001) notes that while there is nowhere in the New Testament where a clear definition is involved, there are directions which seem to bind disciples to particular actions. Disciples are to “proclaim the kingdom of God and to heal, taking nothing for the journey ... They may accept hospitality, but whether or not they receive it, they are to press on” (p. 163).

Disciples are both men and women. While few women are named specifically “there are women with Jesus at the end, at the cross and the resurrection, who had

apparently followed Jesus all along is attested by all the gospels” (Getty-Sullivan, 2001, p. 166).

However, Longenecker (1996) rightly states that for most, Christian discipleship is that one is following Jesus. But what does this mean? Numerous authors have seen this as the heart of the issue. “What did Jesus mean to say to us? What is his will for us to-day? How can he help us to be good Christians in the modern world” (Bonhoeffer, trans. 1973, p. 37)? However it is worded, the question of what it means to be a disciple has been identified as central (Bonhoeffer, trans. 1973; Green, 2013; Longenecker, 1996).

Even with the difficulty presented in defining discipleship, the questions about it persist.

What exactly does it mean to be a disciple of Jesus Christ, and what precisely does the concept of ‘following’ entail not only in terms of an overall conception or attitude toward life in general but also in terms of concrete day-to-day living and existence? (Segovia, 1985a, p. 1)

Bonhoeffer (1973) presented essentially the same question in the 1930s.

At the same time, it cannot be “following Jesus” can mean whatever we want it to mean, otherwise it becomes devoid of any real meaning. Bonhoeffer (trans. 1973) refers to the concept of “cheap grace,” that is, grace which “means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain as it was before” (Bonhoeffer, trans. 1973, p. 46). The suggestion is people look for their own means to avoid true conversion. As Bonhoeffer (trans. 1973) and the Catechism of the Catholic Church (1997) point out, discipleship has some cost. “All however must be prepared to confess Christ before men and to follow him along the way of the Cross, amidst the persecutions which the Church never lacks” (Catechism of

the Catholic Church, 1997, No. 1816). This is true even if the cost is simply the price of commitment to following Jesus as suggested by Weddell (2012).

Of course, the temptation is to avoid true conversion, to avoid the cost of following Jesus. Bonhoeffer (trans. 1973) offers a caution against seeing being a Christian that is in no way different than anyone else.

The Christian life comes to mean nothing more than living in the world and as the world, in being no different from the world, in fact, in being prohibited from being different from the world for the sake of grace. The upshot of it all is that my only duty as a Christian is to leave the world for an hour or so on a Sunday morning and go to church to be assured that all my sins are all forgiven. I need no longer to try to follow Christ, for cheap grace, the bitterest foe of discipleship, which true discipleship must loathe and detest, has freed me from that. (Bonhoeffer, trans. 1973, pp. 54-55)

The concern with being the same as everyone else is that the Church fails not only to grow, but according to Bonhoeffer (trans. 1973) collapses. “The call to follow Jesus in the narrow way was hardly ever heard” (p. 58). In fact, “Christianity without discipleship is always Christianity without Christ” (p. 64).

Weddell (2012) echoes this concern.

The majority of Catholics are *sacramentalized* but not *evangelized*. They do not know that an explicit, personal attachment to Christ – personal discipleship – is normative Catholicism as taught by the apostles and reiterated time and time again by the popes, councils and saints of the Church. (p. 46)

As a priest, observation and pastoral practice taught that it used to be that people left because of an active decision to reject what they considered to be important and untenable positions in their own life. Today, many who leave the Church do so because they no longer care about the Church. Those who leave really do not leave at all, but rather it might be said they were never *in* the Church. “Unaffiliated ex-Catholics ... are more likely to say they simply drifted away” (Weddell, 2012, p. 32).

They have come to believe they can live without any explicit faith, and as a result, the big questions of meaning are being answered, if at all, in a way that does not include any consideration of faith, especially institutional faith. For the mission of Catholic schools, this implies a need to strengthen the faith of the students. “Less than a third of Catholics who became ‘nones’ [those who have no faith affiliation] said that their faith was very strong as a child” (Weddell, 2012, p. 32; material in brackets is mine.). Saint Pope John Paul II wrote that baptized Catholics can “still be without any explicit personal attachment to Jesus Christ; they only have the capacity to believe placed within them by Baptism and the presence of the Holy Spirit” (Pope John Paul, 1979, *Catechesi Tradendae*, no. 19). In this same paragraph, Saint Pope John Paul II (1979) highlights the role of catechesis for adults, which is particularly germane to this study.

Finally, even adults are not safe from temptations to doubt or to abandon their faith, especially as a result of their unbelieving surroundings. This means that ‘catechesis’ must often concern itself not only with nourishing and teaching the faith, but also with arousing it unceasingly with the help of grace, with opening the heart, with converting, and with preparing total adherence to Jesus Christ on the part of those who are still on the threshold of faith. (John Paul II, 1979, *Catechesi Tradendae*, no. 19)

It is for this reason, stated in various ways over and over again in Church documents, this study was chosen. Today, especially, with the number of the unaffiliated growing, even in traditionally Catholic cultures such as Hispanics and Latinos (Weddell, 2012) the importance of discipleship is greater than ever before. And, if this is the case, then it is most likely the case with some of those working in Catholic Schools. If these are those charged with the task of forming students, it seems important to question how they themselves are formed into discipleship.

Discipleship is a healthy way of life. There is the danger that religions and institutions, or individuals, can develop odd or unhealthy practices under the guise of religion. “All too often, Christians have developed variant devious teachings and aberrant lifestyles – all in the name of ‘Christian discipleship’ or on the pretext of ‘following Christ’” (Longenecker, 1996, p. 1). How is it, then, that such practices can be avoided? How is it possible a person today can be sure they are indeed following Christ in a way that is healthy?

One way is to consider how the word translated as “disciple” is used throughout the New Testament. The word used for disciple throughout the New Testament is *μανθάνω* (*manthanō*), which is the verb to hear or to listen (Darton, 1976, p. 267). “The most common designation our canonical Gospels and Acts for one committed to Jesus ... is “disciple” (*mathētēs*, literally “pupil”/learner, from the verb *mathanein*, “to learn”)” Longenecker, 1996, p. 2). Longenecker also indicates that the word “follow” or “those who follow” are commonly associated with disciple.

The word “disciple” or “follower” is not unique to Christianity or even to religion. ““Disciple” and “follower” were common expressions in the secular parlance of antiquity” (Longenecker, 1996, p. 2). At the same time, it appears that the term became popular in usage for those associated with Jesus. As Longenecker observes, the word disciple appears “67 or 68 times in Matthew, 44 times in Mark, 34 times in Luke, and 73 times in John” (p. 4). In addition, the word shows up in Acts, and the verb “to be/become a disciple” occurs also in Matthew and Acts (p. 4). As a result, Longenecker suggests each Gospel has its own perspective on discipleship.

The New Testament

Since the Gospels form the most important basis for the life of Jesus, it is important to consider briefly how the Gospels portray what it means to be a disciple. It is important, however, to understand the purpose and audience of the New Testament.

“They provide us instead with a testimony of faith” (McBrien, 1994, p. 417). Donahue (1995) observes “As a text from a different culture and in an original language unknown to most readers, the Bible must be interpreted” (p. 166). Donahue continues

The early Church distinguished between the “literal” sense and “spiritual” sense of Scripture, the latter being the divine message behind the letter of the text. This gave rise to the medieval theory of the four senses of Scripture: the literal or plain meaning of the text; the allegorical or theological meaning; the anagogical or eschatological meaning; and the moral or ethical meaning. (p. 166)

The Second Vatican Council, in *Dei Verbum* (1965), wished to make clear the purpose of divine revelation.

In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. (*Dei Verbum*, 1965, no. 2)

The purpose is clear: the call of the Bible as a whole, the Word of God, is that we might live forever with God. But to fully understand the Word of God, it must be interpreted, “since God speaks in Sacred Scripture through men in human fashion” (*Dei Verbum*, 1965, no. 12). One must “search out the intention of the sacred writers,” who “consigned to writing everything and only those things which He wanted” (*Dei Verbum*, 1965, no. 11, 12).

In order to help with how Scriptures should be interpreted, *Dei Verbum* concerned itself with spelling out important methods. Since the Bible has a variety of “literary forms,” “truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse” (*Dei Verbum*, 1965, no. 12). There also must be consideration of other elements of human existence and literature to assist the correct interpretation.

For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (*Dei Verbum*, 1965, no. 12)

The final aspect of *Dei Verbum* (1965) as it pertains to interpretation concerns the “living tradition of the whole Church,” since “no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out” (*Dei Verbum*, 1965, no. 12).

All of this is to help in the examination below of the New Testament understanding of discipleship. It is important to emphasize once again the need to acknowledge that the Bible as God’s revelation is first and foremost a book of faith. And so as the concept of discipleship is examined below, this element of the Bible as a “testimony of faith” (McBrien, 1994, p. 417) cannot be lost.

Gospel of Matthew. In looking at the gospel of Matthew, it has been suggested Matthew’s purpose in writing the gospel, as it pertains to discipleship, is to outline the implications of Christian discipleship (Donaldson, 1996). Senior (1990) suggests Matthew outlines conditions for following Jesus, such as being “fully committed to

proclaiming the Kingdom,” and one who “learns that mercy and compassion drive Jesus” (p. RG 395).

Not to be lost, however, is this important notion of *relationship*. As Donaldson (1996) suggests, it is not simply about commitment, as important as commitment is, but teaching us the power of the relationship with Jesus. It is not a relationship on our own terms, but rather is one that comes with a high cost, but also with high reward. While Jesus loves the disciples, he is not always gentle in teaching them. Consider Matthew 16:21-23 when Peter gets rebuked for suggesting Jesus did not have to suffer. As Senior (1990) points out in the footnotes to Matthew 16:24-26, denying oneself, the cost of wishing to come after Jesus means “giving up one’s life for” Jesus, and to “disown oneself as the center of one’s existence” (footnote on Matthew 16:24-28 and Matthew 16:24).

This relationship is not simply about the student and teacher. “Discipleship in Matthew’s Gospel, however, is characterized not only by a relationship to Jesus and God, but also by the *disciples’ relationship to other disciples* in community” (Donaldson, 1996, p. 45). Donaldson clarifies Matthew is “the only Gospel that refers to the Church” and as a result, for him, discipleship also involves being in a “distinct, discipled community” (p. 46). Moreover, disciples are not simply an inward community, but rather “have a relationship with the wider world” (p. 46) characterized by the command to engage in mission by his words in 28:19: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

Donaldson’s (1996) conclusions, which seem *à propos* for the understanding of discipleship in this study, are stated as follows:

But if I were to single out one aspect of Matthew's depiction of discipleship that is of crucial importance for the church today, it would be the vision of the church as a visible community of salt and light. For increasingly the church finds itself today in a post-Christian environment. It is a situation no longer conducive to the making of disciples. Yet it is a situation where, if there are to be Christian disciples in the future, they will need to be made, not simply born. (Donaldson, 1996, p. 48)

It is not difficult then to see the importance Matthew places upon discipleship.

"The narrator keeps the disciples in the forefront of the reader's mind from the opening call of the four fishermen (4:18-22) down to their "unsure worshipping" (28:17). Jesus himself tells them their task is to "disciplize" (28:19)" (Edwards, 1985, p. 59).

The Gospel of Mark. Numerous authors recount the importance of narrative in Mark's Gospel. Put simply, Mark is telling the story of Jesus (Senior, 1990). Given the Jewish context for the gospel, it should come as no surprise the importance of the Jewish narrative style for Mark's Gospel. "As with the Joseph saga in Genesis, the Samson tales in Judges, and the David stories in Samuel, Mark's story concentrates on the principal character, introducing others only as needed" (Dawsey, 2010, p. 7). Senior (1990) notes "Mark's conviction that the mission of Jesus is compelling and one must respond to it without hesitation" (p. RG 406).

"The whole of Mark's Gospel was undoubtedly intended by its author to be instructive for its readers as they lived out their lives as Christians" (Hurtado, 1996, p. 9). That being stated, Mark portrays the disciples as having "a hard time understanding Jesus," which only gets more pronounced the closer the reader gets to the passion and death of Jesus (Senior, 1990, p. RG406). So it is suggested Mark is writing for a community that has "difficulty in understanding" but remains in relationship with Jesus

because of his ‘unbreakable bonds’, which provides both challenge and consolation to those who read the Gospel” (p. RG 406).

In some ways the central question of discipleship in Mark’s view is the question he asks, “But who do you say that I am?” (Mark 8:29), for which Peter both gets the right answer, “You are the Messiah” (Mark 8:29) *and* the wrong answer when he argues for a Messiah that does not have to suffer. “Peter took him aside and began to rebuke him” (Mark 8:32). Hurtado (1996) notes the direct connection between discipleship and acceptance of the fate of Jesus to suffer and to die.

Considering this question in more detail, the portrayal of Peter as disciple becomes interesting. Dawsey (2010) points out Peter did not know (or at least it does not appear so) Jesus as Messiah. Further, it is not the preaching of John the Baptist that leads Peter to follow Jesus. “Rather, the Gospel writers are unanimous Peter responded to a personal call by Jesus” (p. 28). Dawsey further indicates Mark seeks to distinguish the disciples of Jesus from those of John. They do not fast as the disciples of John the Baptist do, for example (Mark 2:18-22).

It is also clear that Mark wishes to indicate the importance of understanding of Jesus’ identity. Challenged by the Pharisees, Jesus “didn’t fit into the old categories” (Dawsey, 2010, p. 40). There is a newness and unknown sense to following Jesus as a disciple. Given Senior’s (1990) observation of an urgency by Jesus in the Gospel, this is a newness that requires immediate attention. To be a disciple does not afford the luxury of sitting around. Now is the time to act. And a necessary action is to make Jesus known. “The first hearers of Mark would have associated the word gospel with a public proclamation of good news about God’s activities through Jesus Christ” (p. 43).

This pace is reflected in the knowledge presented right at the start of Mark's Gospel. If Peter has questions about the identity of Jesus, and what it means to be the Messiah, the Gospel of Mark presents to those who would have heard Mark's Gospel the clear identity of Jesus right at the beginning. "Jesus was the Messiah. He was God's Son. He came announcing that the kingdom of God is at hand" (Dawsey, 2010, p. 46).

Bonhoeffer (trans. 1973) stresses the need for the disciple to surrender completely to the will of God. The disciple must imitate Jesus. "Mark presents a desolate scene of the crucifixion, without a single follower near Jesus" (Dawsey, 2010, p. 79). Dawsey goes on to emphasize this abandonment of Jesus only points out more fully his complete obedience to the Father's will. The obedience of Jesus is witnessed from the start of the Gospel. Jesus "experiences little privacy," "is misunderstood," "and faces "growing opposition" (p. 95). And this obedience is tested as the Gospel progresses. "Peter resists his mission at Caesarea Philippi (Mark 8:31-34)," confronts the religious authorities, "is betrayed by Judas and abandoned by his other followers." "Then he dies despised and alone, only a few women gazing at a distance (Mark 15:1-41). Even these female followers desert him in the end (Mark 16:1-8)" (p. 95). When one becomes a disciple, however, "the cross is not the terrible end to an otherwise God-fearing and happy life, but it meets us at the beginning of our communion with Christ" (Bonhoeffer, trans. 1973, p. 98).

But this is not obedience for its own sake. Rather, "Jesus is about doing God's will" (Bonhoeffer, trans. 1973, p. 95). Dawsey (2010) emphasizes this obedience flowed from the faith of Jesus and from his trust. As a result, people were healed and made whole. But at the heart of this is trust in God. The obedience of Jesus and his faith in the

Father results in healing. Despite the shortness of Mark's Gospel, and the urgency of Jesus, there are many instances where Jesus heals. The cure of the possessed man (Mark 1:21), the cure of Peter's mother-in-law (1:29), curing all those from the town who came out to see him (1:32-34), cleansing the leper (1:40-42), the healing of the paralytic (2:3-12), healing the man with a withered hand (3:1-6), the raising of Jairus' daughter (5:21-25, 35-42), the curing of the woman with a hemorrhage (5:25-34), healings at Gennesaret (6:53-56), the healing of a deaf man (7:31-36), restoring the sight of the blind man at Bethsaida (8:22-26), healing of a boy with a demon (9:14-29), and restoring the sight of Bartimaeus (10:46-52) are all present in this gospel.

By acknowledging the role of faith for Mark's Gospel, faith can be seen as central. White (1994) claims

It is fair to say that if Christianity had only the Gospel of Mark to guide its understanding, its theology might be quite different. What would it be? It would be a theology based on an empty tomb, a theology with a strong demand for faith. (p. 144)

The paralytic (Mark 2:5), the woman who suffers from a hemorrhage (5:34), Jairus (5:36) and Bartimaeus (10:52) have their faith credited as the means of healing or salvation (Darton, 1976, p. 46). For those who consider the original version of the Gospel to have ended at 16:8, even the resurrection demands faith. "It proclaims that Jesus can only be understood as Messiah only by the faith called for by an empty tomb. If proofs had not been effective in Jesus' lifetime, how would they convince others" (White, 1994, p. 145)?

The Gospel of Luke (and Acts of the Apostles). The gospel of Luke is usually considered in concert with the Acts of the Apostles, since most scholars believe the same

author was responsible for both (White, 1994). This makes Luke unique among the evangelists, for Luke provides “not only an account of Jesus’ ministry but also a narrative sequel to that account” (Longenecker, 1996, p. 50). Senior (1990) states Luke’s dependence upon others for the material he writes, and due to the writing styles employed by Luke concludes Luke was an educated man. Furthermore, Luke’s gospel represents a growth in understanding the mission of Jesus. “Luke’s Gospel provides an account of Jesus’ life and teaching for the universal mission. Today, people sometimes think that Christianity and its Gospels belong to North American and European culture” (p. RG 418). Luke has a “desire to show that Christianity belongs to the larger world of the Roman Empire” (p. RG 418).

Luke’s gospel and the Acts of the Apostles also provide the connection between the ministry of Jesus and the mission of the Church. Longenecker (1996) suggests Luke is “actually proposing the thesis that Jesus’ ministry and the church’s mission *together* constitute the fullness of God’s redemptive activity on behalf of humanity” (p. 53). We can draw conclusions as well, from Luke, that “what was basic in Jesus’ ministry has been and should continue to be the pattern for all of the church’s life and ministry” (pp. 53-54).

Senior (1990) points out for Luke, Jesus is universal savior, and calling disciples means participation in the “mission of Jesus” and “prayer and worship are the Center of Christian Life” (pp. RG 436-437). So “one walks *the way* of a disciple of Jesus only if he or she is called by Jesus” (Talbert, 1985, p. 68), “The Gospel that women as well as men; foreigners and Gentiles as well as Israelites; sick, weak, sinful, and despised persons as well as the well-off and respected people can come to Jesus” (Senior, 1990, p. RG436).

In other words, while a disciple is one who is called by Jesus, Luke makes it clear that Jesus longs for all to follow him. Every person is called by Jesus to be a disciple.

This call of Jesus for Luke means participating and imitating the life and work of Jesus, for “the disciples do not simply preach about Jesus or the Kingdom of God” (Senior, 1990, p. RG 436) but put these words into action. By imitating Jesus, by “participating in the reversal of roles, status, and concerns that the coming of salvation brings” (p. RG 436) it is in that way the disciples become authentic followers of Jesus. Following Jesus as a disciple involves a different understanding of the “social structures of the world,” how they “use their material resources” since “they do not try to pile up wealth or indulge themselves and their friends in consuming luxurious goods” (p. RG 436).

What do they do? “They do not seek exchanges between friends which would create obligations to reciprocate,” but rather “they aid people who will never be able to repay them (Senior, 1990, p. RG 436). In some ways, they see these material goods as a vehicle for meeting “the needs of other people” (p. RG 436) and serving them. Indeed, “salvation has very concrete aspects in Luke” (p. RG 421). “Even those who are “good people” like the Rich Ruler (18:18-24) are so locked in by their possessions that they cannot achieve the eternal life they really desire” (p. RG 421).

People are, “compelled to decide, and that decision can only be made by themselves” (Bonhoeffer, trans. 1973, p. 105). Luke assures us anyone can make this choice when they are called by Jesus. Whether it is in the Good Samaritan parable or the story of Zacchaeus who offers four-fold reparation for what he took through cheating, for

Luke it is important to proclaim that anyone who answers the call of Jesus can be a disciple (Senior, 1990).

This universal concept of salvation is present in the words of Pope Francis.

I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since ‘no one is excluded from the joy brought by the Lord’. (Francis, *Evangelii Gaudium*, 2013, no. 3)

Talbert (1985) notes Luke uses the word disciple “for believers in Christ,” and the “term is employed as a synonym for Christian (11:26, 26:28), for saint (9:13, 32, 41), and for Nazarene (24:5)” (p. 62). In presenting an orderly notion of discipleship in Luke, Senior (1990) notes to be a disciple involves “renunciation, devotion, and suffering” involving being “completely devoted to the Kingdom,” being able to be capable to “renounce normal human ties to family,” “have confidence “in Jesus’ power” and in the “generosity of others” (p. RG 430). Longenecker (1996) says Luke’s “treatment of the theme of discipleship is more extensively developed, more radically expressed, and more consistently sustained” (p. 50).

In reading this, one could get the impression that for Luke, discipleship is a dark, cloudy, gloomy affair. But such is not the case. Senior (1990) points out “that Luke has many verses of celebration and rejoicing. From the very beginning of the story to the very last verse, people are praising and thanking God for the salvation they experience in Jesus” (p. RG 420). In particular, Zechariah and Elizabeth are provided occasion to be joyful in the birth of their son, John the Baptist (1:14). The announcement made by the angels proclaims great joy (2:10). Even when persecution and hardship occur, there is the command to be joyful (6:23). Zacchaeus (19:6), the 72 disciples (10:17), the apostles

that witness the resurrected Jesus (24:41) and the disciples who return on the road to Emmaus (24:52) all experience joy. Moreover, when the lost sheep is found (15:5), when wonders are performed (13:7) and even in stories when the lost drachma is found (15:9) or the prodigal son returns (15:32) there are many occasions for joy and celebration.

This call to joy is not new to Pope Francis, whose Apostolic Exhortation was entitled *Evangelii Gaudium*, or the Gospel of Joy (Francis, 2013). Pope Paul VI (1975) wrote *Gaudete in Domino* (which translated means Rejoice in the Lord) “an Apostolic Exhortation whose theme is precisely: Christian joy — joy in the Holy Spirit” (Paul VI, *Gaudete in Domino*, 1975). Even though he was addressing the question of knowledge, Saint Pope John XXIII (1959) reminds us “Our spirit will rest in peace and joy only when we have reached that truth which is taught in the gospels and which should be reduced to action in our lives” (para. 19). When he spoke at the 2002 World Youth Day in Toronto, Saint Pope John Paul II said “*People are made for happiness. Rightly, then, you thirst for happiness. Christ has the answer to this desire of yours*” (John Paul II, 2002, para. 2). Pope Benedict (2012) saw joy at the very core of the Church’s mission. “The Church’s vocation is to bring joy to the world, a joy that is authentic and enduring” (Benedict XVI, 2012). These quotes demonstrate the importance recent popes have placed on joy and seeing the gospel in the light of this joy.

It is important to mention the role of women in the Gospel of Luke, beginning with Mary, the Mother of Jesus. “Luke’s Gospel provides the basis for the devotion we show to Mary” (Senior, 1990, p. RG 422). But there is an admonition. Luke rejects the notion “we honor Mary simply because she experienced a miracle in Jesus’ birth” (p. RG 422). Rather, for Luke Mary is “both the epitome of the faithful people of Israel who

wait confidently for God's salvation and the beginning of new life of those who will be disciples of Jesus" (p. RG 422). Getty-Sullivan (2001) observes "Mary is first and foremost a disciple of Jesus, a model believer" (p. 18). In fact, in consideration of Luke 8:21, it becomes clear how it is Jesus understands Mary's true importance. "She is one who hears and does the word of God" (Senior, 1990, p. RG 422).

As was mentioned earlier, the call to discipleship is one available to both men and women. But "women who followed Jesus from Galilee are referred to as a discernable group only in Luke" (Getty-Sullivan, 2001, p. 164). In fact, in many ways Luke contrasts the fidelity and perseverance of the women from the fear and abandonment of the men. "Women persevered on the journey despite all the opposition to Jesus and, most certainly, to them" (p. 166).

The Gospel of John. The Gospel of John is quite different from the other three synoptic Gospels (Matthew, Mark and Luke) (White, 1994). For one, John's Gospel begins with a long prologue and no virgin birth stories. There is no account of the baptism of Jesus. There is no account of Jesus in the desert being tempted by the devil, nor of the Transfiguration (White, 1994). Senior (1990) notes "The only piece of ethical teaching in the Fourth Gospel is the love command" (p. RG 438).

The difference from the synoptics, the gospels of Matthew, Mark and Luke, would have had a "jarring quality even to the first hearer/readers who heard/read these narratives over against each other" (Beck, 1997, p. 26). Beck quotes Clement of Alexandria (through the third and fourth century historian Eusebius) the evangelist who composed the Gospel "aware 'that the outward (or bodily) facts had been set forth in the

gospels, urged by his disciples, and divinely moved by the Spirit, composed a spiritual Gospel” (p. 26).

Another key element to the Gospel of John is the importance of the reader entering into the story. By keeping many of the people in the gospel of John anonymous, the Gospel encourages “the reader’s participation in the dynamic of the narrative itself” (Beck, 1997, p. 1). By using these anonymous characters, it is Beck’s contention the reader is called to emulate these models of discipleship. Turning the traditional use of anonymous characters upside down (since they are usually seen as unimportant), in John’s Gospel these characters “occupy more textual space, and demonstrate narrative significance by their faith response to Jesus’ word, a response of witness to the efficacy of his word” (p. 2).

The anonymous characters are significant. “Among these anonymous characters are Jesus’ mother, the Samaritan woman, the royal official in Chapter 4, the infirm man in 5, the blind man in 9 and ... the woman caught in adultery” (Beck, 1997, p. 2). Segovia (1985b) indicates belief in Jesus and what He has to say about the Father are central to an understanding of this gospel. Even a quick recollection of the persons who remain anonymous demonstrates faith plays a key role in their lives. It seems clear to this researcher each character provides an easy way for the reader to enter into the story and to engage in self-examination and self-reflection as a result.

Despite their importance in the Gospel of John, Beck (1997) points out the anonymous characters in John’s Gospel are fewer than the synoptics. “Only fifteen appear, compared with forty-one in the Synoptics” (p. 33). This is explained to “function only to direct focus on Jesus or the σημεῖον (sign)” (p. 33). This becomes interesting

when one considers the first mention of “disciple” is not about a direct encounter with Jesus, but rather focuses upon the witness of John the Baptist. John 1:35 is the story of the call of Andrew and Peter. It is Andrew who believes the testimony of John the Baptist, and Andrew, in turn, tells Peter, “We have found the Messiah” (John 1:41). In turn, “the next day he (Jesus) decided to go to Galilee, and he found Philip” who “found Nathanael” (John 1: 43, 45).

Andrew, Peter, Philip and Nathaniel become disciples, on the words and testimony of another. They enter Jesus’ company only after having heard about Jesus from someone else. This style of John’s Gospel is different than the synoptics, where it is only when experiencing Jesus that disciples are called. John “establishes a model of response based upon the secondary experience of another” (Beck, 1997, p. 46). The hope in John’s writing is to attempt to have the reader identify with those who witnessed to others about faith in Jesus. “This encourages readers to respond to the Gospel’s characters and identify with their life-changing responses prompted by the characters’ encounters with Jesus” (p. 46).

Apparent from the list of anonymous characters above, it is significant to mention Beirne’s (2003) assertion John portrays disciples as both men and women, opening the door of faith to each in what she calls “a consistent balancing of male and female characters” (p. 2). Beck (1997) observes that for John women become “paradigms of discipleship, modeling what it means to correctly understand Jesus’ identity, enter into right relationship with him, and respond appropriately to his words” (p. 53). Beirne (2003) also believes these Johannine “gender pairs” are not meant “to emphasize the role of women” or “separate women as a group” (p. 25). Their role is clearly the “central

theological purpose of the text itself: ‘that you may believe that Jesus is the Christ the Son of God and by believing find life in his name’ (Jn. 20:31) (p. 26).

This is underscored by the primacy of being called in John’s notion of discipleship. “The initiative for following Jesus (i.e. discipleship) is not the disciples ‘but Jesus’” (Beck, 1997, p. 47). Further illustrations of this point can be found in the renaming of Peter (1:42) and the fact it was Jesus who found Philip and not the other way around (1:43) (Beck, 1997).

Of special import is the relationship of Jesus with his mother, who is not named in John’s Gospel, but only identified by the generic term “mother.” Interestingly, Beck (1997) notes Jesus addresses his mother as “γύναι” (woman), which was not a common reference for a son to his mother. “This is Jesus’ normal address for women in the Gospels” and stresses that the primary understanding of Mary’s importance is not her biological relationship to Jesus, as important as that was, but rather her faithfulness as a disciple of her son. In the exchange between Jesus and his mother in John 2, at the wedding feast at Cana, the mother of Jesus “accepts his revelation of his unique identity and the reevaluation of her relationship to him it implies” and “bears witness to the efficacy of his words and challenges others to heed what he says” (p. 57).

This does not in any way diminish Mary’s role, but is consistent with John’s emphasis of faith as the purpose of the Gospel (Beirne, 2003). Taken in this light, the primacy of Mary’ faith places the actions of Jesus in John’s Gospel (as well as in the Synoptics) into a different context. While Mary remains the mother of Jesus, her primary role is as the one whose *fiat* (let it be done) signified her cooperation with the grace of God. Her becoming the mother of Jesus, the Son of God, was predicated not by

accidental relationship, but rather by deliberate choice in trusting in God and doing His will.

Since the word “γύναι” (woman), also is used with other women in John’s Gospel, it does seem to underscore the faith of Mary is also attainable by others, even when their past does not seem to suggest fidelity to God. The Samaritan woman, with multiple husbands, and now living with a man who is not her husband, ultimately responds generously to the grace of God by telling the whole community. Senior (1990) claims with the placement of conversation about mission and harvest, the disciples “too are sent to preach to others” (p. RG 444).

Also of interest is the beloved disciple, who is identified only as the “disciple whom Jesus loved” and it is “this disciple who testifies to those things and has written them” (John 21:24). There has been much speculation as to the identity of this follower of Jesus. “This figure has been traditionally identified as John, the son of Zebedee, understood to be the author of the work” (McBrien, 1995a, p. 151). Beck (1997) quotes scholarship suggesting the Apostle Thomas might be the beloved disciple, given his confession of Jesus as Lord and God. He also states, “Lazarus is frequently suggested as the disciple Jesus loved, primarily on the basis of the references to him in Chapter 11 identifying him as loved by Jesus” (p. 109).

But is it possible the beloved disciple is deliberately kept anonymous? Beck (1997) cites research by David Hawkin that the identity of the beloved disciple is not the most important point, and in fact knowing the identity does a disservice to the narrative of the Gospel. By keeping the beloved disciple anonymous, the reader can indeed enter into the story in a different way, perhaps seeing in him the model of discipleship. “The

representative role of the disciple Jesus loved strengthens the connection between the reader and Jesus, as well as between the reader and the disciple himself” (p. 112). Beirne (2003) writes the model of discipleship proposed by John’s Gospel makes it possible for “implied readers of either gender may find points of identification with both female and male characters” (p. 193).

Through the use of an anonymous beloved disciple, it is this Gospel which underscores that “the Johannine community, can and does enjoy a direct, intimate relationship with Christ,” that he is “the witness to Jesus for his community and later readers” and since he was “entrusted with the care of Jesus’ mother” he essentially can be seen as “the executor of Jesus earthly program” (Beirne, 2003, p. 112). “The Beloved Disciple is regarded in John’s Gospel as the ideal disciple of Jesus” (Hillmer, 1996, p. 88).

If the mother of Jesus is seen as important firstly for her faith as a disciple, then the same ideal comes forward in the use of the beloved disciple. For us, both are shown “as understanding, without need of further explanation, the essence of discipleship: unqualified belief in and obedience to Jesus’ word and a willingness to witness these attitudes to others” (Beirne, 2003, p. 171).

The beloved disciple is set apart largely for his faith. If the confession by Thomas that Jesus is “my Lord and my God” is a central point for the Gospel (Hillmer, 1996), then the same could be said of John, who shares unique qualities setting him apart from the other disciples. “He is the one loved by Jesus, the only one to witness the crucifixion, the first to see and believe at the empty tomb, an eyewitness, and the one who gives testimony” (p. 88).

By the keeping the beloved disciple anonymous, he provides discipleship Christians are called to emulate. He is the “ideal of Christian discipleship,” having a relationship with Jesus that was “loving intimacy.” “And in that relationship, discipleship as relational is seen most clearly – for a disciple of Jesus not only believes in Jesus but also remains in his love” (Hillmer, 1996, p. 89).

Acts of the Apostles 2:42-46. The Acts of the Apostles provides characteristics to help to understand what the early Church might have understood by them. Since these characteristics echo what has already said, the goal here is simply to identify them. Later, during the exploration of a charism, especially of the Dominicans, it is hoped these characteristics will be recognized.

They devoted themselves to the teachings of the Apostles. It seems clear that study was a hallmark of the early Christian community, even if it might have looked quite different from what we imagine study to be like today. Suffice to say it appears some recognized body of knowledge seemed important. Could it be the different ways the gospels view what discipleship mean be an example of the type of study engaged in by the community? Consider the Apostle Paul who spent days and years learning the faith. And the controversy about what would be required of Gentile converts to the faith, and whether or not they needed to observe kosher law, for example, was not insignificant. Even the Apostles themselves consult each other to consider the meaning of elements of the Christian life. Whether it is in deciding the requirements for Gentile converts or balancing meeting the needs of the Greek widows with preaching the Word, the teachings of the apostles impact the early Christian community.

The communal life. It was not accidental or utilitarian Jesus chose a community, and the early church viewed this as essential for the living as a Christian. While types of religious communities vary today, for many religious communities involvement in a community forms a part in their definition. For many Christian churches today, gathering on a regular basis in community is important.

The breaking of the bread and the prayers. Worship remained an important characteristic and action of the early church. We observe Jesus reading in the synagogue, paying the temple tax, and celebrating the Passover. It was this moment of the Passover, with specific changes instituted by Jesus that remained significant for the early Christians that became a foundation of worship for the early Christian community. Moreover, seeking a relationship with God was seen as normative, and was done through public and private prayer.

They were together and had all things in common. The purpose here is to place definite and total trust in Jesus as stated earlier. Religious communities, for a variety of reasons, adopted this common property and poverty into their way of life. When the concept of charism is later unpacked, especially in the examples of the Dominicans and the Jesuits, just how this concept of poverty, holding things in common and living in community were imitated will be explored.

Summary of Gospels on Discipleship

Each of the gospels provides specific qualities that describe key characteristics of discipleship. It may be helpful to summarize those conclusions here.

Discipleship involves a relationship with Jesus and others. Above it was noted the importance of seeing discipleship as relational. Weddell (2012) emphasizes the

importance of a personal relationship with God over and over again in her book. Since it is almost universally accepted human beings are social animals, it should come as no surprise persons created in God's image and likeness would reflect the relational character of God. As Genesis 2:18 mentions, "The Lord God said: 'It is not good for the man to be alone.'"

Hillmer (1996) points out "Discipleship in the Fourth Gospel is presented in terms of relationship with Jesus" (p. 84). Donaldson (1996) notes discipleship is membership in a community. Getty-Sullivan (2001) notes all four gospels place women at the cross, a powerful witness to the importance of faithful relationship. Winseman (2007) emphasizes the importance of belonging as a characteristic of engagement, which he sees as a necessary starting point for discipleship.

It seems safe to suggest discipleship represents the relations both with Jesus and through other believers. This echoes the Great Commandment: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and first commandment. The second is like it: You shall love your neighbor as yourself" (Matthew 22:37-39). We love because God loves us, but we are challenged to remember our relationship with others as well. "If anyone says, 'I love God', but hates his brother, he is a liar" (1 John 4:20). As 1 Corinthians 12:27 states, "Now you are Christ's body, and individually parts of it." Discipleship means both a relationship with God and a relationship with others.

Consider the story of the call of Andrew in John 1. Andrew is led to Jesus by John, comes to believe Jesus is the Messiah and seeks out to share his faith with his brother Peter. In the Gospel of Matthew, we know of the great commissioning in Chapter

28, where entering into a stance that encourages a personal relationship with Jesus is seen as a normative event (Weddell, 2012).

Discipleship is the result of a call by God. One does not become a disciple except when called personally, whether by Jesus or through others. Whether the invitation is “Come, and you will see” (John 1:39), the actions of Andrew described above, or the direct call by Jesus “Come after me” (Matthew 4:19), there is an invitation.

In 1 John 4:10 and again in 4:19, we learn the love of God is primary. It is God who first loved us. But after 4:19, there is a stress of the importance of this two-fold relationship, which suggests that while the love of God is primary, the invitation to follow God comes from both God and through others.

Discipleship requires a moment of total commitment. Think of the story of the rich young man.

An official asked him this question, ‘Good teacher, what must I do to inherit eternal life?’ Jesus answered him, ‘Why do you call me good? No one is good but God alone. You know the commandments, You shall not commit adultery; you shall not kill; you shall not steal; you shall not bear false witness; honor your father and your mother.’ And he replied, ‘All of these I have observed from my youth.’ When Jesus heard this he said to him, ‘There is still one thing left for you: sell all that you have and distribute it to the poor, and you will have a treasure in heaven. Then come, follow me.’ But when he heard this he became quite sad, for he was very rich.

Jesus looked at him [now sad] and said, ‘How hard it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.’ (Luke 18:18-25)

It seems the rich young man lived a good life. He followed the rules. But it does not appear he was able to make the commitment to follow Jesus unreservedly.

Dawsey (2010) describes the total commitment of Peter who was able to “leave wife, family, home, and business to follow the traveling teacher Jesus” (p. 28). He continues to note this type of commitment did not end with Peter. “The prophetic announcement that the end of time is near has led many people over the centuries to uproot their existence” (p. 28). This is the imitation of Jesus, who in the Gospel of Mark is totally abandoned at his death. “Jesus was misunderstood by all, betrayed and abandoned by his closest friends, rejected by the Jewish religious leaders, framed in sham legal proceedings, beaten, humiliated, and crucified” (p. 59). All this suggests there is a cost to discipleship. As Bonhoeffer (trans. 1973) notes, people are “compelled to decide, and that decision can only be made by themselves” (p. 105).

Discipleship remains a process. As much as followers of Jesus may wish, and even believe they will be totally faithful, human experience often dictates otherwise. “After Jesus prophesied that all would abandon him ... Peter answered vehemently ... ‘If I must die with you, I will not deny you’” (Dawsey, 2010, p. 62). Of course, Peter did deny Jesus (Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18, 25-27).

But this action did not spell the end of Peter’s discipleship. In each of the Gospels, we see people move deeper into their understanding and relationship with Jesus. In Luke’s Gospel, Peter admits this. “Depart from me, Lord, for I am a sinful man” (Luke 5:8). Yet Jesus does not send Peter away as one who cannot be a disciple. He says, “Do not be afraid” (Luke 5:10).

It is not only a process in the way we live our faith, but faith itself involves growth in knowledge and understanding. There is perhaps no greater example of the process of coming to faith than the story of the conversion of the apostle Paul, also

referred to as Saul. [As is noted in the footnote for Acts 13:9 in the New American Bible, Senior (1990) writes in a footnote, “the use of a double name, one Semitic (Saul), the other Greco-Roman (Paul), is well attested” (p. 204)].

Paul is a zealous Jew, who, we are told in Acts Chapters 7 and 8 consents to Stephen’s execution. We read, “The witnesses laid down their cloaks at the feet of a young man named Saul” (Acts 7:58). And in 22:20, “And when the blood of your witness Stephen was being shed, I myself stood by giving my approval and keeping guard over the cloaks of his murderers.”

Paul was zealous. “Saul, meanwhile, was trying to destroy the church; entering house after house and dragging out men and women, he handed them over for imprisonment” (Acts 8:3). “Breathing murderous threats” is the way Saul approaches the high priest. Paul’s conversion is the result of a dramatic encounter with the risen Jesus, recounted in Chapter 9. Despite the misgivings of others, Paul becomes the chosen instrument to bring the Christian faith to the Gentiles.

But as Acts (and Galatians) relate, there was a process to his speaking and witnessing. When Paul is threatened with death both in Jerusalem by Jews there (Acts 9:23) as well as by Hellenists (9:29), the community found it wise to temper this new convert and they “took him down to Caesarea and sent him on his way to Tarsus” (Acts 9:30). Paul stays a while in Damascus (9:19) and “after a long time had passed” he was presumably still there. Could this be to be formed in the newfound faith? Just as Galatians 1:14 refers to the progress of Paul in the Jewish faith, it would only stand to reason this great apostle would also make progress in the Christian faith as well. At the

very least it seems reasonable to assume there must have been significant progress in the faith life of Saint Paul as a Christian.

Charism and Mission

Charism

The task of developing a comprehensive understanding of charism would be overwhelming. To help facilitate an understanding sufficient for our purposes here, the focus will be on two religious communities, the Order of Friars Preachers, or Order of Preachers, commonly known as the Dominicans, after the name of the founder, St. Dominic, and the Jesuits, so named from their title as the Society of Jesus. These two communities, tried and true, having existed for between five hundred years (Jesuits) to eight hundred years (Dominicans), provide good examples of charism in action, and should help foster an understanding of how the term gets used.

By examining Dominicans and Jesuits, there will be greater clarity in understanding Catholic identity, by examining the difference between a mission (what Catholic schools *do*) from a specific charism or gift which is the influence of how they do it (what Catholic schools *are*). This brief summary is intended to help understanding of the distinction of mission and charism, and the relation of both to Catholic identity.

In considering the treatment of charism, what is clear is the Church, in its two-thousand-year history, has been filled by saints who sought to define a way to be spiritual, to be holy, and to ultimately be in union with God by loving neighbor. In that sense we refer to Downey (2005) who defines charism as “a gift given and received for the good of a body of persons and its common life, purposes and sense of destiny” (p. 18). Whether it is in *ora et labora* (to pray and work), the motto of Benedictines (Kraft,

2001), the “way of the spirit, the contemplative way” (Egan, 2001) of the Carmelites, or the “evangelization and service of the poor” (Holtshneider, 2001, p. 341), the commonality seems to be the constant quest and search for God (Kraft, 2001).

In the spiritual life, while there may be friendly rivalry between different orders, it is important there is no “best way.” “In his Talks of Instruction, Meister Eckhart reminds us that ‘whatever good God has given to one way of life, can also be found in all good ways’” (Tugwell, 1979, p. 3). Remember charisms are for the good of the Church, and as such, every good way belongs to the whole Church. “So we ought to stick to one way, and find all good ways in it, without getting attached to what makes our own way different from the others” (p. 3).

As Woods (1989) concludes, “The goal and meaning of human existence is the recognition and enhancement of the sense of Divine Presence” (p. 8). For the early Church the recognition of the charisms, or gifts, was a normative experience for the early believers. The charisms seen in the Acts of the Apostles were “special forms of grace intended to strengthen the confidence of the early community” (p. 34).

As the Christian faith matured, discovering ways or methods to seek out the Divine Presence seemed only natural, and against the chaos of the Fall of Rome and the arrival of the barbarians, it was the development of monastic life that became the means of what we might today understand as a charism. Great figures gave rise to the expression of monastic life. “Martin of Tours, Cassian, Honoratus, and especially Augustine” played key roles in developing an ordered way of life to seek out God’s presence (Woods, 1989, p. 108). Augustine’s influence on monastic life, for example, was manifest in the fact “over one hundred religious congregations of men and women

adopted the Rule he composed as a way of life for his followers” (p. 108), with the Dominicans, whose charism will be further explored among them.

It seems to this researcher over the course of the Church’s history, charisms became expressed through exceptional figures to solve a particular need in the Church. When heresies such as Gnosticism and pagan practices arose as a challenge for the Church, there was a draw to the charism of contemplation as evidenced in such Christocentric practices that sought “renunciation, asceticism, and contemplation” as a “means for conquering evil inclinations and achieving a perfect love of Christ who is the actual end and aim of spirituality” (Lane, 1984, p. 3). Such was the case when Saint Benedict developed his rule, which “satisfied a desperate longing for an order and stability that had been taken for granted a century earlier” (Woods, 1989, p. 112). Whether it was the need of preaching, and authentic witness of faith in Christ offered by the Dominicans, the response to the Reformation that gave rise to the founding of the Jesuits, the need for social ministries, such as orphanages and schools that gave rise to the active religious sisters, it seems to this researcher that time and again when confronted with a crisis, a charism arose to further the mission of the Church.

This can be witnessed by observing the tension between withdrawing from the world, to a monastery or hermitage, on the one hand, and an active going forth in ministry on the other. Benedict for example believed his monks could fulfill completely the law of God and charity within the walls of the monastery (Lane, 1984). And at the same time, there were other periods, such as the thirteenth century, where religious life “sought to work out its ideals no longer by withdrawing from men, but by seeking to serve them directly” (p. 27).

Aumann (1985) simplifies things.

The primary witness of Scripture, therefore, is that God has acted in the life of man, so that the Bible is not so much a code of laws or a book of questions and answers as it is ‘a history of what God has done in the lives of men, in humanity as a whole, in order to fulfill in them the design of grace’. (p. 2)

He suggests the purpose of the Bible is “to understand what God is to us and to respond to his presence” (Aumann, 1985, p. 2). This seems to be an appropriate understanding of the role of charism. It is the quest for God, and throughout the ages various men and women have sought to develop charisms, or gifts, to do just what Aumann suggests above about the Bible.

It is with this understanding of charism that an exploration of some depth of the Dominicans and Jesuits are offered. This is for two reasons. First, this researcher is a Dominican friar, and as such, an understanding of the Dominican charism flows from this researcher’s lived experience. The consideration of Jesuit schools arises from the perception of the researcher before the study that the Jesuits had a good program for formation of its employees. So, it seems fitting to explore more deeply the charism that drove the founding of these schools, and which animates them today.

One important counsel before proceeding: there is a great deal of similarity in charisms of various orders. “There is, after all, only a limited number of ingredients available for constructing a form of religious life” (Tugwell, 1979, p. 3). Moreover, in any discussion of the charism of a religious life, there is an element of its lived experience that remains subjective. “Discerning what is typical of the Dominican spirit is, inevitably, a subjective process, and I doubt if any two Dominicans would do it quite the same” (pp. 3-4).

Spirituality

In conversations about spirituality, anecdotally it has been suggested spirituality is an area considered “safe” to write about because no one really knows what it is. True or not, it does become necessary before developing two examples of charism to say a little bit about spirituality, a word that seems to be thrown around a lot in many different ways. Downey (2005) cautions that “Any treatment of spirituality today would do well to begin by recognizing the multiplicity of meanings associated with the term” (p. 17). Woods (1989) makes this point.

Today, people can mean almost anything when they use the word – from the study of the lives and teaching of the saints (especially from the seventeenth and nineteenth centuries) to the mental and attitudinal ‘stance’ of football teams and automobile dealers. (p. 3)

So just what is spirituality?

Lane (2003) observes “Spirituality is concerned with the human spirit in its relationship with the Spirit of God’ (p. 179). In another place he mentions spirituality “consists of the Christ into whom we were all baptized” (p. 203). Woods (1989) quoted above, defines spirituality as “the intrinsic, self-transcending character of all human persons and everything that pertains to it, including most importantly, the ways in which that perhaps infinitely malleable character is realized concretely in everyday situations” (p. 3). McBrien (1995a) refers to many different types of spirituality without offering a definition for spirituality in his work. Congar (1994) defines spirituality by quoting Wade Clark Roof, a religion professor at the University of California, Santa Barbara. For middle-aged Americans, he says this: “In its truest sense, spirituality gives expression to

the being that is in us; it has to do with feelings, with the power that comes from within, with knowing our deepest selves and what is sacred to us” (p. 9).

The issue of spirituality further becomes complicated in that spirituality looks quite different when placed in the context of a particular religion, such as Catholicism. So, in this context, what is spirituality? Perhaps, as Kelly (2002) suggests, spirituality as understood in Catholicism as being about transformation. Downey (2005) defines spirituality as the “response to the gift of God in Christ Jesus through the presence and power of the Holy Spirit” (p. 17). He further discusses Christian spirituality as “nothing more or less than being conformed to the person of Christ, brought into communion with God and others through the gift of the Spirit” (p. 17).

It seems, then, that despite the difficulty of defining spirituality, it can be suggested that spirituality is, as Perrin (2007) suggests, about praxis. Taken together with the definitions above, there must be a sense of relationship to the transcendent, and a desire to be transformed by what are perceived to be important characteristics of the transcendent in personal life. The way the relationship with the transcendent gets lived out in practice, in real life, suggests a foundation for understanding spirituality.

As a result, while people sometimes set religion and spirituality as being at odds with each other, this does not necessarily have to be the case (Perrin, 2007). In this study, spirituality was a focus upon Christian spirituality and seen then as a way of living out one’s relationship with God, and more specifically with Jesus Christ.

And so, as specific charisms become explored, there will be an overlap, since all religious communities involve real human beings attempting to live out their relationship with God. At times, it may appear the words charism and spirituality may be used

interchangeably, and sometimes that will be the case. At other times, spirituality will be understood in a broader sense, attempting to capture the specific praxis of a lived Christian life. As evidenced by the definitions of spirituality cited above, it becomes necessary to recognize an inexactitude to the term.

Dominicans

As mentioned earlier, the Dominican Order “is known to have been established, from the beginning, for preaching, and the salvation of souls, specifically” (Order of Preachers, 2012, p. 39). As Tugwell (1979) points out, preaching “is not only in pulpits and on official platforms, but in any way in which one christian may be entrusted by God with his Word for others” (pp. ix-x). In this sense, the Dominican Order, also called the Order of Friars Preachers, or simply Order of Preachers, understood through Saint Dominic, their founder, a way of life that was open to all. In this way, Saint Dominic might have been well ahead of his time, understanding in the twelfth and thirteenth century what the Second Vatican Council was to proclaim in the 1960s.

All believers share in the apostolic mission of the church ...all christians are, in one way or another, ‘missionaries.’ We cannot simply be ‘christians for ourselves,’ concerned merely with our own salvation. Whatever our condition in life may be, lay or clerical, married or single, secular or religious, clever or crazy, we are called to be ‘christians for others’ too. (Tugwell, 1979, p. ix)

But what specifically is an “active contemplative”? In many respects, for Dominicans, at least this one, this is the constant struggle to maintain a balance between active ministry and the silent contemplation and reflection that is an important part of spiritual growth. As with many things Dominican it is helpful to look to St. Thomas Aquinas for the Dominican perspective. Houdek (1994) helps provide a succinct synthesis of the thought of Aquinas as concerns prayer and mission. As did Saint

Augustine, Aquinas preferred contemplation over active ministry. At the same, Aquinas provides a helpful framework in understanding how prayer and ministry can be seen as necessary compliments to the Dominican way of life. Quoting Aquinas, Houdek (1994) helps provide the biblical understanding of how both prayer and ministry can be integrated. “As long as one is acting in his heart, speech, or work in such a manner that he is trending toward God, he is praying and thus one who is directing his entire life toward God is praying always” (p. 22).

For Aquinas, and indeed for Dominicans, the work is the preaching, understood in a large sense as defined by Tugwell (1979) above. “Again, Aquinas is suggesting the importance of interiority and intentionality if there is to be a workable coherence between prayer and mission” (Houdek, 1994, pp. 22-23). This interaction is summed up on a traditional Latin phrase, *contemplare aliis tradere* (to contemplate in order to pass on the fruits of contemplation). To help understand interiority and intentionality, considering what Tugwell (1979) says may prove helpful. “It is not the habit that makes the monk. Nor is it any monastic observance that makes the monk” (p. 8). Put simply, a monk is not made first and foremost from the outside.

The tradition of the Desert Fathers, and the main ascetic tradition that derives from them, is far more concerned to inculcate certain basic attitudes, such as humility, the kind of trust in God that frees one from crippling anxiety, a spirit of not judging others, the refusal to measure oneself, and, above all, the spiritual discernment to be able to identify at any given moment what the situation actually calls for. (Tugwell, 1979, p. 8)

It is important to see in the founding of the Dominican Order a crucial experience that had a dramatic impact upon Dominic, occurring on a journey with the Bishop Diego, who took Dominic with him on a “state visit” to arrange a marriage. “While Dominic

knew of the Moors and Jews in Spain, here he met former Christians who had become alienated from the Church and converted to the religion of the Cathari (Pure Ones), often called Albigensians from their stronghold at Albi” (Ashley, 1990, pp. 3-4). These encounters with estranged Christians forever changed Dominic, and Diego the bishop whom he accompanied. This will be explored a little later.

The founding of the order, like so many events in history, was the product of the needs of the time. McGonigle and Zagano (2006) make the observation that “the growth of an increasingly literate laity within the urban centers of thirteenth-century Italy and southern France posed a serious pastoral problem for the medieval church” (p. xiii). Jarrett (1924) in his classic life of Saint Dominic notes the spirit of the Dominican Order arises from “two forces then most prominent, namely the vitality of a spoken tongue victorious over a classical and learned language, and the rise of that constitutional Christian democracy with is still advancing to its fulfillment” (p. 1).

Lane (1984) notes also that at this time there was “a general shift in western Europe from a predominantly rural agrarian culture to an urban commercial culture” (p. 27). This was in some ways, a revolutionary change. Society was in a great state of flux. Though not the only reason, this change arose from economic circumstances, with the rise of the middle class and the creation of cities. “Universities were founded in the cities” (p. 27). While the Dominicans were not the only religious order to arise from this change (the Franciscans were the other), the insights of Saint Dominic about preaching placed the Dominicans in good position to meet the needs of this changing pastoral scene.

Other reasons for the change came from the theological climate of the age. Already mentioned have been the challenges posed by the Albigensian or Catharist

heresy, first encountered by Saint Dominic in his conversation with the innkeeper. The other movement arose as a response to the tremendous wealth of Church figures of the day. Observed

the Dominican prior of Louvain, Thomas of Chantimpre ... ‘I met on the street an abbot with so many horses and so large a retinue that if I had not known him I would have taken him for a duke or a count’. (Lane, 1984, p. 29)

The Cathars response “held that material things were evil – the body, the state, the visible church” (Lane, 1984, p. 28). Against the context of great wealth and luxury presented by church figures of the day, “this movement made sense to many people and stimulated a great enthusiasm among them” (p. 28). It does not seem a stretch to surmise the witness of poverty and living a poor life of the Cathars held great attraction for a people who themselves were not rich. In this researcher’s experience, good relationship is a powerful requirement for effective ministry, and that is predicated on the need for people to relate to some similarity between them.

Poverty was also important in another movement of the age, the Waldensians. The movement arises from Peter Waldes of Lyons, “a cloth merchant and banker of Lyons, who had grown rich on the profits of money-lending” (Lawrence, 1994, p. 19). After being moved by a telling of the story of Saint Alexis, Waldes was moved to deep conversion. After providing for his wife and daughters, Waldes proceeded to give away his fortune. “Those from whom he had extorted money were repaid; and the rest of his fortune was given away, some of it in the form of cash, which he distributed to the poor in the streets of the town” (p. 20). With this “exact following of the gospel narratives on poverty and preaching” (McGonigle & Zagano, 2006, p. xiii), the Waldensians attracted a large number of adherents. This movement might be seen as a precursor to the mendicant

movements in the Church, for “their distinguishing marks were poverty, bible reading and itinerant preaching” (p. 29). And so, given that Dominic was likely born around this time, it should come as no surprise that a characteristic of Dominican spirituality would be to live a life of poverty.

The Waldensians were not approved by the Church, largely as Lawrence (1994) suggests, because of their failure to seek approval for preaching. “In official eyes Waldes was guilty of rebellion, but there is no evidence to show when, if at all, he adopted heterodox religious opinions” (p. 21). “To conservative churchmen, lay preaching usurped the function of the official ministry. It was synonymous with subversion and heresy, especially when it drew attention to the failings of the clergy” (p. 22). The lack of approval hardened many in the movement to a position of heresy, but the important point was that groups like the Waldenses “anticipated some of the most conspicuous features of the mendicant friars” (p. 23).

And so what to do? “The times urgently needed the friar who could go out of his monastery and combat the evils and errors” (Lane, 1984, p. 29). The formation of these friars would be geared to the type of study that proved useful. With the founding of the Dominicans in 1216, and the Franciscans in 1223, there was a new type of religious life, which did not follow what Benedict had set out earlier as the appropriate types of religious life.

In many ways, to be a Dominican is to embrace a type of hybrid life, since “they retained many features of monastic observance” (Lawrence, 1994, p. 65). It is a life based upon what is read in the Acts of the Apostles, and as such can also be called the apostolic life. Tugwell (1979) cautions that this new life not be seen as a “mixed life”

however, and to call it *only* a hybrid misses the point. “The apostolic life is not an uneasy amalgam of essentially unrelated elements; it has a consistency of its own” (p. 13). A product of his own experience, Saint Dominic took the best features of monastic life, “the renunciation of personal property and a community life of shared refectory and dormitory, organised round the demands of singing the Divine Office at the canonical hours” (p. 66). The newness of Saint Dominic’s approach can be seen when he seeks approval for his new order. At the time, “Canon law recognised basically only three kinds of religious: hermits, monks, and canons, and in addition the military orders” (Koudelka, 1997, p. 8). For Saint Benedict, great monastic father in the West, there are only two kinds of monk. The “cenobites, who live together under a Rule and an abbot; and the anchorites, who progress from the cenobitic life to a life of solitude, but only after they have matured through long training in the monastery” (Tugwell, 1979, p. 12). Tugwell also quotes “the common adage, that a monk out of his cell is a fish out of water” (p. 12). Seeking permission to be recognized as the “order of preachers” Saint Dominic’s community did not fit into any of these existing categories.

There was no small opposition to this new way of living. Consider Matthew Paris whom Tugwell (1979) quotes, and an example of the level of hostility faced by Dominic and the early followers he gathered.

Unlike the Dominicans, the Cistercians ‘decent and orderly way of life was pleasing to God, to the bishops and to the people. *They* did not go wandering round the towns and countryside. Their cloister wall was not the ocean, but they stayed within their monastery, living according to the Rule of St Benedict and obeying their superior.

Maybe it was not by chance that the Pope, in 1307, had to investigate the murder of a Dominican by a group of Benedictines in Figeac! (Tugwell, 1979, p. 13)

It was the wise Pope Innocent III who recognized the value of these itinerant bands of preachers (he had approved the Humiliati, a group similar to the Wadensians (Lawrence, 1994). It was Innocent III who suggested the adoption of an existing rule (Koudelka, 1997). By choosing the Rule of Saint Augustine, Saint Dominic chose a rule that was universal enough that it allowed “them to specify in the customs which they added to the rule the goal of the order and the new means for attaining the goal, without contradicting the rule” (p. 8).

To be a Dominican is to engage in the apostolic life, as it is mentioned in the Acts of the Apostles, the section used to help identify characteristics of discipleship.

“From the start they were a clerical and learned order” who “devoted themselves to an active apostolate in the street and market place” and “retained many features of monastic observance” (Lawrence, 1994, p. 65). In this sentence is contained the essence of Dominican spirituality. There was the “regular observance” of prayer, study and community, and the work or apostolate of preaching.

The famous saints of the Dominican order indicate the broad understanding Dominicans have of preaching. It gave rise to great intellectuals like Saint Thomas Aquinas and Saint Albert the Great, mystics like Meister Eckhart, Catherine de Ricci and Catherine of Siena, artists such as Fra Angelico, and great workers among the poor like Martin de Porres, or powerful voices for justice like Bartolome de las Casas (Bedouelle, 1994).

Study

Mentioning earlier the fact Dominicans were a learned group, it is important to speak a little to the role and place of study. Months after the recognition of the order,

“Dominic sent seven friars to Paris to study, to teach, and to found a priory” (McGonigle & Zagano, 2006, p. xvi). The Dominican Constitutions have this to say about the “importance and sources of study”:

St. Dominic in founding the Order was truly innovative: he intimately linked study to the ministry of salvation. He himself always carried around with him St. Matthew’s gospel and Saint Paul’s letters. He directed the brothers to the schools, and sent them ‘to study, preach and establish convents’ in the larger cities. (Order of Preachers, 2012, para. 76)

And so the purpose of study is not simply to take up time in the lives of the friars, or to prepare for some great trade. No, study is a holy act because its true end, regardless of discipline, is to enable “the brothers to ponder in their hearts the manifold wisdom of God” (Order of Preachers, 2012, para. 77, §II).

So important was study to Saint Dominic “he was willing to dispense brethren from attendance at every service in view of study or preaching” (Ashley, 1990, p. 21). Compton (1931) calls study “the principal occupation” of Dominicans (p. 140). As a friar, it does not seem too strong, then, to suggest, for Saint Dominic, while it would never be considered the only form of prayer, it is, in fact, that study is a form of prayer, since it depends upon a powerful relationship with the Truth. Torrell (1996) identifies two sources of what is called “faith-rooted contemplation:” the mystical, which should not seem that unique, but also the intellectual, which might surprise those who never thought of intellectual pursuits as ways to become closer to God (p. ix). In fact, as Torrell (2003) notes,

The whole of the Second and Third Parts of the *Summa* are presented to us as a description of the ‘movement of the rational creature toward God’ in following Christ, who in his humanity is for us’ *the* way that leads to God. (p. 341)

While one might struggle to think of the work of the Summa as prayer when trying to understand some difficult point, Torrell (2003) helps us to see the theological inspiration which arose from the study of Saint Thomas Aquinas.

And so, if other religious communities of Dominic's day saw the "obligation of religious to practice manual labor," it was clear Dominic did not (Koudelka, 1997, p. 40). If those who saw the practice of required manual labor as the logical outcome of 2 Thessalonians 3:10 ("if anyone was unwilling to work, neither should that one eat"), those like Dominic looked to John 6:27 ("Do not work for food that perishes but for the food that endures for eternal life") (Koudelka, 1997). At any rate, as Koudelka notes, "with Dominic there is no trace of manual labor" (p. 40).

This was a radical change. Study was the necessary means to effective preaching, which soon was referred to as "holy preaching" (Koudelka, 1997). Dominic "and his fellow-workers had books with them, a veritable luxury at the time" (p. 40). And yet at the same time, Dominic's fondness for books and study was always subject to the law of charity, such as when, as a student he sold his books to help the poor (Koudelka, 1997). Woods (1989) makes mention that in replacing work with study, Dominic was making a statement about the importance of preaching the Truth. "Error could only be overcome by truth, and it was Truth, therefore, that became the motto of the order" (p. 185).

"A pastoral mission to the literate and relatively sophisticated people of the cities, as well as disputation with the élite of the heretical sects, demanded both mental agility and theological learning" (Lawrence, 1994, p. 84). While study is not the main purpose or goal for Dominicans (it is preaching and the salvation of souls), Lawrence quotes Humbert, who states that "without study neither can be accomplished" (p. 84). And

while the friars maintained the tradition of common prayer, “the statutes decreed that the offices were to be sung ‘shortly (*breviter*) and succinctly, so that the brethren be hindered as little as possible in their studies’” (p. 81).

Prayer

According to the Dominican Constitutions, prayer is specifically identified as the daily celebration of the Eucharist, the liturgy of the hours (office), 30 minutes of mental prayer (in common) and five decades of the rosary each day (Order of Preachers, 2012).

As Ashley (1990) remarks,

Preaching must flow from contemplation of the Divine Word to be preached and this is most perfectly expressed in community worship based as it is on meditation on the Bible and the commemoration of the great saving events of Christ’s life and their imitation by the saints. (p. 21)

For Saint Dominic, these community moments of prayer were augmented by his own “long hours in private prayer” (p. 21).

For Saint Dominic, prayer was multi-faceted, involving all of his being.

Numerous sources cite that Dominic was always talking “to God or about God” (Ashley, 1990; Bedouelle, 1987; Koudelka, 1997; Tugwell, 1982). While these words probably originated with “Saint Stephen of Muret, the founder of Grandmont, an Order which we know gave Saint Dominic some of his ideas for his own Order” (Tugwell, 1978, p. 9), they are often attributed to Saint Dominic. Two quotes help to underscore the importance of prayer for Saint Dominic, both cited in Tugwell (1978). The first is from Fr. Rodulf. “I never knew a man get so much pleasure from religious life and devotion as Dominic” (pp. 5-6). The second comes from the Abbot of Saint Paul’s at Narbonne. “I never saw anyone pray so much, nor anyone who wept so much. And when he was at prayer he

used to pray so loudly that he could be heard everywhere” (p. 6). What was the level of Saint Dominic’s enthusiasm? Well, in teaching the novices he instructed them to pray in such a way “so as not to make a roaring” (p. 7), though Pedro Ferrando casts doubt on whether Dominic ever taught his novices that way because, “Dominic used often to “roar” when he prayed, so burdened was his heart” (p. 7).

But perhaps nothing captures the totality of the prayer life the founder embraced more than the Nine Ways of Prayer of Saint Dominic (Tugwell, 1978). Tugwell notes they were written probably between 1260 and 1288, and his explanation of the Nine Ways is so helpful it is quoted in full below.

The teaching of the Nine Ways presupposes the medieval monastic tradition and emerges from it. Its insistence on tears, for instance, is wholly monastic and traditional, as is, more generally, the degree of emotional involvement in prayer that it envisages. But as the author himself points out, there is a very special emphasis on bodily prayer, which may well derive from Dominic himself. As St. Thomas teaches us, certain attitudes and gestures of the body can powerfully dispose us for prayer, when it reaches a certain intensity, bursts out into bodily effects.

There is no need for elaborate theory here. For the medieval, as for the Christians of antiquity, praying was essentially a very straightforward thing; not a complicated and difficult exercise of the mind, as we moderns sometimes seem to suppose, but a simple talking with God. And that would mean talking aloud – real talking – though not necessarily talking loudly. The famous martyr St. Polycarp, when he was arrested, asked permission to spend an hour in prayer. “And when they gave him permission, he stood and prayed, and was so full of the grace of God that he could not be silenced for two hours; all who heard it were amazed.” And it may well involve gestures too. St. Athanasius says – and how strange it sounds to us – that we are given hands “to do our necessary work with, and to stretch them out in prayer to God”. We are given hands to pray with, in fact! (Tugwell, 1978, pp. 7-8)

And so these Nine Ways presuppose the belief “the soul, in prayer, uses the various members of the body to foster its own loving ascent to God, so that, in fact, the

soul, as it causes the body to move, is in turn moved by the body” (Tugwell, 1978, p. 11).

While the Nine ways will not be explored greatly, the list of them below might prove helpful to see how the whole of Saint Dominic was involved in prayer. (All quotes are taken from the 1978 translation of *On the Nine Ways of Prayer of Saint Dominic*, and the page numbers for the quotes occur after each way of prayer is shortly described.)

1. His first way of prayer was to bow humbly before the altar, as if Christ, whom the altar signifies, were really and personally present, and not just in a symbolic way. (Tugwell, 1978, p. 15)
2. Saint Dominic used also often to pray, throwing himself down flat on his face on the ground, and then his heart would be pricked with compunction, and he would chide himself and say, sometimes loudly enough to be heard: ‘God, be merciful to me a sinner’. (Tugwell, 1978, p. 18)
3. Following on from this and for the same reason, rising up from the ground, he would take the discipline with an iron chain, saying, ‘Your discipline has set me straight towards my goal’. (Tugwell, 1978, p. 22)
4. After this, Saint Dominic, standing before the altar or in the Chapter Room, would fix his gaze on the crucifix, looking intently at Christ on the Cross and kneeling down over and over again. (Tugwell, 1978, p. 26)
5. Sometimes, when he was in a priory, our holy father Dominic would stand before the altar, his whole body upright, not supported by anything or leaning against anything. Sometimes he would hold his hands out before his breast, like an open book, and he would stand like this with immense reverence and devotion, as if he were reading in the actual presence of God. (Tugwell, 1978, p. 30)
6. Sometimes our holy father Dominic was also seen praying with his hands and arms stretched out as far as they would go, in the form of a cross, and standing as upright as he could. (Tugwell, 1978, p. 33)
7. He was also often found in his prayer stretching out his whole body up towards heaven, like an arrow being shot straight up into the air: his hands were stretched right up above his head, either held together or open as if to receive something from heaven. (Tugwell, 1978, p. 38)
8. Saint Dominic had another beautiful way of praying, full of devotion and grace, which he used after the liturgical hours and the grace which is always said after meals. Sober and alert in his mind, and anointed with a spirit of devotion which he had drawn from the divine words which had been sung in choir or in the refectory, he would quickly go and sit down in some place by himself, in a room or somewhere, to read and to pray, recollecting himself in himself, and fixing himself in the presence of God. (Tugwell, 1978, p. 42)
9. This was how he prayed with travelling, from country to country, especially when he was in a lonely place: he disported himself with meditations, in a

state of contemplation, in fact, and would sometimes say to his companions, ‘it is written in Hosea: ‘I will lead her into the wilderness and speak to her heart.’” So sometimes he went aside from his companion, or went on ahead, or more often lingered behind, and then he would walk by himself and pray as he walked, and in his meditation a fire was kindled. (Tugwell, 1978, p. 46)

While Dominicans today would not imitate all of these ways of prayer (especially the physical discipline), these ways of prayer do seem to suggest prayer was not simply a passive activity for Dominic, but rather is one that requires one’s full engagement.

Bedouelle (1987) notes,

Dominic literally lived out the precept of continual prayer formulated by the apostle Paul: ‘Pray at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints’. (pp. 245-246)

Bedouelle (1994) echoes this in another way when referring to the Nine Ways. “In them, St. Dominic’s prayer becomes an art in which the body, the voice, gestures all have their place and are associated with the very definite memories of his companions, gathered by Tradition” (p. 14).

Community

It has already been explored that Saint Dominic continued much from the monastic tradition and his experience as a Canon, which shall be examined below. The common life was important to Saint Dominic, the importance of which is expressed by his adoption of the Rule of Saint Augustine: “The chief motivation for your sharing life together is to live harmoniously in the house and to have one heart and one soul seeking God” (Order of Preachers, 2012, p. 25). The Dominican Constitutions are based upon the Rule of Saint Augustine, who believed “that full Christian maturity could best be attained in community” (Woods, 1989, p. 109). Tugwell (1979) sees the importance of

community for Saint Dominic as evidenced from the earliest days. “From very early on, the Dominicans were known not simply as ‘preachers’, but as ‘friars preachers’, preacher brothers” (p. 82).

Why was community so important for Saint Dominic, and indeed why does it remain so today? Or, as Tugwell (1979) asks, “What, then, is the relationship, if any, between being a preacher and being a brother” (p. 82)? The insistence of Dominic the members of his Order be called “friars” (brothers), rather than monks is not merely a semantical difference. Ashley (1990) articulates the difference by referring to fact that the root of the word “monk” is deeply connected with the word “solitary.” In fact, monks “were originally hermits who came together only to support one another in their contemplative life, which always remained centered in silence and solitude” (p. 20).

If monks represent one end of the spectrum, modern religious communities, such as the Jesuits, who will be described later, represent the other.

The primarily active character of the life tends to subordinate the life within the community to the tasks at hand, so that each member executes the work assigned him with the guidance and support of the community through its superiors with fraternal assistance when needed but without dependence on living together. (Ashley, 1990, p. 21)

Community in the Dominican sense tries to take the best of these two ways of life. Like monks, Dominicans “retained the monastic choral liturgy, the chapter at which community affairs are aired, common recreation, a degree of community study, and a centering in contemplative quietude, while at the same time engaging in a very active ministry” (Ashley, 1990, p. 21).

Saint Thomas Aquinas defends the apostolic life, his own Dominican life, as the most perfect way of Christian life, here quoted in Torrell (1996):

The contemplative life is better than the active life that solely concerns itself with bodily necessities; but the active life that consists in passing on to others through preaching and teaching truths that have been contemplated is more perfect than the solely contemplative life, for it presupposes a plenitude of contemplation. (Torrell, 1996, p. 89)

And as if this is not enough, Aquinas concludes this section by offering as proof that “Christ chose a life of this type” (Torrell, 1996, p. 89).

The Dominican constitutions refer again and again to the unity that becomes a viable witness to the world as “a living example of universal reconciliation in Christ which we proclaim by our preaching” (Order of Preachers, 2012 #2, §II, p. 45).

Community life, then, is to provide the unity and support which make the preaching possible. Further, community life is an extension of the intent of Jesus in sending out his disciples. In both Mark 6:7 and Luke 10:1, Jesus sends forth his disciples two by two. But in Luke’s Gospel it is important to note the seventy-two returned. Their commission does not appear to mean permanent removal from the community, but rather a dynamic of preaching which requires return to community for prayer and support.

The structure of the community was also quite different, especially in its governance. Dominican friars did not profess to a specific abbey, where they would stay forever; they professed, among other things, obedience to the Master of the Order, ready to go wherever needed. The governance of the order is a system of checks and balances, and as Koudelka (1997) concludes, Dominic borrows in no small way from civil law at the time in their creation. “Superiors did not hold office for life, but only as long as they enjoyed the confidence of the brethren” (p. 44). This extended even to the Master of the Order.

The result of this style of governance is a significant difference from a monastic system. Woods (1989) calls the emphasis of the Rule of Saint Augustine “evangelical equality,” where the leader, called a “‘prior’, a member of the community who remained essentially an equal, if first among them for the term of his or her service” but was “less autocratic” and more “restricted” in its leadership (p. 109). “The community largely regulated itself” (p. 109).

One significant role of the community, then, is “in discerning the right path by which the community as a whole made its way toward God” (Woods, 1989, p. 109). As a result, the community could be described as a “horizontal network of relations different from the vertical relation of abbot to monk, or officer to soldier” (Ashley, 1990, p. 21). Such a new style of governance was not universally well received. Koudelka (1997) mentions “Boncompagno of Siena, professor of rhetoric at Bologna, commented the Friars Preachers seemed to be trying to plough with an ox and an ass together” (p. 45). Yet he also mentioned “they live on earth like the apostles” (p. 45) and this apostolic life, being “active contemplatives,” seems to embody many of the ways of the description of the disciples in the Acts of the Apostles.

This notion of community and governance demonstrates the high trust Dominic placed in the friars. Even today, the Dominican Constitutions state that each “candidate is primarily responsible for his own formation” (Order of Preachers, 2012, #156, p. 82). Saint Dominic’s view of the human person is a positive one. Unlike the prevailing view of human beings common to western monasticism, which was highly pessimistic about personal motivation to do the right thing, Dominic expected from his friars the very best (Tugwell, 1982). The Cistercians, for example, a monastic order, “were so worried by St.

Dominic's carefree way of sending even his young men out all over the place, and why they were so confident that, if they watched these young men, they would find them getting into mischief" (p. 21). Tugwell further observes,

It is very striking how far Dominic trusted his young men, and our early sources reveal the basis for this trust: the security of the wandering, unprotected, friars is located, not in the Order's prudential measures, but in the Providence of God, expressed particularly in the loving care of the Mother of God. (p. 22)

This trust is further witnessed when considering the constitutions. Saint Dominic was most insistent the Dominican constitutions "are only human law and are enforced therefore only by human sanctions" (Tugwell, 1982, p. 22). While this may not seem too dramatic to modern ears, at the time this was a radical departure from the norm. "The Dominicans are the first religious to state explicitly that breaking their laws does not constitute a sin" (p. 22). This is true for all iterations of Dominican life (the friars, nuns, confraternities and lay Dominicans). "Religious rules had tended to acquire an air of divine authority, which suggested that any breach of them would automatically mean a contravention of the will of God" (p. 22). This is done, Tugwell suggests so the focus remains upon the total self-giving and openness of the friar who wishes to serve God, and not on a human rule.

One last important observation concerns what are called the evangelical counsels, or in more popular terms poverty, chastity and obedience. In Dominican profession, "only one promise is made, namely that of obedience to the Master of the Order and to his successors according to the laws of the Order" (Order of Preachers, 2012, #17, §II). Since "by obedience a person dedicates totally to God," "it becomes possible to attain the goal of profession, which is the perfection of charity" (Order of Preachers, 2012#, 19, §I).

This is not to say the other evangelical counsels are not part of Dominican life. Contained in the laws of the Order are the other two evangelical counsels. Friars “promise chastity ‘for the sake of the kingdom of heaven’” (Order of Preachers, 2012, para. 25, p. 51), which, “as a special gift of grace” causes the friars to “unite ... more readily to God with an undivided heart, and are more intimately consecrated to him” (Order of Preachers, 2012, para. 26, §I).

As for poverty, Dominicans “have decided to be poor in spirit and in fact” (Order of Preachers, 2012, para. 31, §I, p. 53) in imitation of the Apostles. Just as they were free to preach the kingdom of God, so too Dominicans embrace poverty for the freedom it provides. Voluntary poverty helps Dominicans embrace more lovingly the poor, whom they are called to serve. In so doing, Dominicans “endeavor to free people from domination by wealth and to direct them towards the things of the spirit” and work to “conquer greed, imitating Christ, who for our sake become poor, that by his poverty we might become rich” (Order of Preachers, 2012, para. 31, §I). It is also an invitation, albeit a strong one, to seek to place trust more completely in God.

This poverty becomes real in Dominic’s decision to have the friars beg for what they needed. Dominicans, and others, such as Franciscans and Carmelites are referred to as mendicant orders, a word that literally means “licensed to beg” (Groome, 2002, p. 281). The purpose of this mendicancy was to commit to the apostolic life, where poverty relieved the friars from the care of property and the administration of the monastery (Ashley, 1995).

Saint Dominic

Since many things have been already said about what Dominic believed, this section will deal with a brief outline of his life. In many ways, much is known about Saint Dominic, as Koudelka (1977) notes. Yet at the same time, “Dominic, is almost unknown or else he is ‘known’ wrongly” (p. vii). On the one hand, due to the “official documents or more or less contemporary chronicles” we know much about the facts of his life (p. xv). On the other hand, “early Dominicans made no systematic effort to compile anything like a proper biography of their founder” (p. xv). And so while facts may be known, “we do not have the kind of sources which would give us a coherent and more intimate picture of the man himself” (p. xv). In fact, we possess almost nothing of what he wrote, save “two purely formal letters, and a letter of exhortation to the Dominican nuns in Madrid” (p. xv).

The result is, as Lawrence (1994) remarks, the personality of Saint Dominic “remains a little elusive” (p. 66). Unlike Saint Francis, Saint Dominic “did not inspire the great outpouring of hagiographical literature and legend that transmitted the image of St Francis to posterity; nor did his life-story become a source of dissension among his followers” (p. 66). Ashley (1990) similarly echoes the lack of desire to promote devotion to him by his followers after his death. Perhaps they “feared that too much popular devotion to him might hinder the mission he had entrusted to them” (p. 3).

Perhaps some of this is due to his personality. “Francis, even when he tried to avoid it, was always at the centre of the stage” (Koudelka, 1997, p. xvi). This was not so with Dominic, who “was never alone on the stage” (p. xvi). In many respects, the vision of Dominic was shaped and molded by others. “The true story of Dominic is a story of

his engagement in and interaction with events in which the presence and contribution of many other people is essential” (p. xvi). Koudelka goes on to note that

if it is obviously correct, in one sense, to call Dominic the founder of the Order of Preachers, we must nevertheless recognise that people like Reginald and, later, Jordan made their own distinctive contributions to the shaping of that order and that Dominic himself wished this to be so. (p. xvii)

Dominic was born in roughly 1174 in the town of Caleruega, to Felix and Jane, into the aristocracy (Ashley, 1990; Koudelka, 1997; Lawrence, 1994). Caleruega was an interesting town. First, it was “a rugged, mountainous region only fairly recently won back from the Moors” (Tugwell, 1982, p. 11). Second, it is more than possible its location inspired Saint Dominic later. “As a result of having been freed from the control of the Moors, Caleruega was still very much on the frontier of christendom” (p. 11). His birth occurred during a most interesting time in European history. For the Church, it represented a time of many threats, “external threats to the West from Islam and various pagan peoples, the internal menace of false doctrines, the decline of the classical religious orders, changes in economic and social structures” (Koudelka, 1997, p. 4).

That being said, the time of Saint Dominic’s birth coincides in some ways with the rise of nations, or at least national identities (Bedouelle, 1987; Jarrett, 1924). Born into aristocracy, Dominic would have enjoyed the privileges of education. His parents, Jane and Felix, “brought the boy up religiously, and were careful to have him instructed on how to say the Divine Office” (Mailly, 1982, p. 53). This seems to suggest Dominic was on the way to being a cleric from early in his life.

As can be the case with exceptional historical figures, the circumstances of his birth were colored by exceptional dreams. The first was the dream of his mother. “She

thought that she bore in her womb a dog and that it broke away from her, a burning torch in its mouth, wherewith it set the world aflame” (Jarrett, 1924, p. 6; Maily, 1982). “This is completed by another witness, his godmother at the font, who told of her dream in which the child appeared with his forehead lit by a radiant star, the light from which made the world resplendent” (Jarrett, 1924, p. 6). For this reason, Dominican art often pictures a dog with a flaming torch in its mouth, and a star that gives abundant light (Jarrett, 1924).

This birth in aristocracy gave Dominic the advantage of study. After spending the first seven years of his life in the care of his mother, he was sent to live with his uncle, an archpriest, who taught him Latin, making it possible for him “to go to Palencia to study the liberal arts, and then conclude his education with the study of theology” (Koudelka, 1997, p. 5). Jarrett (1924) notes while books could be viewed as an “extravagance,” “this was not for him a luxury, since they were, says his first biographer, ‘to him a real necessity of life’” (p. 11). Bedouelle (1987) notes the study of and meditation upon Sacred Scripture was the constant companion of Dominic throughout his life.

Dominic was consumed by his studies, especially theology. “Almost always staying up late at night or sleeping on the ground, as his custom had been from early childhood” (Maily, 1982, p. 53).

He never ceased to plunge into the Word of God, to study it, pray it, preach it. At Palencia, where he was reared, it was the foundation of education. At Osma, in keeping with the Rule of Canons, it was the object of his constant meditation. He took the Scriptures with him on his travels. One of his closest companions assures us that Dominic always carried the Gospel of St. Matthew and the Epistles of St. Paul on his person. Sacred Scripture claimed his total attention while he was preparing for that preaching which he made the focus of his life and of his Order. (Bedouelle, 1987, p. 19)

It was clear Dominic was “eager to meet the needs of the poor” (Tugwell, 1982, p. 11). In Palencia in the midst of a great famine, Dominic was moved with compassion at people’s suffering, “he sold all that he had in the way of books and other equipment, to help those who were dying of hunger” (Mailly, 1982, p. 53). Consider this great act of generosity, to sell his books, so precious to Dominic, to help the poor, or in opening a hospice for the poor which showed forth the compassion so noted by others (Koudelka, 1997; McGonigle & Zagano, 2006; Tugwell, 1982). Jordan of Saxony, second Master of the Order, the successor to Saint Dominic, refers to a man who was “burning with compassion”, and his action of selling what he had to help the poor “was followed by similar generous acts on the part of his companion theologians and professors” (Bedouelle, 1987, p. 65).

It was at this point, when Dominic was about 20 that he became a member of the cathedral chapter at Osma, a “canon regular” which meant living at the cathedral in Osma, in a community of quiet serenity where regular hours were prayed (McGonigle & Zagano, 2006). This community followed the Rule of Saint Augustine, which Dominic was later to adopt for the Dominicans when it became clear they would need to choose an existing rule. Ordained a priest at around 25, he was sub-prior by age 30. The life of solitude and community seemed to suit Dominic well. In addition to the love of Scripture, he “was especially fond of studying the *Conferences* of John Cassian” (p. 2).

It was from here from 1203 to 1206 Dominic accompanied the bishop, Diego of Azebes, on two journeys to northern Germany for political purposes (Koudelka, 1997). This journey, and his association with the Bishop Diego, [whom Tugwell (1982) notes was probably a friend], had a profound influence on the direction of Dominic’s life.

What was Dominic like? “He ate and slept little, wore a hair shirt, and walked unshod between towns, attracting followers and converts along the way” (McGonigle & Zagano, 2006, p. 2). It is also said “Dominic early preferred penance to comfort; it is said that as a child he preferred the hard floor to his soft bed” (p. 1). When threatened with death at the hands of heretics, Saint Dominic offered such a gruesome answer to what he would hope for if they tried to kill him that the heretics left him alone. Maily (1982) notes that Dominic

was so full of charity and compassion that he wanted to sell himself into slavery to convert a man who had become a heretic because of his property; in the same way, in his own country, he had on an earlier occasion offered himself for sale to rescue some woman’s brother who had been taken captive by the pagans. (p. 55)

Saint Dominic was noted for his deep compassion, through examples noted above, for “he had such charity that he wanted to extend it to everybody, even the damned, and he used to sometimes weep for them” (The Canonization Process of Saint Dominic, 1233; Tugwell, 1982, p. 69). Again and again, those who spoke at the canonization process repeated the many qualities of holiness Saint Dominic possessed (Tugwell, 1982).

It seems Dominic possessed a character and personality that was charismatic and appealing. “Anyone could approach him” (Bedouelle, 1987, p. 61). Brother Amizo of Milan, testifying at the canonization process for Dominic, called him “a humble man, gentle, patient, kind, quiet, peaceful, modest and very balanced” (The Canonization Process of Saint Dominic, 1233; Tugwell, 1982, p. 71). Perhaps what is most interesting, what we know of today we know largely on the testimony of others. “We know his sanctity only through other people” (Bedouelle, 1987, p. 60).

For Saint Dominic, community was tremendously important, which can be seen in two events, both of which occurred on his death bed. The first was when he came to the realization he was going to be buried in a church, and not “at the feet of the brethren,” he insisted he be buried with the brothers, even though moving him was so precarious “the brethren were actually afraid he was going to die on the way” (The Canonization Process of Saint Dominic, 1233; Tugwell, 1982, p. 68). The second was when, in consoling the brethren shortly before his death, he said to them, “I shall be more useful to you and more fruitful after my death than I was in my life” (p. 68).

The Role of the Journey

The journey Saint Dominic took with the bishop Diego was a life-changing event. It is important to know something of the state of the Church during the time of Saint Dominic’s journey with Diego. Tugwell (1982) mentions this was a restless time. “There were a lot of people milling about in the towns, and a lot of people on the move, such as merchants, pilgrims, students ... or just rowdy clerics whom ecclesiastical authority was constantly trying to curb” (p. 6). It was a world where the population was constantly on the increase, causing cities to become overcrowded (Bedouelle, 1987). Over and against this, however, “was one class of people that was expected to remain tranquil and aloof: the religious” (Tugwell, 1982, p. 6). The religious were expected not to mill about, but were to be stable by remaining in the monasteries.

Of importance was the poor image (often deserved) of the secular clergy, who, “even when the active clergy are not being accused of any extreme wickedness, there is still a clear suspicion that they cannot be expected to be all that good” (Tugwell, 1982, p. 7). In no small way this was further reason the religious clerics sought the safety and

stability of the monastery. In fact, St. Jerome felt “active ministry was a temptation for a monk: it was a monk’s business to weep, not to teach” (p. 7).

What they encountered on the road to Denmark however, the state of things outside the monastery walls became both a cause of alarm for Dominic and Diego, and an invitation to action. Perhaps most known and foundational is the interaction of Saint Dominic with the innkeeper, whom he encountered when he and Diego stayed in Toulouse. Here Saint Dominic encountered “former Christians who had become alienated from the Church and converted to the religion of the Cathari (Pure Ones), often called Albigensians from their stronghold at Albi” (Ashley, 1990, pp. 3-4). The Cathari or Albigensians really resurrected the Christian heresy Gnosticism, a persistent belief in the uselessness of material things, and the primacy of knowledge (from which its name is taken, for γνῶσις (gnosis), the Greek word for knowledge).

The Albigensians taught that the body and all material things are evil, which made marriage especially evil. Some members of this group went so far as to declare that life itself is evil, therefore the only way to liberate oneself from evil is to commit suicide. (Finley, 2005, p. 77)

When in Toulouse, Dominic encountered an innkeeper, or landlord. This was his first encounter with “the strength of the Catharist heresy in the society of Languedoc” (Lawrence, 1994, p. 67). According to Ashley (1990), the innkeeper “was probably a deacon in the Catharist church” (p. 4). He continues the story

Dominic was so moved by meeting this man deluded by the myth of two gods, one good but remote and hidden, and the other evil but creative, that, weary as he must have been after hours on horseback, he sat up all night talking with him and by dawn had won him back to the true God revealed in Jesus Christ. (p. 4)

How do Dominicans see Their Ministry?

There has been no small amount of space reserved to the discussion of Dominican spirituality and the apostolic life, giving rise to the ministry of preaching. Recall Tugwell's (1979) quote from earlier, that preaching "is not only in pulpits and on official platforms, but in any way in which one christian may be entrusted by God with his Word for others" (pp. ix-x). Ashley (1990) emphasizes this as well. "St. Dominic preached not only in Church or at Mass, but in private homes, open air, everywhere" (p. 19).

This is not to suggest Dominicans view everything and anything as preaching. Dominic "refused to be a bishop, and he constantly strove to keep his men single-mindedly at the task of communicating the word" (Ashley, 1990, p. 19). In fact, "any other actiity for him was a waste of time unless it contributed significantly to this one purpose" (p. 19).

As a result, what all ministry has in common is the desire to share the Word, by preaching, in a variety of ways. It is a clarion call to all Christians to see their own vocation, stemming from their baptism, to be sharers of the Word. For Dominicans, then, "to be a Christian is to be evangelical, to live in the Word and by the Word and to speak the Word to a world that longs for Good News" (Ashley, 1990, p. 20).

How do Dominicans View Justice?

There are many examples written about Dominic's compassion for the poor, and his deep spirit of generosity. As with many things, it is important to begin with Aquinas. Simply put, for Aquinas justice is when people receive their due (Floyd, 2015). As this researcher used to tell high school students, justice is when people get what they deserve.

As a result, it would be safe to suggest that for Dominicans helping people recognize the obligation that exists in making sure people have the things that are due, in the manner in which they are due is central. While providing the Word in preaching is essential, so too is it essential to do so in the context of Jesus, “who came that they might have life and have it to the full.” As Monika Hellwig (1982) pairs the deep connection between longings for the Word of God (“man does not live on bread alone”) with the human obligation to provide each person sustenance so they may live (“man does not live without bread”) (p. 23). If preaching is to be authentic, it cannot be so far removed from human experience it no longer speaks to the heart. As was written earlier, the aloofness of the religious in the day of Dominic was a contributing factor to the rise in acceptance of heresy.

How do the Dominicans see Evangelization?

In this researcher’s view, as a Dominican, the purpose of the Order could very well be evangelization. Above it was noted the effect heresy had upon Dominic, and how encountering both the harsh realities of a harmful heresy on the one hand, and seeing the enthusiasm of movements that both got the attention of those poor who were attracted to the heresies and had some success in bringing them back to the Church, the very foundations of the preaching seemed to have in mind the desire to bring people back into right relationship with God.

From the earliest days of the Order, Dominic sent his men forth to preach, just as Jesus had sent the apostles (Bedouelle, 1987). This is the key connection for Dominic, who in embracing the Apostolic life indeed embraced the fundamental mission of Jesus to the disciples, as mentioned in the great commission in the Gospel of Matthew to go,

teach, baptize and make disciples. As Ashley (1990) had noted earlier, it was the Gospel of Matthew and the Letters of Paul that were constant sources of reading material for Saint Dominic. For as Bedouelle (1987), the preaching was soon to bear the name of the Sacred or Holy Preaching, “or, to put it better, according to the seal of the missionaries, ‘the Preaching of Jesus Christ’” (p. 71).

How do the Dominicans View the Laity?

McGonigle and Zagano (2006) note the wideness of Dominic’s vision that made it possible for men and women of all states in life to join in this Sacred Preaching. This was evident with the founding of the Dominican nuns in Prouille in 1208, eight years before the friars were formally recognized. It was the foundation of the Dominican nuns that came first.

During the preaching at Languedoc with Bishop Diego and the papal legates Dominic from the outset won over some women to follow Christ, certainly including some converts from heresy. For them he founded the monastery of Prouille, which subsequently became an important element in the ‘Holy Preaching’ and, later, in the Order of Preachers. (Koudelka, 1997, p. 159)

Bedouelle (1987) notes this provided for the women “a shelter in which their evangelical life could be as austere as the “*Parfaits*” who had brought them up” (p. 72). Bedouelle claims about 12 religious were originally in the house at Prouille.

McGonigle and Zagano (2006) note the Order is structured in a three-fold way. The First Order is the friars, composed of clerics (priests) and brothers. The Second Order is the contemplative nuns (those founded at Prouille). “The Third Order, which came into existence at the end of the thirteenth century, is divided into the Third Order Regular and the Third Order Secular” (p. xvii). Originally the Third Order was for women who did not want to live the strict life of the cloistered monastery. “In the

nineteenth century the Third Order Regular came also to include Papal and Diocesan Congregations of Dominican Sisters established to engage in active ministries” (p. xvii). Many Catholics were the beneficiaries of the great work of these sisters, who ran and taught in schools and worked in hospitals. The Third Order Secular are lay women and men, who, “as members of the Order, they participate in its apostolic mission through prayer, study, and preaching according to the state of the laity” (p. xviii).

As this structure suggests, the apostolic life, as lived by the Dominicans, is really open to all, and has been so for centuries. The vision of Dominic included everyone, since it imitated the mission of the apostles, called by Jesus to evangelize everyone.

Conclusions About the Dominicans

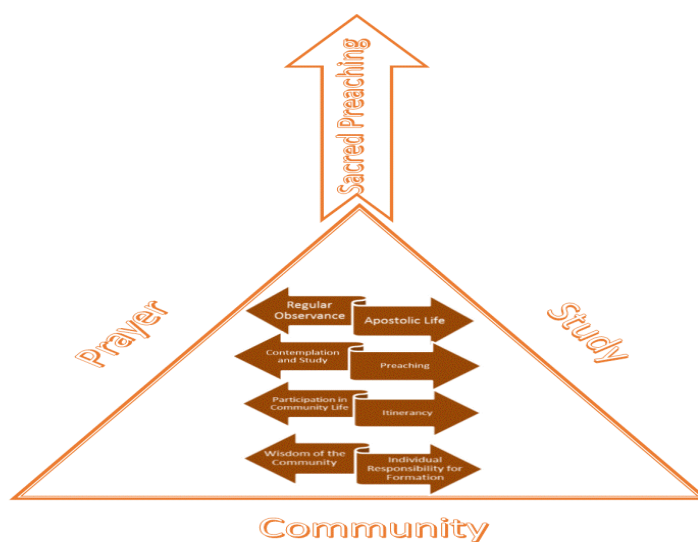
Koudelka (1997) refers to Dominic as a “man of synthesis”, and in so many ways, this is true. “The harmonious balance ... can be seen under several headings” (p. 46). Dominic struck a balance between the need for contemplation and the demands of the apostolic life. He struck a balance between the goal of the order, preaching, and the means to attain this goal. He struck a balance between innovation and tradition, a rule flexible enough to give “the community the continual possibility of daring innovations and of reforming itself without causing divisions” (p. 48). He struck a balance between the use of authority and the charism of preaching. Koudelka notes it was the “shrewdness” of Dominic that allowed him to be “flexible enough to make allowances and still pursue his goal tenaciously and unwaveringly” (p. 49).

In a way, it seems to this researcher what Dominic was able to provide was a concrete method to live the life of the apostles. The openness of the way of life to people in a wide variety of circumstances, as priests, brothers, contemplative nuns, religious

sisters and lay men and women attests to the flexibility and adaptability that calls all men and women to holiness, as the Second Vatican Council reaffirmed.

For Dominic, the charism of the Order is viewed as the preaching and teaching of the Word of God. So as long as ministry engages this preaching and teaching, preaching and teaching can be viewed in a wide pallet which includes many ways to carry out this Sacred Preaching.

And so when considering the Dominican charism, it is important to observe how Saint Dominic viewed, as seen in the figure below, that prayer and study would both form and inform the friar, community would support the friar, and these areas together provided the necessary foundation for the Sacred Preaching, the work Saint Dominic envisioned for the Order.



Note. The figure demonstrates the interaction between what has traditionally been called regular observance (prayer, study, community) and the charism of the Order, preaching. There is also an interaction between the items in the arrows on the left side and the items listed in the arrows on the right side. It is this regular observance that makes the preaching possible.

Figure 1. Dominican Charism

Jesuits

For the purposes of this study, it is important to note the involvement of the Jesuits in education, for what they might be best known for in the United States began early in their existence, not as a new ministry of education *per se*, but rather when Ignatius was convinced by the Viceroy of Sicily to open the equivalent of today's high school on the island of Sicily. Soon, others all over the world were asking Ignatius for similar schools. While the initial intention then was to open schools as the most successful means of evangelization, their success created a new identity for the Jesuits, not only now as missionaries, but also as educators and evangelists (Barry & Doherty, 2002).

By understanding the history of the Jesuits, and the presentation of the Jesuit charism below, and the Dominican charism presented above, the hope is to present a contrast which helps the reader to understand the subtle differences that can be present in the notion of charism. Further, since this study will involve not only two Dominican high schools, but also two Jesuit high schools, it is important to have a significant understanding of the Jesuit charism, as well as the Dominican charism.

The website of the Jesuit Curia provides the introductory understanding of the name by which the Jesuits became known.

The Society of Jesus, is a worldwide Roman Catholic religious order founded by Saint Ignatius of Loyola. He originally called his group 'The Company of Jesus' to indicate its true leader, the title was Latinized into 'Societas Jesu' in the Bull of Pope Paul III on 27 Sept., 1540. (Jesuit Curia in Rome, 2015)

The impact of the Society founded by Ignatius cannot be overstated. “Loyola created a force that would help transform the Catholic Church and shape much of its history for the next four centuries” (Bokenkotter, 2004, p. 248).

Quoting Peter McDonough, Toolan (1994) points out the importance of self-knowledge for a person or an institution. “Not only did Jesuits not know what they were doing, -- they didn’t know who they were” (p. 49). In the context in which Toolan uses this quote, he is referring to a time in the 1960s when the educational success of the Jesuits had caused a deep change in the fundamental mission. What happened? “The universities had grown big, bureaucratic, and to a great extent out of our control” (p. 49). Those who were served by these universities were not poor immigrants but now those who were affluent, and who came already with a good education. These were challenging days for Jesuits, the 1960s. This researcher remembers hearing a common story about Jesuit universities all over the United States: they became run-down, it was challenging to find leadership, and they were almost given to others to manage. They survived often because a dynamic Jesuit stepped up to provide leadership.

In such a short space, it is not possible to do justice to the understanding of what it means to be a Jesuit. Perhaps Pedro Arrupe, SJ, quoted by Toolan (1994) helps to provide a framework for what follows. The Jesuit mission is “the service of faith, of which the promotion of justice is an absolute requirement” (p. 49).

Tetlow (2008) suggests Jesuit, or Ignatian spirituality arises from the desire to search out “the God who is always at work in the world and in each heart” (p. 2). For Jesuits, spirituality is one of engagement, not of withdrawal, which those who live secluded in monasteries experienced in their quest for God. Perhaps this is because Jesuit

spirituality arose “from the experiences of a layman (St. Ignatius) and was developed for the sake of those who were busily engaged in everyday life” (p. 3). It seems fair to conclude Ignatian or Jesuit spirituality is one seeking to engage the world, seeking to find God and to discover how to cooperate with God in building up the kingdom of God.

In many respects, Ignatius had the benefit of tried and true spiritual traditions developed before he lived. Wounded in battle, and laying in a hospital, Saint Ignatius only had spiritual books available to him. He read Saxony’s *Life of Christ*, started his religious life as a Dominican, and used his experience at the great Benedictine monastery, Montserrat, as the foundation to grow in his own spiritual life, using the structure of placing spiritual experience into a paradigm of four weeks, a structure Ignatius would utilize in his own Spiritual Exercises. It also appears that seeking out Franciscans for confessions, and listening to the preaching of the Dominicans had a profound effect on Ignatius, and helped him greatly in putting together his own spirituality (Tetlow, 2008).

Later the beginnings of Jesuit spirituality will be explored by considering the life of Saint Ignatius and the role of the Spiritual Exercise which he wrote over many years. What makes Jesuit spirituality unique? Barry and Doherty (2002) suggest three aspects that help to define Jesuit spirituality. The first is “the notion of finding God in all things” (p. 9). It is in what appears to be ordinary human experience that God is to be found, and as such, it becomes essential to pay attention to “feelings, desires, dreams, hopes and thoughts” (p. 9). “Finding God in all things” might be referred to today as a tagline for Jesuits.

Second, the stakes of life are high. St. Ignatius “came to believe that God and the devil, “the enemy of human nature,” were engaged in a winner-take-all battle for the

hearts and minds of everyone” (Barry & Doherty, 2002, p. 10). Today, this is echoed by Pope Francis. In an online article posted by the Catholic News Service, entitled *Battle with the Devil: Pope Francis Frames the Fight in Jesuit Terms*, Cindy Wooden (2013) quotes U.S. Jesuit Father Gerald Blaszczak, secretary for the service of faith at the Society of Jesus’ headquarters in Rome, who states: “As pope, his comments about the evil one reflect pastoral knowledge of the temptations and injustices oppressing people, but they also echo the Ignatian spirituality that formed him as a Jesuit” (Wooden, 2013).

And so, for Jesuits, it is important to develop the spiritual skill to discern spirits, to distinguish what is from God and what is from the devil (Barry & Doherty, 2002). No doubt this arose from the experience of Ignatius while he was healing from his final surgery. It seems clear, though, that God alone brings peace, which flows from God’s desire to have a powerful relationship with everyone.

“Finally, Jesuit spirituality is Trinitarian, based upon Ignatius’ own mystical experience of the three Persons of the Trinity and the active participation in the Triune God in our world” (Barry & Doherty, 2002, p. 10). This arises for Ignatius from the gospel of John, where the Father sends the Son, the Son sends the Apostles by breathing upon them so they receive the Holy Spirit. “Jesuit spirituality lives within the mystery of the Triune God working at all times to bring about God’s intention for the world and calling men and women to collaborate with God” (p. 10).

Saint Ignatius

“The early history of the Society of Jesus is very largely the history of two Basque gentlemen, Ignatius Loyola and Francis Xavier” (Brodrick, 1986, p. 1). Wolff (1997) boldly states the importance of Ignatius this way: “It would be impossible to

measure the enormous impact which Ignatius Loyola has made on the Christian world over the past four centuries” (p. xiii). How important was Saint Ignatius in his time in the Church? Bokenkotter (2004), speaking of the Jesuits and of Saint Ignatius, makes this bold claim: “In fact, no single Catholic did more than its founder, Ignatius Loyola, to offset the devastation inflicted by Luther” (p. 247).

The time in which Ignatius was born was an interesting one. His birth, in 1491, occurred one year before Columbus was to open journeys to other parts of the world unexplored by Europeans. It was a time of change in the Church too, as it would be shortly after the birth of Ignatius that Martin Luther would nail his famous treatise to the church door in Wittenberg (Healey, 2009).

Aveling (1982) divides the life of Ignatius into three parts.

The first thirty years, his secular period, were mostly spent obscurely in the commonplace duties of a feed retainer of nobleman. The next twenty years, his academic period, were almost entirely spent in universities as a mature student uncertain of his future. The last fifteen years, the period of his Jesuit Generalate, saw him confined to the desk-bound existence in Rome of superior of the small and struggling Society of Jesus. (p. 56)

Part of the household of the chief treasurer of Isabella, Ignatius was afforded education and training. Wolff (1997) notes “Ignatius is living the easy life of the European aristocracy” (p. viii). Healey (2009) quotes the autobiography of Ignatius, where Ignatius shares that he had “a great and vain desire to win honor,” and that he “delighted in the military exercises” (p. 2). Ignatius was driven to succeed “in everything he undertook, to gain honour, to excel foreigners” (Aveling, 1982, p. 60).

Barry and Doherty (2002) note that the family of Ignatius (called Iñigo) was “known for its bravery in battle and its propensity to violence” (p. 7). So it would seem

that becoming a valiant military soldier would be natural to Ignatius. Aveling (1982) also surmises Ignatius was “without ability for a trade or the law” (Barry & Doherty, 2002, p. 60). There are also hints that the academic ability of Ignatius may also have been somewhat limited.

His linguistic ability was notoriously limited: his preaching in French was treated with levity, and his efforts to preach in Italian a farrago of Italian, Latin and Castilian words. In spite of his immensely long university career his command of written Latin was so uncertain that he used skilled Latinists to translate his Castilian into something which would pass muster with the Roman bureaucrats. (Aveling, 1982, p. 61)

“He had his share of personal idiosyncrasies about which his colleagues grouched. He could be wildly inconsistent in behavior” (Aveling, 1982, p. 63). For example, Aveling notes he was particularly hard on his secretary Polanco, and yet seemed indulgent in what Aveling calls the “Society’s most tiresome prima donnas” (p. 63). Aveling also notes he could on the one hand demand strict obedience to the pope while at the same time being skilled at lobbying them to get what he wanted. He also urged kind consideration of the Protestants, while at the same time lamenting there could be no German Inquisition. “Pope Paul IV was not exaggerating greatly when, after Ignatius’ death, he called him ‘the old tyrant’” (p. 64).

Calling Ignatius “anti-intellectual,” Aveling (1982) suggests this was the result of the Basque utilitarian view of education. The purpose of education in the formation of Jesuits could be seen, Aveling notes as “something essential ... to set Jesuits free from the servile chores performed by a host of uneducated clergy” (p. 64). Whether it was due to his mental limitations, or his very long period of academic studies, “his years of

academic theology at university had changed the primitive, peasant way in which he regarded the ultimate truths of his faith” (p. 65).

Yet, despite his desire to imitate the romantic novels he used for light reading, “winning honor” was not to be for Ignatius, who was to see his life change in the battle of Pamplona, where the Spanish sought to annex territory previously taken by the French. In this battle, Ignatius was injured, a serious fracture in his leg. The French were the first to treat him, for they saw in him a “gallant soldier” (Brodrick, 1986, p. 8; Healey, 2009).

This injury, badly treated by the French, and treated badly again by the Spanish, called for a final operation to avoid deformity, with further operations to fix it. This injury became a significant turning point in the life of Ignatius. The first two operations would leave Ignatius with great deformity in his leg, something unbearable for one who wanted to go about “winning honor and glory as a soldier and a knight” (Healey, 2009, p. 3). He insisted on a third operation, one which would mean great pain and a long convalescence (Brodrick, 1986; Healey, 2009).

It is interesting how God can use such moments, one of great tribulation for Ignatius, as the occasion for grace. Barry and Doherty (2002) speak to the power moments of intense difficulty can have in a person’s life. “Every spirituality develops in the minds and hearts of particular people as a response to the crisis of their age and culture” (p. 7).

The species of rack attached to his leg in order to lengthen it obliged him to remain in bed, which bored him unutterably. To relieve the tedium and to help him forget the pain he asked for some tales of knight-errantry wherein distressed and lovely ladies were rescued by gallant gentlemen like himself with infinite daring. (Brodrick, 1986, p. 10)

However, according to Healey (2009), all that was “available were the *Life of Christ* by the Carthusian, Ludolph of Saxony, and the popular medieval lives of the saints known as *The Golden Legend* by a thirteenth-century Dominican, Jacopo de Voragine” (p. 3). And so began the use of imagination, not just of military conquests (such as seeing “Christ as a King who calls his followers to engage in a warfare”), but of “emulating the deeds of the great mendicant saints of the thirteenth century, Francis of Assisi and Dominic” (p. 3). Such was to be the foundation of his discernment. The thoughts that followed reading the military endeavors did fill Ignatius with pleasure, but it was only while he was thinking about them. But, “he slowly recognized, on the other hand, that the holy thoughts and desires brought him a peace and consolation that remained with him long after his reading and reflection” (p. 3). This experience became the way in which Ignatius was to distinguish between those thoughts that had a divine origin and those that did not (Healey, 2009; Brodrick, 1986).

By the time the healing of his leg was complete, Ignatius was a changed man, described by Healey (2009) as having had “a profound conversion of heart” (p. 4). He had gone from military knight to spiritual knight, and it was his journey and subsequent year-long stay in Manresa that formed the genesis of his spirituality (Healey, 2009; Brodrick, 1986). Like most great saints, the prayer life of Ignatius was filled with both joy and anguish. Brodrick quotes Ignatius who asks, “What new kind of life is this on which we are entering” (p. 18)?

The deep faith conversion was confirmed for Ignatius with a mystical experience at La Storta. While it is not known for certain when the vision occurred, what is clear is the profound impact this had upon Ignatius. “Seven years after the autumn of the year

1537, he writes in his *Spiritual Diary* that he recalls the moment when the Father placed him with his Son bearing the cross” (Kolvenbach, 2000, p. 1). As shall be explored later, this experience serves as a confirmation for Ignatius he is about the mission given him by God. “This is not a call, not a vocation: it is a mission, in which is fulfilled the prayer of Christ himself to his Father: ‘Father, they belonged to you, and you gave them to me’” (p.

2). This notion of confirmation is formative in the development of the Spiritual Exercises. In fact, it is more than that.

This spiritual confirmation of being placed with the Son and of being sent by the Father to serve becomes part and parcel of all Ignatius’s activity, of his plans and his directives, of his style of service and his way of proceeding. (Kolvenbach, 2000, pp. 2-3)

Out of the stay in the castle of the Loyola’s, where he healed, and the village of Manresa in Spain, and the mystical experience of La Storta, Ignatius developed the spirituality which was to lead to the exercises. On the surface, Ignatius was not a likely choice, as is often the case with God. Barry and Doherty (2002) describe Ignatius as “theologically and spiritually illiterate when he began his spiritual journey,” wondering “why God singled him out,” and becoming so scrupulous over past sins he was almost lead to suicide (p. 9).

Perhaps for this reason, Ignatius began “paying attention to what was going on in his mind and heart as a result of his reading and his daydreams,” believing he was called to an intimate relationship with God (Barry & Doherty, 2002, p. 9). “God was calling everyone to intimacy and to service” which led Ignatius to examine “himself often during the course of a day in order to find the hand of God in ordinary experience” (p. 9). In

these events of Ignatius, the characteristics of Jesuit spirituality arise (Barry & Doherty, 2002).

The Role of the Spiritual Exercises

The experiences of Saint Ignatius, his recuperation, his stay at Manresa, and the copious notes he took in both places ultimately took shape in the Spiritual Exercises, something Barry and Doherty (2002) describe as “the most important spiritual classic of the last 450 years” (p. 9). It cannot be argued that there is any more important characteristic to Ignatian or Jesuit spirituality than the Spiritual Exercises. “Ignatian spirituality, as everyone knows, begins in the experience of the Spiritual Exercises of Ignatius of Loyola” (Tetlow, 2008, p. x). How does one go about living a spiritual life? Like many before and after him, Ignatius struggled with the concept. Tetlow notes “when we have any options at all, we do not easily choose a vocation” and that “we are pulled” in all directions by what seems to be valuable. Our thinking, moreover, does not always come to us as orderly (p. 8).

The disorder of thinking became more realized given Saint Ignatius was living at a time where the Church was trying to digest the very important Council of Trent. It was a period of time not unlike the period of our current age after the Second Vatican Council (Tetlow, 2008). And so, the Spiritual Exercises could be described as a process to bring order out of chaos. “When you set out to find what God wants, the experience of the Spiritual Exercises helps put some order into your thinking and desiring” (p. 8).

In fact, an examination of the life of Saint Ignatius underscores his life occurred in a time of great change. “The year after the birth of Ignatius Columbus would be journeying to the Americas ... and as a young man, Martin Luther would be nailing his

theses on indulgences to the door of the church at Wittenberg” (Healey, 2009, pp. 1-2).

In the midst of the time of flux, the experience which ultimately became the Spiritual Exercises served to be quite a spiritual tool.

The central aim and purpose of the *Spiritual Exercises* is to bring the mind and heart of the person who makes a retreat into ever closer conformity to the mind and heart of Christ, so that out of love of Christ and a desire to be more like Him, he may learn to prefer and embrace poverty with Jesus Christ poor, rather than riches; shame and insults with Jesus Christ reproached and insulted, rather than honours; the reputation of a fool with Jesus Christ mocked and scorned, rather than a great name for wisdom among men. (Brodrick, 1986, p. 22)

Healey (2009) notes the strong connection between what was to become the Spiritual Exercises and the life and struggle of Saint Ignatius. For Saint Ignatius the Exercises reflected the important beginning to true spiritual growth. As Wolff (1997) says, “This history shows that the Exercises come from Ignatius’ spiritual journey, characterized by following Jesus, practicing discernment, and acquiring a sense of service” (p. ix). As a critical beginning, the Spiritual Exercises became the first foundation for Jesuits in formation (Healey, 2009). At the same time, it is noted by Healey the Exercises depended greatly on things which had gone on before Ignatius. Tetlow (2008) observes “Master Ignatius had learned a great deal from the treasures of spirituality in the church, from contemporary Benedictines, Dominicans, Carmelites, and Franciscans whom historians can name” (p. 5). Here Healey (2009) cites the work of a Benedictine monk who developed a three week prayer manual to create a way for the monks to be spiritually renewed.

It is also important to note the Exercises developed over a long period of ministry for Ignatius; they were not composed all at once (Wolff, 1997; Healey, 2009). Ignatius uses both his own experience and the experiences he shared with people whom he guided

(Wolff, 1997). Quoting the autobiography of Ignatius, Wolff helps clarify that Ignatius “had not composed the exercises all at once, but that when he noticed some things in his soul and found them useful, he thought they might also be useful to others, and so he put them in writing” (p. ix).

“The effectiveness of the amazing little book was due to the extraordinary fashion with which Ignatius combined – by an uncanny instinct – the accumulated spiritual wisdom of the past with the immediate lessons he drew from his own unusual experiences” (Bokenbotter, 2004, p. 248). This method, which Ignatius notes in the First Annotations to the Exercises,

By the words “Spiritual Exercises” we should understand any method of examining our own conscience, and also of meditating, contemplating, praying mentally and orally, and finally of dealing with any other spiritual activities, that will be referred to later on. (Wolff, 1997, p. 3)

The Exercises become the “chief instrument in molding the spirituality of his order and proved many times over their remarkable power of changing men” (Bokenbotter, 2004, p. 248).

And so the Spiritual Exercises are essentially a prayer manual (Healey, 2009). The impact of the Exercises in the age following the Reformation was essential. “It deeply influenced the whole Catholic Reform movement by its insistence on the necessity of a profound interior life of prayer as the source of the apostolate and of all its effective action in the Church” (Bokenbotter, 2004, p. 248).

The Spiritual Exercises begin with what is called the “long retreat,” or “thirty days in silence and seclusion” (Tetlow, 2008, p. 8). The point is to leave behind all that might distract; no televisions, email, computers or smartphones. Praying hours each day,

the purpose is to reflect methodically and orderly using the method set forth by Ignatius (Tetlow, 2008). The experience depends greatly on a trained guide, one intimately familiar with the Exercises, who seeks to clarify the proper use of the materials that often accompany the Exercises, and seeks to help make sense of the experience.

So what is the structure of the Spiritual Exercises? Saint Ignatius divides the Exercises into parts he refers to as “weeks,” not unlike the Benedictine monk mentioned earlier as a foundation written before Saint Ignatius was born. Healey (2009) clarifies the use of the word “week” should not be taken literally. Typically, a thirty day period, the “weeks” refer more to steps on the journey, and they may be of varying lengths depending upon the experience of the person making the Exercises, as it may be “some individuals are slower or faster than others to reach what they are looking for” (Wolff, 1997, p. 5). In the Fourth Annotation of his Exercises, Ignatius writes, “However, although these four parts are called Weeks, they do not necessarily have to be seven or eight days” (p. 4). And again, “It would be convenient, then, to extend or shorten any Week according to the matter that is proposed” (p. 4).

For Saint Ignatius, the Exercises were not some sort of medieval self-help book. “The text as we have it is intended primarily for the person who would be directing and leading others in an experience of prayer by making use of these exercises” (Healey, 2009, p. 23). The focus is “the glory of God or the common salvation of souls” and not “for his own advantage and material profit” (Wolff, 1997, p. 7). In fact, Saint Ignatius predicates the Exercises on the purpose for which humans are created: “to praise the Lord his God, and revere Him, and by serving Him be finally saved” (p. 11). In this sense, both the director of the Exercises and the participant are shaped by this desire.

As such, the intent is for the retreatant to focus intently on becoming more and more like Christ. Various aspects of spiritual life, all connected to Christ, and the Holy Spirit, who, it must be remembered, is the “principal director” of the retreat, and not the director trained in the Exercises (Healey, 2009, p. 23). Each week of the Exercises provides an intentional method for imitating Christ. “The retreatant is led to contemplate the mysteries of Christ’s life so as to know him more intimately, to love him more ardently, and to follow him more closely” (p. 23).

The First Week begins with the profound recognition the retreatant is a sinner, in what Ignatius calls “The Consideration of Sins” (Wolff, 1997, p. 4). By an honest assessment of one’s life before God, the focus ultimately is the awareness of the mercy and forgiveness of Christ. This is “traditionally known as the purgative way” (Healey, 2009, p. 28). By “experiencing God’s mercy and compassion” through “various prayers, petitions, colloquies, and other suggestions” the retreatant comes to the awareness of being “a forgiven sinner” (p. 323). Since it could be a difficult and painful experience, Saint Ignatius admonishes the director to be “gentle and kind, encouraging the other’s spirit to act courageously in the future” (Wolff, 1997, p. 5). For the First Week could lead to “contrition, sorrow, and tears for their sins” (p. 4).

But critical for Ignatius was the Principle or Foundation (Healey, 2009; Tetlow, 2008; Wolff, 1997). Since it is a necessary prerequisite for the full experience of the Exercises, it is quoted in full.

Man has been created to this end: to praise the Lord his God, and to revere Him, and by serving Him be finally saved. All other things on earth, then, have been created because of man himself, in order to help him reach the end of his creation. It follows, therefore, that man may use them, or abstain from them, only so far as they contribute to the achievement of that end or hinder it. Consequently, we

must harbor no difference among all created things (as far as they are subject to our free will, and not forbidden). Therefore, as far as it belongs to us, we should not look to health more than for sickness, nor should we prefer wealth to poverty, honor to contempt, a long life to a short one. But, from all these things, it is convenient to choose and desire those that contribute to the achievement of the end. (Wolff, 1997, p. 11)

The starting point is perhaps the essential *big question*: What does human existence mean (Healey, 2009; Tetlow, 2008)? The answer is teleological, that is, directed to a specific end or purpose. “In any choice, however unimportant, we were to ask, “*Quid hoc ad eternitatem*” – how does this lead to eternal life” (Tetlow, 2008, p. 17)?

To answer this question, then, it becomes necessary to examine one’s life. “Ignatius himself, it will be recalled, always brought to his own spiritual life and prayer a strongly developed reflective process of self-examination (Healey, 2009, p. 28). Healey notes there are really, then, two parts to this First Week, namely this intense self-examination (with methods in ##22-24 in the Exercises), and secondly specific prayers to be used by the retreatant (##45-72).

One other aspect of the First Week concerns what Ignatius calls meditation, focusing especially on memory, will and understanding. As a “warmup”, however, and as the result of his powerful sense of order, Ignatius “speaks of a preparatory prayer and two preludes” (Healey, 2009, p. 29). The preparatory prayer, paragraph #46, is to receive from God “the grace that whatever takes place during the period of prayer may be ordered completely to the service and praise of the Divine Majesty” (p. 29). This is followed by two preludes (##47-49), where one seeks the intention “to further a spirit of attention and greater focusing,” whereas the second prelude is strong consideration of one’s desires by explicitly articulating them in prayer (p. 29).

The important attitude of Jesus was his complete and total attention to doing the will and work of the Father (John 4:34). If Jesus only desired to do the work and the will of the Father, then such must be our desire too (Tetlow, 2008). “Desiring is at the core of ourselves” (p. 21), and as such, we must seek to have the type of trust in God the Father that characterized Jesus.

The Second Week provides as a focus on “the coming of the Son of God into human flesh and how he lived a human life” (Tetlow, 2008, p. 9). Healey (2009) observes there is a strong Christological thrust, and notes this is the “week” that typically takes the longest, as Ignatius developed this week quite extensively. Paragraph #91 provides the similar structure evident in the first week, the preparatory prayer remaining the same, and two prelude prayers to providing the focus on what Ignatius calls *Contemplation of the Kingdom of Christ* (Wolff, 1997).

Considering Christ the King, there is a three-fold pattern (Wolff, 1997). First, the retreatant places Christ the King firmly in their vision. Second, the awareness that all the “infidels” will be subject to Christ, and those who fully abandon themselves in trust of Him will be rewarded. Last, there is consideration of what the answer should be to this statement of Christ the King (Wolff, 1997). The Second Week continues with careful consideration of Jesus’ earthly life.

These careful reflections conclude with what Ignatius refers to as the Election, “making a well-ordered decision ... about one’s life” (Wolff, 1997, p. 37). For Ignatius, in #169, this means “we should consider with a pure and simple eye why we have been created” (p. 44). This is to suggest the final end or purpose for which we were created must be the first and primary consideration. To emphasize this point, Ignatius continues,

“Hence, they are wrong who decide first to take a wife, or to accept an ecclesiastical office or benefit, and then, afterward, to serve God in that state” (p. 44). Put another way, we first commit to serving God, and only after that commitment are we to consider our vocation of marriage, religious life or priesthood.

Healey (2009) observes Ignatius has two ways of preparing for this Election. “The first calls for retreatants to put before themselves the matter about which they wish to make a decision” (p. 38). Considering the emphasis upon desire, it might be possible to discuss this stage as the expression of our desires before God. Retreatants pray before God, seeking “guidance and assistance and disposing themselves to seek God’s will apart from any disordered affections” (p. 38). Much like Ignatius did while recovering in the hospital, retreatants look to consider all aspects of the decision, the good and the bad, ultimately leading to the decision being made.

Ignatius, ever practical, notes that seeking out the will of God will obviously be different for one who has already been married or is already a cleric, then it is for one who has not yet committed to marriage or religious life (Wolff, 1997). But for all, there is the unique project given by God, who “inspires dreams and desires for a world of justice, peace and love” (Tetlow, 2008, p. 30). This is another way of expressing the discovery by God’s creatures of the way in which they are to do “the work and the will of the Father” just as Jesus did.

The second aspect of preparation concerns use of the imagination (Healey, 2009). In #185 of the Exercises, one method of imagination suggested by Ignatius concerns advice given to a friend. “If one of my dearest friends, for whom I wish nothing but

perfection, would be hesitating about an Election of this kind, what would I advise him to choose” (Wolff, 1997, p. 48)?

Another method of imagination concerns considering “if death suddenly came”, what is it “I would prefer to have followed in the present deliberation” (Wolff, 1997, p. 48). The third is like it, as Ignatius asks the retreatant “to foresee, at the time I would stand for judgment before the tribunal, what kind of decision I wish to have made” (p. 48).

In the Third and Fourth Weeks, the Election is given to God for confirmation. This is done through an invitation to enter more deeply into the Paschal Mystery of Jesus. Having considered the Life of Jesus, the Third Week focuses on the Passion and Death of Jesus, where the Fourth Week considers Jesus’ resurrection (Healey, 2009). The structure is similar, with Ignatius offering concrete methods for entering fully into this Paschal Mystery.

It is in the Fourth Week the desire to relationship with Christ is experienced deeply. “The exercises in the Fourth Week are associated with what is traditionally, known as the ‘unitive way,’ for they seek to bring about a deeper and more profound union with Christ” (Wolff, 1997, p. 40). Having completed the Four Weeks, the retreatant is sent back into the world, with the hope that “the vision of the world and one’s own life would be different” (p. 41).

The retreat culminates with this prayer, in #234 of the Spiritual Exercises.

Take, Lord, all my freedom. Accept all my memory, intellect, and will. All that I have or possess, You have given to me; all I give back to You, and give up then to be governed by Your will. Grant me only the grace to love You, and I am sufficiently rich so that I do not ask for anything else. (Wolff, 1997, p. 60)

It should be noted that Ignatius was quite practical concerning the Exercises.

“During the centuries when only Jesuits gave the retreats, they preached the Exercises to groups instead of giving them to individuals one at a time” (Tetlow, 2008, p. 6). Ignatius himself stressed the importance of understanding the unique needs of each individual.

“The Exercises must be adapted to the condition to the person who is making them, for example, according to his age, his education, and his aptitude” (Wolff, 1997, p. 8).

Bokenbotter (2004) observes this ability to apply the Exercises to a variety of situations and spiritual circumstances is an important aspect of the Spiritual Exercises. The Jesuits themselves much later adapted the Exercises in terms of what time was allotted to them and how they were given, offering them not individually as Ignatius had done, but in groups. “A number of people would come together – typically, religious for eight days, or groups of laity for a weekend” (Tetlow, 2008, p. 6).

Tetlow (2008) noted that after the Second Vatican Council in the 1960s, the Jesuits returned to the practice of giving the Exercises individually. But not only that, in what Tetlow calls “a great revolution,” “all began giving the Exercises not only as closed retreats in silence, but also as Master Ignatius had clearly suggested as an alternative, in every day life” (p. 7). In this way, the Exercises became more available to a wider audience. “Business professionals and parents no longer needed to go off to the wilderness to pray through the Exercises; they prayed at home or in their workplaces and met regularly with a guide” (p. 7).

To conclude this section on the Exercises, it is necessary to mention the General Examen, which is a critical part of a Jesuit’s daily prayer life. More than a daily review of one’s life, Healey (2009) suggests the examen is seen “as more as an examen of

consciousness rather than only an examen of conscience” (p. 56). That is to say, the examen is as much about seeking to “become more aware of God’s activity in our daily lives and more sensitive to the many ways God touches us” (pp. 56-67).

Healey (2009) notes there are five parts of the examen, spelled out by Ignatius in #43 of his Exercises:

- To give thanks to God, our Lord, for all the benefits received
- To ask for His grace to know and expel our sins
- To question our soul about the sins committed during this same day, examining ourselves hour after hour from the time of our awakening, in thoughts, words, and actions, in the order given in the Particular Examination
- To ask forgiveness for the faults committed
- To propose with God’s help to correct ourselves; then, afterward, to recite the Our Father. (Brodrick, 1997, p. 17)

Barry and Doherty (2002) suggest the Examen is not unlike the disciples on the road to Emmaus, and sees the role of the Examen to discover God’s actions in life, and to wonder “whether he experienced God’s activity, that is, whether, like the disciples on the road to Emmaus, his heart was burning without his being fully aware of it, and whether he was in tune with God’s activity or not” (p. 79).

How do Jesuits see Their Ministry?

Early on, they [the Jesuits] became quite specific about how their ministry was modelled on the ‘apostolic’ pattern” (O’Malley, 1994, p. 5). A key component, as mentioned earlier, was the sense that being a Jesuit was closely understood with the notion of being sent. This missionary stance carries with it an urgency to “to seek and to save what was lost” (Luke 19:10). O’Malley continues by suggesting the model for Jesuit life, after Jesus, is the apostle Paul. This meant “being missionaries” and “going

forth and seeking the lost sheep, not waiting for them on the doorsteps of the church” (p. 6).

Such a characterization of the Jesuits as suited for mission, ready to go with urgency wherever they were sent, ostensibly to go to distant lands to seek out the lost might be surprising to people in the United States who have become accustomed to meeting the Jesuits in high schools and colleges, or even in publications like *America Magazine*. How did this change?

“As we know, however, in less than a decade the Jesuits began to found and staff schools, so that this essentially missionary organization soon became in fact also the first ‘teaching order’ in the history of the Catholic Church” (O’Malley, 1994, p. 6). When any religious organization sponsors a school, by necessity there is some stability that occurs. “Ignatius and other superiors soon learned that, if these institutions were to succeed, they had to have a certain stability in the teachers and administrators assigned to them” (p. 6).

And yet O’Malley (1994) suggests that while the means may have changed, the purpose of the society continued. In starting schools, the Jesuits envisioned a “going out,” a way in which the being sent could be fulfilled, as schools were established in new places to which they were sent. Also, even though schools required a certain stability, the school became the means of doing the mission. Schools were “understood as going out to meet a challenge rather than sitting passively on the sidelines” (p. 6).

So, at least in their early foundation, Jesuits were to be able to move quickly, ready to go out wherever the gospel need arose. It is for this reason the O’Malley (1994) writes about the “fourth vow” (poverty, chastity and obedience being the first three).

O'Malley refers to this vow as the “vow of mobility.” It is exercised as a “vow to the pope” but for the sake of the mission.

This sense of mobility is evident when the concept of community is examined, that of living together. Tetlow (2008) notes that community life was for the sake of the apostolate, or a *communitas as dispersionem*, or “a community life set up explicitly to be set up for mission” (p. 2). For Jesuits, “the community life is less important than the apostolate” (Stuyt, 1994, p. 11). This researcher, a Dominican priest, noticed this difference when living in a large residence shared with the Jesuits. Community life simply did not hold the same place for the Jesuits. They joked that we Dominicans “travelled in packs”, which to a certain extent is true. As explored above, community life is central to the life of a Dominican. Not so much for a Jesuit. Stuyt sums this up well.

For many Jesuits, both old and young, community life is not high on their list of priorities. When explicitly asked about it most will tell you that yes, community life is important, and that it is a times a real support. When you ask further how often this Jesuit prays with the brethren or takes meals with them, whether he makes an effort to get together with other Jesuits and engages in an ongoing shared group dialogue, the answer may be different from the theory. Once studies are over the apostolate is often far more important than community life. (p. 11)

To a Jesuit, the important task is “to be with” and not to “work for” (Stuyt, 1994, p. 14). Describing Jesuit ministry in a refugee camp, Stuyt quotes an article by William Yeomans, “The best possible service we can give the refugees is to be with them, to stick it out with them, to hope against hope for them” (p. 15). In many respects, seen this way, the ministry becomes the community. Speaking of schools, rather than refugees, then, this means that the time spent engaged with the students, teachers, administrators and staff form the community life as much as, maybe even more than, the other Jesuits who engage in the same ministry.

It would not be fair to conclude there is no community life, however. But as Stuyt (1994) observes, community life “does so because it makes our work more efficient” (p. 16). But while Stuyt does not suggest it this way, it seems that community life is seen as the way to ensure long term success in the apostolate. This characterization is probably too simplistic, for Stuyt does note there is a need “to protect our community life” from being swallowed up by the ministry. As such, there may be some flux in the Jesuit understanding of community life, at least in the missions scattered around the world.

In many ways, Ignatius borrowed from the Dominicans in understanding prayer and ministry in their interaction (Houdek, 1994). One key difference is that in Jesuit spirituality, prayer can be seen as something that is as likely to occur in ministry as in contemplation. “It has been observed that this recommendation encompasses the Ignatian theory of apostolic spirituality, i.e., that one serves or pleases God in prayer and at other times by working for God and one’s neighbor through love” (p. 24). In a Dominican sense, while ministry has a synergistic relationship with prayer, the focus is more upon the contemplation that gives rise then to its effect in the ministry in which a Dominican is engaged. While it is possible to see ministry as drawing one closer to God, and hence to be praying always, as mentioned above for Aquinas, but for Ignatius there is a stronger sense that ministry itself can be prayer. Houdek quotes Ignatius: “In the midst of actions and studies, the mind can be lifted to God; and by means of this directing everything to the divine service, everything is prayer” (p. 24).

Houdek (1994) provides a helpful summary in clarifying the inherent tension between prayer and action, or the challenge of becoming a “contemplative in action”, namely by identifying the key notions of “imagination, desire and action” (p. 24). In

many respects, it appears these ideas reflect the historical experience of Ignatius that moved him from soldier to priest. It was using his imagination to consider the life of a saint or a military hero. Through this consistent practice while he healed from his injuries from battle, Ignatius provided the method for all Jesuits who desire to wrestle more fully with this tension.

In developing his Exercises, Ignatius envisioned conversion. “The Exercises actually engender a purification and transformation of the imagination from a kind of rather crude picture-making and day-dreaming to a redeemed and Spirit-enlivened awareness” (Houdek, 1994, pp. 24-25). Houdek further notes an artist cannot create until the work of art is first imagined. In the same way, “revitalization of imagination” becomes the “strategy to integrate prayer and mission,” for it is in imagination a Jesuit is able to imagine the “great deeds for the kingdom of God” just as Ignatius did “at Loyola, Manresa and La Storta” (p. 25).

It is equally important for Ignatius to focus upon the role of desire in a life with a healthy balance in prayer and action. Houdek (1994) understands desire as “a strong inclination or attraction to some object along with intense and positive affect” (p. 25). Since it is so important to understand that “people do best what they really want to do,” that it can be said that the integration of prayer and mission only occur “at the level of deep desire” (p. 25). Houdek suggests this is the reason that Ignatius stresses so strongly the need to “pray for what one desires during the experience of the Exercises” (p. 25).

The connection to action is what Houdek (1994) calls “the Ignatian insight par excellence” (p. 26). In choosing to be active in ministry, persons shape who they are and who they become. It is common sense that the choices made impact the persons who

make them. Consider for example two circumstances. First, consider the person who chooses to drink too much alcohol and then drives, killing someone. They are now a person who must live with the choice they have made. Conversely, consider the vocational choice one person makes to marry another. That choice creates a different person as well. “Choice and action put flesh on desire and incarnate mission” (p. 26).

For Jesuits, the connection between our identity as persons and what we do is quite strong. “In this sense, it is true to say that one *is* what one *does*” (Houdek, 1994, p. 27). But the real focus when action is considered is to contemplate and to consider not our own actions first, but rather to reflect upon the action of Christ. “The values and priorities that ground authentic mission are objectively presented to us in the life and action of Jesus (p. 27).

What is the Jesuit Stance Toward Culture?

If the Jesuits are a missionary community, it is necessary to distinguish how it is that Jesuits understand the concept of mission. In other words, what is the purpose of going out to meet others, to seek out the lost, as was mentioned earlier? Amaladoss (1994) notes it is quite common today to refer to missionary activity using the word inculturation. Quoting Fr. Pedro Arrupe, SJ, inculturation is defined as

the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a ‘new creation’. (Arrupe, cited in Amaladoss, 1994, p. 39)

What is at stake here looks a little different than how the missions might be imagined, namely a place missionaries go to bring something to people. As Amaladoss (1994) suggests, the process of inculturation involves “building up the local church as a

particular cultural manifestation of the Word, challenging the culture to be converted in the light of the gospel, and the ongoing effort to promote an alternative culture” (pp. 39-40). In other words, what is understood here is a synergistic process where cultures interact and are transformed because of the gospel, creating something that is authentically new. Amaladoss suggests this is only possible in dialogue, in a way that could suggest the both cultures influence the other.

How do Jesuits View Justice?

What does it mean to minister in a country of affluence, where there is an increasing divide in income between the very rich and the very poor? Toolan (1994), quoting statistics about the divide between the rich and the poor, the educated and the non-educated, asks how is it that Jesuits (and by extension all human beings) can cooperate with God in “creating a society where love and justice flourish” (p. 50).

In other parts of the world it is obvious how this stance for justice has occurred for Jesuits. One example concerns the martyrs in El Salvador in the 1980s, who largely for speaking out in defense of the poor, educating them, providing opportunity for something different, were martyred. The Jesuit martyrs, and others, literally gave all they had, their very lives in service to justice. Another is the anti-war protests by Father Daniel Berrigan. Toolan (1994) also identifies St. Leo’s parish in Tacoma, Washington, Nativity Mission Center in Manhattan or the Jesuit Renewal Center in Milford, Ohio all provide examples of justice ministry.

Tetlow (2008) makes clear that for Ignatius, the mission was a mission of justice. In fact, the work and life of Jesus made it clear, and we are to imitate Him. “Standing before the whole world, he announces the Father’s will: a kingdom of justice and love in

which all are equally welcome” (p. 75). As followers of Jesus, we both participate in the kingdom that is already in our midst, and cooperate with Jesus and the Spirit in establishing it more completely here on earth. As Tetlow states, this is a call that is unique to each person, “because now, as in Jesus’ lifetime, each person’s unique call grows from and suits his or her concrete gifts, given by God our Creator and Lord” (p. 75).

This is a strong proclamation each is called to make. It is not just a “pie in the sky” statement that will only occur somewhere in the distant future. “All are called to live a life characterized by the Beatitudes, which are not moral mandates or promises of the futures but a clear description of the way things are in the reign already established” (Tetlow, 2008, p. 75). And so ministry is the way in which Jesuits are called to enter into the building of the Kingdom. It cannot be overstated, though, that this Kingdom is already in our midst. “The poor are really blessed; the meek actually are inheriting the earth. When we mourn, we are strengthened by the divine Comforter with the gift of hope” (p. 75).

For Ignatius, this commitment to justice was made manifest by a life of poverty. Ignatius wrestled greatly with how poverty should fit into the life of Jesuits, ultimately deciding that as the “strong wall of the religious institute” it should be never made any more lenient than was expressed in the Constitutions (Barry & Doherty, 2002, p. 61). “The early Jesuits gloried in the gratuity of their ministries; they found great consolation in living on alms” (p. 62). However, from early on there was a tension between living on alms on the one hand, and providing for the needs of the Society and its ministries on the other.

With the need to raise money for endowments for the colleges and for the training of young Jesuits, the Society, even in Ignatius' time, faced the question of how to remain poor while doing everything possible to get the wealthy to aid them. (p. 62)

This is not all the different from the struggle of many religious orders, as was observed earlier with the Dominicans. It is the practical reality of needing a place to stay, to pray, to form new members, and to sustain ministries. It was not only the tension of being a fundraiser, but was also the question of the moral quality of the lives of the wealthy from whom funds were being solicited.

For example, the bishop of one of the Spanish dioceses of the time of Ignatius had a mistress and six children. He was won over by a Jesuit and gave the Jesuits his mistress's house, but did not give up his 'sinful ways'. (Barry & Doherty, 2002, p. 62)

It should come as no surprise, then, the early work of the Jesuits was viewed with a little bit of suspicion. "There were whispers: 'The Jesuits carried Baal together with the Ark of the Lord'" (Barry & Doherty, 2002, p. 62). While this did not seem to trouble Ignatius, who wrote "a letter to the prelate thanking him for his generosity" (pp. 62-63), it did trouble even some other Jesuits, some of whom were deeply concerned with associating and asking money from some people whose lives were dubious. Ignatius took this money, without hesitation, because he viewed accepting this money was moral as long as each Jesuit learned "to order all things to God's glory." Perhaps this arises from his upbringing. "His family background and lay training accustomed him to an automatic reverence for aristocrats and rank, and made him expert in lobbying the great" (Aveling, 1982, p. 61).

The ministry, the work of the mission, the task of building justice, these outweighed any qualms about associating with those who led less than exemplary moral

lives. Ignatius “was convinced that God had called the Society to engage in the apostolate of education and that the work was very fruitful” (Barry & Doherty, 2002, p. 63).

As witnessed earlier, the apostolate or ministry remained primary. “As long as their eyes are on God and the needs of God’s people, Jesuits can be discerning about the use of the world’s goods” (Barry & Doherty, 2002, p. 64). Just as community exists for the sake of the ministry, so too did poverty become lived for the sake of the ministry. While acknowledging how easy it is to see every luxurious good as necessary for the mission, since a “bad angel” ... can assume the form of ‘an angel of the light’” (p. 64), Ignatius would not allow Jesuits to run away from this difficult discernment of how to balance using the things of the world on the one hand, and yet remaining indifferent to the things of the world (Barry & Doherty, 2002).

How do Jesuits View Evangelization?

The initial vision of Jesuits “was of a band of men ready to move at a moment’s notice to where the need was greatest” (Barry & Doherty, 2002, p. 13). This is not unlike the Dominican sense of itinerancy mentioned earlier. Like Dominicans, they were “to live as beggars, having no stable revenue” (p. 13). Even if they were engaging in legitimate ministries where they could be logical to expect to be paid, they were not to accept it.

“Jesuits were not destined to live apart from the “world,” but rather to find God in the “world” (Barry & Doherty, 2002, p. 13). So evangelization meant to go forth out into the world, for it is there God is active. The beginning meant the Society of Jesus was conducted in a manner where they were “itinerant ministers of the word (p. 14).

This, as can be expected, was not easy. Whereas before, for missionaries ready to move at a moment's notice there was required a radical trust in God. Now, added to that radical trust in God was intense study to provide excellent education, and to work for endowments to support the work of the growing number of their schools.

Jones (1994) refers to the Jesuit concept of evangelization as conversation. "It must be seen as a process that is mutual and reciprocal; in evangelizing, we give and receive, and all those conversing are willing to learn and to grow" (p. 67). This researcher believes it is complementary to consider Jesuits in schools as both educators and evangelists, that it is not necessary to choose one or the other. As educators and evangelists, it is in this way that it becomes possible to find God in the world and to see the important need to help people find God in all things.

It cannot be forgotten Jesuits remain a missionary order, working in many parts of the world. Education remains a means to fulfill that mission. From the earliest moments, Ignatius viewed being able to go anywhere at a moment's notice the important priority. "A spirit of mobility, readiness, and freedom is another basic component of the Jesuit way of proceeding" (Healey, 2009, p. 103).

It is to be observed," writes Ignatius in the Constitutions, "that the intention of the vow wherewith the Society has bound itself unreservedly to obedience to the Supreme Vicar of Christ, is that we repair to whatever part of the world he shall determine to send us for the greater glory of God and the succor of souls, whether among the faithful or infidels; nor did the Society mean any particular region, but that it might be dispersed in divers regions and places throughout the world. (Brodrick, 1986, p. 103)

And so in many respects, from what is stated above, it appears evangelization was the motivation from the beginning. It was clear from early on Ignatius viewed his mission as one of evangelization, even though he may not have used the word.

How do Jesuits View the Laity?

“In several major fields in which Jesuits are now active, lay collaboration with Jesuits in their apostolates is extensive already and constantly increasing” (Hellwig, 1994, p. 80). While Hellwig suggests this may have started as the result of fewer Jesuits available in their ministries, a fact Toolan (1994) echoes, when invited, lay people rose to the challenge. In Jesuit institutions, the participation, talent and faith have become necessary in order for the Jesuits to fruitfully carry out their mission and ministry. Writes Kolvenbach (2000) “Many laypersons now collaborate in works of the Company of Jesus” (p. 279). Whether it is in universities with the growing specialization that is a hallmark of post-secondary education today, or in retreat centers where “people who have retired from the careers that gained them a family livelihood, women who have raised their families, single persons and childless couples who have time available” are entering into significant spiritual training and putting their talents at the service of the Church (Hellwig, 1994, p. 80).

The Jesuit Kolvenbach (2000) suggests, “the Church of the third millennium will be a Church of the laity” and those laypersons who collaborate with the Jesuits specifically “are nourished by Ignatian spirituality” (p. 279). It should also be clear the Spiritual Exercises themselves were not given only to Jesuits. As noted earlier, they were clearly to be adapted to the needs of the one receiving the Exercises. Also, such a bold mission as witnessing to the Kingdom of God and working to build it up requires partnership. The laity, however, is not merely an “add-on” but a necessary component to successful ministry, since as the Exercises note the commitment to God is primary for all people. Healey (2009) writes,

This cooperation with others is an essential dimension of the contemporary Jesuit way of proceeding, ‘rooted in the realization that to prepare our complex and divided world for the coming of the Kingdom requires a plurality of gifts, perspectives, and experiences, both international and multicultural’. (p. 103)

Since God is to be found in all things, it becomes necessary to help all people to see where God is active in their lives. This is a true partnership, and is essential if the mission is to be fulfilled.

This is why the pontiffs keep emphasizing the vocation of the laity to be missionaries. Pope John Paul II has said very clearly that it is not just a matter of ‘apostolic impact, but rather of a duty/right founded in baptismal dignity which the lay faithful share in their own way in the triple office – priestly, prophetic and kingly – of Jesus Christ’. (Kolvenbach, 2000, pp. 281-282)

Just as Saint Dominic opened the Dominican Order to priests, brothers, nuns, active sisters and lay men and women, so too the Jesuits, seeking “to find God in all things” reflect the desire of Ignatius who made the Spiritual Exercises available and adaptable, as was mentioned earlier.

In the United States, a concrete example is the Ignatian Volunteer Corps. As the website for the Ignatian Volunteer Corps notes, this program, founded by two Jesuits, Father Jim Conroy, S.J. and Father Charlie Costello, S.J., in 1995, has “two major components: ministry to the poor and reflection on that ministry” (Ignatian Volunteer Corps, 2015).

Another aspect of collaboration with the laity is the Jesuit Volunteer Corps. “Aspiring to create a more just and hopeful world, the Jesuit Volunteer Corps engages passionate young people in vital service within poor communities, fostering the growth of leaders committed to faith in action” (Jesuit Volunteer Corps, 2015). While only

formally founded in 2009, the roots of the Jesuit Volunteer Corps or JVC go back to the 1950s in Alaska.

Of course, there is a big and essential participation by the laity in the mission of Jesuit high schools. There has been a significant decline in all religious communities, as noted above, of professed religious members, priests, brothers and sisters, who teach in high schools. The Jesuits, perhaps before most religious communities, worked to form lay people to take on the charism, which gets expressed in the mission of the school. The *Profile of an Ignatian Educator* is an attempt to articulate this (The Profile of an Ignatian Educator, 2016).

For the Company of Jesus, it is clear that the Spirit of Jesus ‘is calling us, as ‘men for and with others,’ to share with lay men and women what we believe, who we are, and what we have, in creative companionship, for ‘the help of souls and the greater glory of God’. (Kolvenbach, 2000, p. 285)

Conclusions About Jesuits

“A Jesuit is essentially a man on a mission, a mission he receives from the Holy Father and from his own religious superior, but ultimately from Christ himself” (Healey, 2009, p. 103). This is the heart of Jesuit spirituality. Since the mission comes from Christ himself, the mission takes priority, just as it did for Jesus while he was on earth. It is a mission conducted “in solidarity with the poor, the marginalized, and the voiceless” (p. 102).

To understand this mission, to discover this mission, and to be sure it is from Christ, is to recognize “the importance and significance of the practice of discernment” (Healey, 2009, p. 94). The insights of Ignatius came from the significant amount of time he spent in prayer. His injury, the journey and stay in Manresa, became the germinating

seed that was to allow Ignatius to discover exactly what the Lord wanted him to do. The purpose of the Exercises is “to allow the Creator to deal immediately with the creature and the creature with its Creator and Lord” (para. 15, *Spiritual Exercises*, cited by Healey, 2009, p. 92). The Exercises give way to the General Examen, mentioned earlier, as “Ignatius highly regarded the examen as one of the principal means of seeking and finding God in all things in our daily lives” (Healey, 2009, p. 95).

Jesuits want to be able, over the course of their lives, to find “God in all things, in prayer, in work, in recreation” (Barry & Doherty, 2002, p. 29). In this sense, Jesuit spirituality can be seen, in the view of this researcher, as a circle, beginning with the need to discern God’s call, which leads to engagement in the mission, the outcome of which is to “find God in all things.” At all stages, it is constant discernment in the presence and actions of God that sustains, forms, informs, and fulfills.

The task of evangelization embraced by the Jesuits, “finding God in all things,” forms the perfect core for this study.

Conclusions About Charism

The examples of charisms in the Dominicans and the Jesuits are provided to help understand the sublime concept of charism. If charism is to be seen as a gift to the Church, at the same time since the gift comes through the lived example of human beings, it seems to this researcher it can be hard to offer a precise understanding of any charism. Yet the goal was an attempt to make clear through these past pages what a charism is and how it looks in action. And yet, at the same time, as Bokenkotter (2004) observes, often the gift provided by the founder can be seen in those who strive to live the gift of the charism given by the founder (and ultimately by God) to the religious

communities which bear their names. “And to this day both orders still retain something of their founders’ spirit: The Dominicans tend to be scholarly, orthodox preachers and writers, while Franciscans will more likely be activists, perhaps even radicals, with a touch of Francis’ merriment” (p. 151).



Note. Somewhat similar to the life experiences of Saint Ignatius during his conversion, this is a never ending circle that illustrates the process of discernment for Jesuits.

Figure 2. Jesuit Charism

And so what observations does this researcher draw from this discussion of charism, with particular emphasis upon the Dominicans and the Jesuits? While the two religious communities may seem similar, at the same time the subtle differences are bound to have some impact on the way in which the faith is both lived and passed on. The role of preaching and teaching (Dominicans) and the going out to seek the lost (Jesuits) may seem to be two variations on the same theme, and in a way, they are. But for the Dominicans this comes out of a communal contemplation where the Truth which

is God is contemplated to create a nimble community engaged in a collective mission. For the Jesuits, the project of evangelizing is really the way in which one is able to find God in all things. While Jesuits might live in community, the act of seeking God is not as much found in contemplation and community as it is in the very people to whom the Jesuits are sent.

It becomes important to reiterate as stated above one way is no better than the other, despite the friendly (and historically not so friendly) rivalry between the Dominicans and the Jesuits. Ultimately both are engaged in a goal of bringing people, all people, into a closer relationship with God, each in their own unique way. And so the conclusion is myriad charisms available to the Church collectively make up the concept of discipleship.

Engagement

The purpose of this study is to compare faith formation programs for adult Catholic employees in four high schools, two sponsored by Jesuits, and two sponsored by Dominicans. A modified version of the Gallup ME²⁵ Member Engagement Survey. Since engagement is not the same as discipleship, it is necessary to discuss a little bit about engagement, both in terms of what it means and how it relates to discipleship. Winseman (2007) defines congregational engagement (what this study is seeking to explore will be called school or faith engagement) as “the degree of belonging an individual has in his or her congregation” (p. 67).

This concept of engagement is not limited to Christian churches, and in fact, for Winseman (2007) flows from Gallup’s research from workplace engagement. Is there a

connection to the concept of engagement in a workplace and the type of engagement that leads one to become a disciple of Jesus Christ?

It might prove helpful to offer some idea of how the workplace views engagement. One area related to engagement is Human Resources Alignment, which is “integrating decisions about people with decisions about the results the organization is trying to obtain” (United States Office of Personnel Management, 2011, p. 193). What has increasingly become clear in the workplace is “that people have been recognized as companies’ most important asset” (p. 196).

Examining the non-profit sector is probably more helpful than the business sector since non-profits, much like schools, are not usually centered on making profits. Haivas, Hofmans and Pepermans (2013) note there is a strong interconnection between three areas, namely, autonomy, competence and relatedness, which arises from Self-Determination Theory which understands these areas as “basic psychological needs” (p. 1870). “The more basic psychological needs are satisfied, the more autonomous the motivation becomes” (p. 1870). Quoting numerous studies, Haivas, Hofmans and Pepermans note there has already been established in studies a connection between “job characteristics that facilitate autonomous motivation ... and on the impact of autonomous motivation on organizational behavior, such as performance, work engagement, and turnover” (p. 1871).

Haivas, Hofmans and Pepermans (2013) found people who felt a high level of autonomy in volunteering and viewed themselves as highly competent were most likely to stay in a volunteer position. This is interesting since one of Winseman’s (2007)

suggestions is a talent survey that helps members of the congregation consider what they are good at doing.

There is also increased attention to how new employees are incorporated into the mission of the organization. Different than orientation, more organizations are turning to what is increasingly becoming known as “onboarding.” Graybill, Carpenter, Offord, Piorun, and Shaffer (2013) define onboarding as “the process by which a new employee is introduced to an organization and its vision, mission, and values” (p. 201). They further note the value of onboarding in getting employees into a position to become productive early, and note that successful onboarding leads to higher engagement.

Graybill et al. (2013) also note the importance of onboarding in the context of decreased employee loyalty to a single employer and the economic pressures created by such realities as downsizing. They remark about the importance of how the workforce has been changed by millennials, defined as those “born in or after 1982,” who are “generally are technically savvy, eager to learn and advance, and expect respect from supervisors and co-workers” (p. 203). However, with all, onboarding can only be successful when “current employees buy in and accept ownership by way of participation” (p. 203).

These ideas are not dissimilar from Winseman (2007) and his recommendation that conditions and expectations for membership in a community be clearly articulated to new members. Clarifying expectations of employment or membership seem both to lead to a higher level of engagement.

And so, “Why are some congregations and parishes flourishing while others are failing? What makes the difference? The difference is engagement” (Winseman, 2007, p.

10). For Winseman, it is engagement which leads to spiritual health, which Winseman discusses by its indicators: “life satisfaction, inviting, serving and giving” (p. 39).

What do these outcomes mean? Again Winseman (2007) is used as a guide. Most of these indicators are just as they appear. Life satisfaction is just that: the degree to which an individual is satisfied with their life. Inviting is not simply about an action of the community, but whether or not its members see inviting others into the congregation as a value. “By an overwhelming margin, it is through the personal invitation of a friend, family member or coworker” that someone first becomes involved in a congregation (p. 40). Service refers to the encouragement members receive to “reach out in concern and service to the world, and to help and assist others in their communities and beyond” (p. 41). Giving refers to financial contributions made to a congregation.

What is the goal of engagement? Winseman (2007) suggests engagement leads to spiritual commitment. This study prefers to think of engagement as the necessary prerequisite for discipleship, an active decision to answer the call of Jesus to “follow me.” It is what Kelly (2012) might describe as a “dynamic Catholic.” It is what Waddell (2012) refers to by intentional disciples. What are these characteristics?

Kelly (2012) lists four: prayer, study, generosity and evangelization (p. 18). Winseman (2007) mentions life satisfaction, serving, inviting and giving, which we mentioned above. Weddell (2012) references the intentional choice to follow Jesus. She lists three concurrent journeys as important expressions of these choices:

1. The personal interior journey of a lived relationship with Christ resulting in intentional discipleship.
2. The ecclesial journey into the Church through reception of the sacraments of initiation.

3. The journey of active practice (as evidenced by receiving the sacraments, attending Mass, and participating in the life and mission of the Christian community. (p. 54)

Weddell (2012) suggests the term “‘Catholic identity’ is often simply regarding oneself as Catholic and attending Mass with reasonable regularity” (p. 54). She is referencing the minimalist belief that getting Catholics to go to Mass and receive the sacraments is enough. She quotes Father Damian Ference, a member of the formation faculty at Borromeo Seminary in Wickliffe, Ohio.

All too often those of us in positions of Church leadership presume that all the folks in the pews on Sundays, all the children in our grade schools, high schools and PSR programs, all the kids in our youth groups, all the men in our Men’s Clubs and all the women in our Women’s Guilds, and all the members of our RCIA team are already disciples. Many are not. (The same can be said of staffs and faculties of Catholic institutions.) Our people may be very active in the programs of our parishes, schools and institutions, but unfortunately, such participation does not qualify for discipleship. (Weddell, 2012, p. 55)

We must recognize activity in a parish or institution is not the same as having a personal relationship with Jesus that is nurtured and developed in a community of faith. “The common working assumption that we encounter is that personal discipleship is a kind of optional spiritual enrichment for the exceptionally pious or spiritually gifted” (Weddell, 2012, p. 55). Growing up, it was true that going to parish religious education meant not ever hearing as a child that to be Catholic meant to have a personal relationship with Jesus and to follow him. When it occurred, it was parents who helped make the connection that somehow being a Catholic meant some type of relationship with Jesus in prayer and the sacraments. But in terms of explicitly hearing of the necessity of a personal relationship with Jesus as a vital part of faith, that really only occurred with friends who were active in a fundamentalist Christian church. Pastorally, as a priest, it

simply was not a Catholic priority to ask someone if they had a personal relationship with God. Calling it a “Don’t Ask, Don’t Tell” attitude of Catholic reality, Weddell (2012) affirms the importance of talking openly about a personal relationship with Jesus as being normative. “To the extent that we don’t *talk* explicitly with one another about discipleship, we make it very, very difficult for most Catholics to *think* about discipleship” (p. 56).

What surprised Weddell (2012) in her work was “*how many Catholics don’t even know that this personal, interior journey exists*” (p. 57). And since this is not really a topic many Catholics have thought about, or may even be hostile to discussing, there is often what Weddell calls the Spiral of Silence, citing the research of Elisabeth Noelle-Neumann. Essentially the Spiral of Silence describes the reality “that people are less likely to voice an opinion on a topic if they believe they are in the minority, because most people fear isolation from the majority” (p. 58).

This Spiral of Silence is reinforced both by the “religion-doesn’t-belong-in-the-public-square cultural norm” and the internal reluctance or even hostility to discussing “one’s relationship with God” (Weddell, 2012, p. 59).

“It is essential for us to grasp the cultural pressure, both *inside* and *outside* the average American parish, is often *against* the overt expression of discipleship” (Weddell, 2012, p. 59). For the Catholic faith, it becomes absolutely essential to discuss explicitly this notion of being a Catholic disciple of Jesus. But as Weddell notes, if there is not support from “strong, interpersonal” communities of faith, those who “‘live out loud’ as intentional Catholics” (p. 59), then this type of intentional discipleship simply will not occur.

This study operated from the belief that engagement is a necessary first step to intentional discipleship. Weddell (2012), Winseman (2007), and others have found low levels of intentional disciples in parishes and congregations, so this study starts by attempting to identify in a measurable way those who self-identify as engaged in faith using the modified version of the Gallup ME²⁵ Member Engagement Survey. As the old adage goes, “If you cannot measure it, you cannot manage it.” Using this modified survey will provide, it is hoped, the starting point for the study, and a baseline to seek out qualities that are present in those who are highly engaged.

Conclusions

Examining the concepts connected to discipleship, and as expressed through charism and in the context of mission, requires continually refined understandings of meaning and practice. These concepts are complex and their understanding and application is subtle. It is not by way of rigid definitions, *per se*, but by way of observation, how these concepts are used in practice, that understanding arises. Every academic discipline has jargon understood by those who are involved in teaching and working in the discipline, and religion is no different.

In this review, the attempt was to clarify these concepts, particularly how they are interconnected with each other. Certainly the Catholic faith, and indeed other Christian and non-Christians begin with the concept of following some person or god. For Christians, this means following Jesus, and becoming a disciple, which has been presented above as being the willingness to go wherever Jesus leads, to give completely to Jesus one’s life. God’s call always comes first for a disciple. For Christians, as seen

in the exploration of the gospels made above, this call is always manifest in the center of a community.

Christian discipleship is primarily understood through the new relationship of life that was made possible by Jesus and is celebrated in baptism. Certain members of the baptized choose to join together with religious communities to exercise the charisms given by God for the sake of the community. For these members, the charism becomes manifested in the execution of a mission, whose purpose is always at the service of Jesus who has first called these members, and indeed all, to discipleship.

This study presumed engagement is the process that occurs before discipleship, perhaps in a way that might be called pre-discipleship. So, with these understandings the specific methodology of the study is presented in the next chapter. Since the process of becoming a disciple is complex, this study focused only on this process of engagement, both in the way in which a sponsoring religious community expresses its charism and in the way individuals live out their faith and participate in the mission.

While the focus of the study was on engagement, the research questions show there was also be an attempt to get at other interior attitudes and beliefs from those display a high level of faith engagement. The research questions for this study are stated below.

1. What are the formal and informal means of instilling the Catholic charism of the sponsoring religious community as it pertains to Catholic faith and Catholic mission engagement?

- a. How do teachers and staff understand the Catholic mission and Catholic charism, and how are they engaged in the Catholic mission in their daily work and practice?
 - b. What are the motivations of employees who accept appointment at Catholic schools, and are these motivations primarily or exclusively religious motivations?
2. How does the Catholic religious charism and mission of the Catholic school get communicated, and how are employees integrated into the Catholic faith mission?

CHAPTER III
RESEARCH METHODOLOGY

Introduction

This study is a qualitative mixed methods study focusing on the question of discipleship as defined earlier. Schwandt (2007) defines mixed methods as “using multiple methods to generate and analyze different kinds of data in the same study” (p. 196). Mertens (2010) notes “mixed methods designs include both qualitative and quantitative features in the design” (p. 293), and such is the case for this study. The survey and its analysis is a quantitative method, whereas the coding of interviews involves a more qualitative approach. The reason for using mixed methods is, as Schwandt (2007) suggests, “a pragmatic one, since it holds an evaluator ought to employ whatever methods will best generate evidence” (p. 196). In using this mixed methods approach, the study sought to gain the rich, thick descriptions that come from interviewing and by analyzing documents from the schools involved, the interviews and the documents could be compared as part of the process of data triangulation.

By discovering the level of engagement of the administration, faculty and staff in two Jesuit high schools and two Dominican high schools, the goal was to compare how these Jesuit and Dominican high schools understood and conducted adult faith formation. Further, to ask if there were discernable differences between those employees in Jesuit high schools to those in Dominican High Schools, and to whether there were differences in the formation programs for adults in each set of schools. The study presumes

engagement precedes discipleship and the quantifying measurement to measure engagement was readily accessible. Mertens (2010) makes clear that most of the time, in choosing the mixed methods approach, “researchers based their choice of mixed methods on the nature of the phenomena being investigated [and] the contexts in which the study was conducted” (p. 295 [material in brackets mine]). Such was the case in this study.

Research Questions

This study attempted to measure the faith engagement of Catholic employees in four Catholic schools, and then using this information to compare the faith formation programs in two Jesuit high schools and two Dominican high schools. By discovering the level of faith engagement and non-engagement of Catholic employees, and using coded interviews, the study sought to discover which faith formation practices were most important in helping the engaged to grow in faith, by comparing what each set of schools, Jesuit and Dominican, were doing in their program of adult faith formation. The research questions below will be considered.

1. What are the formal and informal means of instilling the Catholic charism of the sponsoring religious community as it pertains to Catholic faith and Catholic mission engagement?
 - a. How do teachers and staff understand the Catholic mission and Catholic charism, and how are they engaged in the Catholic mission in their daily work and practice?
 - b. What are the motivations of employees who accept appointment at Catholic schools, and are these motivations primarily or exclusively religious motivations?

2. How does the Catholic religious charism and mission of the Catholic school get communicated, and how are employees integrated into the Catholic faith mission?

The study used a pragmatic sequential mixed methods qualitative design. It is in sequential form, which is where “one type of data provides a basis for collection of another type of data” (Mertens, 2010, p. 297). Since the survey identified those Catholic teachers, staff and administrators with the highest level of faith engagement, the choice to interview them was made only after the survey results are gathered.

A sequential design is one in which the conclusions that are made on the basis of the first strand lead to formulation of questions, data collection, and data analysis for the next strand. The final references are based on the results of both strands of the study. (Mertens, 2010, p. 300)

After receiving results from the survey, highly engaged individuals and those considered disengaged were selected for interviews. There were not enough of those who were disengaged (who answered false to more than half of the questions) to include them in this study. The study sought to identify common qualities from follow-up interviews, hoping to determine which qualities might signal discipleship. By using both interviews and documents of formation programs for faculty about the adult formation in these schools, an attempt was made note differences between Jesuit and Dominican schools. Stake (1995) believes case study research is particularly geared to unpacking the complexity of a single situation, which meshes nicely with the goal of this study, as faith, discipleship, charism and mission are not easy concepts to unpack. Yin (2009) outlines four possible applications of case study research, all of which are important for this research.

This study presumed faith engagement was a precursor to faith, discipleship, charism and mission. Discipleship is presumed as important and at the core of the concept of the purpose for Catholic schools. For example, the study sought to determine if there are particular strategies for fostering faith engagement that are more effective than others? In this first method, the attempt was made to explain using case study methodology these causal connections.

This is no small challenge, since knowledge about God (theology), belief in God (faith) and what we do about that faith (faith practice) are not the same thing. The “morality clause” teacher contracts contain are almost entirely about action, not internal belief. A teacher could sign such a contract and not participate in forbidden actions, without actually believing the forbidden actions are wrong.

Figure 3 outlines the parts and steps of the study. The Gallup Organization granted permission for this study to use a modified version of the Gallup ME²⁵ Member Engagement Survey so that it better applied to Catholic schools. Then, four Catholic high schools were chosen, two sponsored by the Jesuits, and two sponsored by the Dominicans.

The reasons for choosing these two charisms was simple. First, as a Dominican priest, the researcher had special interest in how high schools sponsored by Dominicans sought to form themselves in the faith. Second, anecdotally, it was the researcher’s perception the Jesuits seemed to have a robust formation program.

The survey link was provided to Catholic employees and board members at each of the schools using Survey Monkey®, as indicated in the first box in Figure 3. Since only the link to the survey was provided, each participant could choose to take the survey

or not without providing the school with any personal information or even if they took the survey. The links provided were already sorted by position in the school, though one's role in the school was also a question on the survey. Participants consented to participate before taking the survey, and those chosen for a follow up interview were given the choice to participate in the interview or not. Answers from the survey were examined, and from the survey results, criteria for follow up interviews were developed. For this study, those identified as "Engaged" answered "true" to 90% of the 22 questions that made up Sections 1 and 2 of the survey, while those who were disengaged answered "false" to more than half.

It is also important to note the rationale for the answers to the statements. Earlier, it was mentioned that the existence of morality clauses used in some dioceses. (Candiotti, S., & Welch, C. (2014, October 23); O'Donnell, P. (2014, October 23); Harte, T. (2016, March 17). Since there are several dioceses who have such contracts, there was a concern that seeking the level of engagement that a Likert scale would provide, could, even though answers were anonymous, create enough potential harm (were the answers not to remain anonymous) so as to make it important, at least to this researcher, to offer a clear-cut choice of "true" or "false" or "unsure" so as to help those who took the survey to understand clearly what was being asked of them.

The follow up interview questions were designed to delve deeper into both the concept of the mission and charism of the school as understood by the participants. Also, by interviewing those who were engaged, the study sought to discover how they perceived the introduction and development of the charism of the school and each person's personal faith.

Once it was determined, using the criteria above, who would be chosen for an interview, emails were sent, including a consent form, to those who met the criteria. Those who agreed to an interview were asked the questions either in person or over the telephone. Those interviewed were made aware before the interview they were being recorded, and these recordings were used by the researcher for transcriptions created using Dragon Naturally Speaking Software (Nuance Communications, 2016), as indicated in the third box of Figure 3. The interview transcriptions were then coded using QDA Miner Lite (Provalis Research, 2016).

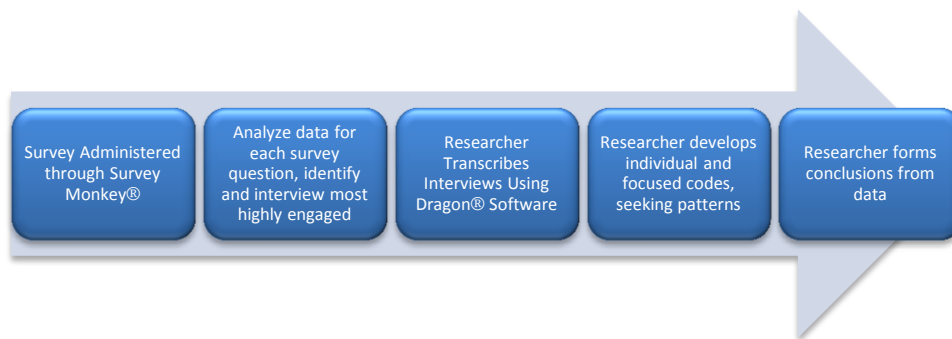


Figure 3. Process of the Study and its Parts

The study explored the programs Catholic schools had for orienting the employees into the mission of the school. New employees in the business world are either given orientation into their new job, or were part of a process commonly seen as onboarding. “The overarching goal of all onboarding programs is to align the new employee with key business strategies and communicate how the new hire will contribute to the overall mission and vision of the organization” (Graybill et al., 2013, p. 202). How a mission, vision and strategy are communicated and lived in a Catholic school setting is important if Catholic schools are to maintain a unique identity different from public schools. By examining and comparing those individuals who are engaged, this study

examined how characteristics, skills, attitudes and beliefs needed to be fostered in these Catholic high schools. This study examined both explicit and implicit methods used by a particular high school to seek to increase mission engagement and understanding of the sponsoring school's charism by teachers and staff in order to increase engagement into the mission and charism of the school.

Qualitative research can take certain topics or areas and illustrate how they play a part in the case being studied. Do certain aspects of school life and its formation program help or hinder mission engagement, and can particular barriers or ineffective strategies be identified? How did those teachers and staff who are more mission engaged become more engaged? Case study methodology can not only develop a way of describing what is going on, but by illustrating specific examples, it can provide a richer understanding of what is being studied.

Lastly, and perhaps most important for the purpose of this study, is the way in which case study research can provide enlightenment in how Catholic schools might work to increase engagement in the mission and charism in their particular school. This is particularly important since defining the mission is a complex reality that might not lend itself to a single outcome. By exploring what relationship might exist between faith engagement in employees, personal faith, and discipleship, how can Catholic schools work to provide opportunities for employees and students to grow in their faith, particularly for those who are Catholic?

Conceptual Framework

With books like *Growing an Engaged Church* (Winseman, 2007) and *Forming Intentional Disciples* (Weddell, 2012), there has been an increase in focus upon

discipleship as the normative stance of a person engaged in the Catholic and Christian faith. And so this study used discipleship as its framework. Enter the word “discipleship” into the Amazon.com search tool and thousands of titles are returned. This could be due to the fact that people like Wedell (2012) and Winseman (2007) have gained more than a little popularity developing programs to encourage and promote discipleship and engagement within parishes.

By examining Acts 2:42-46, prayer was seen as a constitutive element of being a disciple. Yet Nouwen (2010) shares a concern that the Church is failing in developing people who pray. “I am afraid that in a few decades the Church will be accused of having failed at its most basic task: to offer people creative ways to communicate with the divine source of human life” (Nouwen, 2010, p. xx). It is this researcher’s contention this notion of prayer and discipleship has not been studied enough in the concrete lives and circumstances of real people.

This was the reason for this study. Through this concept of discipleship consideration was given to faith engagement as a primary identifier of persons who are disciples, or are on their way to discipleship. This is the progression presumed in the conceptual framework of this study. First, there is engagement, or that sense of belonging to the group. As one grows in the faith and explores a greater faith commitment, there comes a point where there is the concrete decision to, as Weddell (2012) puts it, to “drop the nets” and to become a disciple. This progression provides the rationale for asking in the interviews both about how the charism was introduced and how it was fostered. This is important because discipleship is “the primary and decisive outcome of faith” (McBrien, 1994, p. 20). The great commission of Jesus is to “make

disciples” (Matthew 28:19). The study presumes that the reason for Catholic schools to exist is to make disciples.

Church documents again and again stress the importance of teachers in the mission of Catholic education, and it seems prudent to include administrators and staff as important to the effective fulfillment of the Catholic school mission. Reading the Scriptures, we know that a disciple receive grace from the Lord Jesus. “But blessed are your eyes, because they see, and your ears, because they hear” (Matthew 13:16). They are also sent. “He summoned the Twelve and began to send them out two by two” (Mark 6:7), “Jesus sent out these twelve” (Matthew 10:5) and “After this the Lord appointed seventy [-two] others whom he sent ahead of him in pairs to every town and place he intended to visit” (Luke 10:1).

This study sought to find if the same dynamic is at work in schools. This is essential. “For it is the lay teachers, and indeed all lay persons, believers or not, who will substantially determine whether or not a school realizes its aims and accomplishes its objectives (*Lay Catholics in Schools: Witnesses to Faith*, 1982, 1). Teachers, staff and administrators must all recognize the profound presence of God in their lives and be willing to enter the challenging inward journey, as well as recognizing this demands of them a willingness to be sent. In addition, teachers must be able to be academically prepared to teach their disciplines to the highest academic standards.

Study Design

Four schools were identified for the study, two sponsored by the Jesuits and two sponsored by congregations of Dominican sisters, located in the Midwestern United States. Seven schools were contacted for the study, based upon the criteria stated earlier,

but due to insufficient response rate on survey completion, only four were used. Four schools, two high schools sponsored by Jesuits, and two schools sponsored by Dominicans, had sufficient survey response rates were ultimately used for this study.

Using an adapted version of the Gallup ME²⁵ Member Engagement Survey the researcher determined the level of faith engagement of board members, administrators, staff and faculty who took the survey. Considering the results from the survey, persons were identified for follow up interviews. Since the goal was to compare formation programs in various schools, having two schools which were sponsored by Jesuits and two sponsored by the Dominicans provided ample data to do so.

Administering this survey was chosen for a variety of reasons. First, it provided an easy way to gather data, and took into consideration the need to preserve confidentiality. Surveys are “advantageous when the research goal is to describe the incidence or prevalence of a phenomenon” (Yin, 2009, p. 9). By limiting responses to true, false or unsure, the survey could be filled out in a short period of time.

After the administration and scoring of the survey, the researcher followed up with Interview Questions (see Appendix C) for those considered “engaged” generating a pool of persons for follow up interviews at each school. For the purpose of this study, engagement was defined as any person who answers true in the first two sections of the modified version (all but demographics) to more than 90 percent of the questions. While each person was asked the same interview questions, “the interviews will be guided conversations rather than structured queries” (Yin, 2009, p. 106). The approach to the interviews was the “focused interview” process suggested by Yin in the interest of time and effectiveness.

Also examined were documents, provided by each school, when they existed, that related to articulating and instilling the mission. In addition, information available on the websites of the national associations for each charism, the Jesuit Schools Network and the Dominican Association of Secondary Schools was examined. The use of documents helps with data triangulation, as well as providing a richer set of data (Stake, 1995; Yin, 2009).

Gallup Survey Overview

Since 2001, the Gallup organization has conducted a faithful and a congregational engagement index.

Each year, Gallup conducted telephone interviews with approximately 1000 adults (aged 18 and older) who indicate that they are members of a church, synagogue, or other religious faith community. Beginning in 2002, Gallup added a nonmember component to its sample design, conducting interviews with approximately 500 adults (aged 18 and older) who report that they are not members of a church, synagogue, or other faith community. This member-to-nonmember ratio approximates estimates of the proportion of religious group members to nonmembers in the US population in general (Gallup poll). (Winseman, 2009, p. 163)

For the purpose of this study, the focus was mostly upon the modified version congregational engagement index. Since the survey was originally designed to measure faith engagement in a congregation or parish, it was decided to seek permission from Gallup to make minor changes to the vocabulary in the study, so that it would be more appropriate for those taking this as administration, faculty, or staff in schools. Moreover, to keep the amount of time needed to complete the survey, the Likert scale questions used in the regular Gallup survey, was changed to the use of true-false-unsure questions.

Relying on Winseman (2007), the survey utilized items common to all Gallup faith poll administrations. Essentially the common items are divided into three categories.

In the original survey, the first category is entitled congregational engagement. In the modified version, this area was seen as a measure of one's engagement in the mission of the school. The second area in the original survey, spiritual commitment, was an attempt to discover the level of faith engagement, which obviously was not limited to the school, but also included other ways, and arenas for practicing one's faith. The third area, labeled outcomes in the original survey, was not utilized by this researcher in a significant way. Again, the rationale was that this area was too closely aligned with congregational membership and commitment, and was not as appropriate for a school setting. Like the original survey, the last area collected demographic information.

The survey was administered from the end of February 2016 to the middle of May 2016. Separate survey links were created for administrators, school leaders, board members, and teachers. Survey links were sent to seven schools who agreed to participate. The four schools chosen for use in this study were those schools whose survey completion was high enough to provide useful data.

Table 1 outlines overall results. There were 192 responses to the survey request. Of the responses, 12 had no answers. The surveys that came back with no questions answered represented both those who had consented to the survey but answered no questions, and those who did not consent to the survey, and therefore exited it. Therefore, 180 completed surveys formed the basis of the first part of our research. It is important to note that not every question was answered by those who completed the survey, though those who responded generally responded to almost all of the questions. The number of survey questions left blank is included in the table for each question. In the overall

survey data (see Appendix J), the blank responses are not included, but the total number of answered questions from each site is included.

Table 1

Total Surveys Opened – Total Unanswered Surveys – Some Unanswered Questions

School	# of surveys opened	# of Surveys with no answer	# of surveys with at least 1 unanswered question
Jesuit Schools	145	9	4
Dominican Schools	47	3	3

Based upon the results from the survey, some members were asked to participate in a follow-up interview. While the amount of time stated in the consent forms and emails was that the interview was to last no more than an hour, most were completed in less time. For the purpose of this study, those respondents who agreed with more than 90% of the first two categories were considered “engaged.”

Interviews were coded, and themes emerged. By exploring the themes and observations from those who are engaged, Follow-up interviews with those who are engaged proved to be privileged conversations that were deeply moving, and provided hope for the future of faithful witnesses in Catholic schools. These interviews, in addition to the other sources of data, made it possible to compare the formation programs in each school, and the perceptions of those who participated in them.

Setting and Sampling

Mertens (2010) writes “sampling refers to the method used to select a given number of people (or things) from a population” (p. 309). She cautions, however such a task is not unproblematic, for many decisions made by the researcher are not easy ones,

often being complicated and difficult to answer. Various aspects need to be considered such as “from whom data will be collected, who is included, how they are included, and what is done to conceal or reveal identities” (p. 309).

The researcher chose two Jesuit Catholic high schools, and two Dominican high schools located in the Midwestern United States. Below the criteria for choosing the schools is identified. As mentioned earlier, the Dominican schools were chosen because the researcher is a Dominican priest. The Jesuit schools were chosen because of the anecdotal experience and impression of the researcher that Jesuit schools provided a good formation experience for their Catholic employees. It was the belief of the researcher that as such, there might be effective strategies employed in Jesuit schools that could have broader application to other schools.

The articulation of the mission in terms of sponsorship is quite important and has been done by more than one sponsoring religious community (Models of Catholic Faith Formation, 2001; Mission and Goals, 2014; Profile of an Ignatian Educator, 2014).

In considering the Jesuits and secondary education it is helpful to explore the website of the Jesuit Schools Network (2016), formerly known as the Jesuit Secondary Education Association. Even a quick observation of their website, <https://www.jesuitschoolsnetwork.org/>, shows a number of programs. Seminars in Jesuit Leadership provide formation for school leaders in a way that is uniquely Ignatian (the descriptor of a Jesuit education and in 2008 a follow up leadership program called the Ignatian Leadership Academy was created. The Colloquium on Jesuit Education occurs every three years to help school leaders to address various issues common the Jesuit High

Schools. The JSN has also developed surveys to assist in a variety of areas (Jesuit Schools Network, 2016).

Dominican schools were chosen because they too had an overarching network called the Dominican Association of Secondary Schools (DASS). At conferences, and member school participation, and local gatherings, attempts are being made to articulate the Dominican charism. As the study discovered, however, finding documentation that detailed the process of formation, either at the two schools studied or on the DASS website proved elusive. There were some links that looked like they might have provided resources, but error messages were received that the files were not found. There was a link to a very general description of the charism from the Dominican Order Website (Dominican Charism, 2016). When the results are studied, this difference in available resources was a finding.

Data Collection

As described above, the data were collected in two stages. First, a survey was administered using a modified version of the Gallup ME²⁵ Member Engagement Survey (see Appendix A), so that it better applied to schools. The survey was administered on Survey Monkey®.

Participants clicked the link for the survey anonymously. Before participants were allowed to complete the survey, they had to click acknowledging they had read how the information would be used, how their confidentiality would be maintained, and the procedure for follow up interviews, if necessary. This was spelled out in Consent forms (see Appendices D-I). There were those who agreed to the consent form but did not answer any questions, and so were not included in the results. The consent form

indicated they could be contacted using the email address they provided for a follow up interview.

Those who scored highest on the engagement scale were asked to participate in follow up interviews. Interviews were recorded and transcribed, using the interview questions as a guide to each interview. The hope was to attempt to identify the characteristics, attitudes and behaviors of those who were the most engaged in their schools. Once transcribed, interviews were coded to determine these key characteristics.

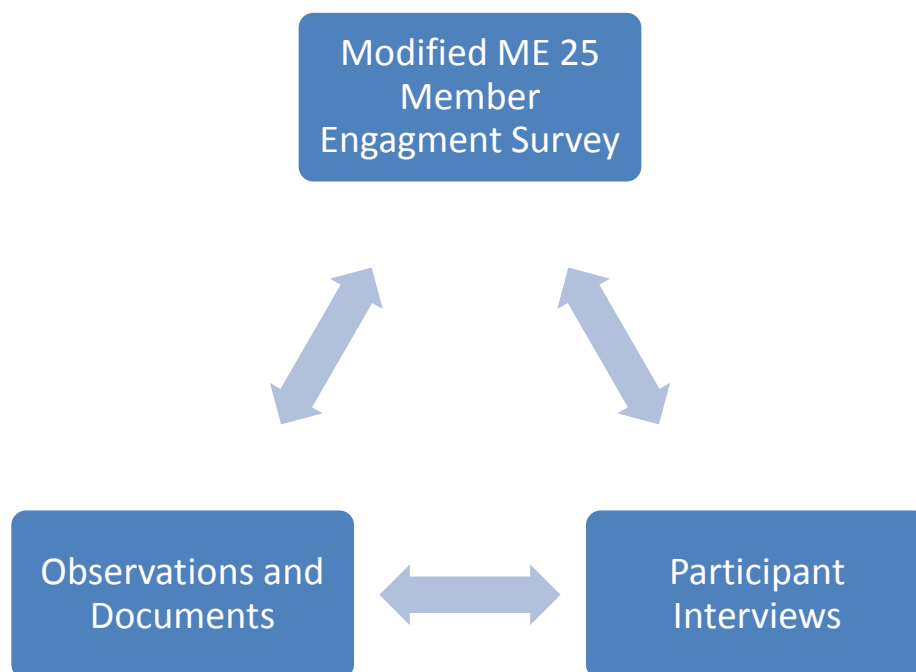
Data Triangulation

Data triangulation is a “procedure used to establish the fact that the criterion of validity has been met” (Schwandt, 2007, p. 297). Mertens (2010) defines triangulation as “checking information that has been collected from different sources or methods for consistency of evidence across sources of data” (Schwandt, 2007, p. 258). Clearly, then, the purpose is, “credibility” of the findings (p. 215).

Mertens (2010) cites a study that shows not all researchers support data triangulation “because it implies that it is possible (or desirable) to find consistency across sources” (p. 258). Merriam cautions that it is increasingly being recognized triangulation still represents data in a fixed time, while the realities being studied might very well lend themselves more accurately to a process. Still, the consideration of multiple types of data, at different points of a study seem to this researcher to be a legitimate method of attempting, as much as is possible, an attempt of matching what data is gathered with what is happening in reality.

Figure 4 indicates the ways in which this study triangulated the data. First, there was the use of the modified ME²⁵ Member Engagement Survey (see Appendix A). From

this survey, there were persons chosen for follow-up interviews, also indicated in Figure 4. Finally, documents from the Sponsoring Communities National Websites, as well as documents provided by the schools, and information on their websites are provided, as seen in the bottom left of Figure 4.



Note. The above figure demonstrates the process for data triangulation for this study.

Figure 4. Data Triangulation

Analyzing the Data

The use of Survey Monkey® enabled the identification of those who were highly engaged. While the survey identified quantitative data, the hope of this study would be to utilize this quantitative data to identify “outliers” of those engaged in their faith, so analysis would prove easier to identify the characteristics of faith engagement as possessed by the school employees of the four schools studied.

The interviews were coded and transcribed by the researcher. Transcriptions were done using Dragon Dictation® software by Nuance Communications, LLC. The coding was conducted using the software QDA Miner 4 Lite. Mertens (2010) defines coding “as assigning a label to excerpts of data that conceptually ‘hang together’” (Mertens, 2010, p. 425). “Qualitative study capitalizes on ordinary ways of making sense” (Stake, 1995, p. 72). Moreover, the data analysis involved two methods of finding meaning, utilizing both “direct interpretation of the individual instance” and “aggregation of instances until something can be said about them as a class” (p. 74). Both methods are important. In this way, the survey data analysis is important for its ability to aggregate data quickly. Yet, the important characteristics might more clearly be identified in the personal follow up interview where something experiential is made clear, even if only by one person.

The process for coding began with what is known as “open coding,” since as Merriam (2009) describes the researcher is “open to anything possible at this point” (p. 178). This researcher adopted what Schwandt (2007) describes as “a grounded, a posteriori, inductive, context-sensitive scheme” (p. 32). Coding, as Mertens (2010) observes, can be seen as having two phases. “In the initial coding phase, the researcher codes individual words, lines, segments and incidents” (Schwandt, 2007, p. 426). The second phase is what is sometimes called “focused coding” (Mertens, 2010). Quoting another researcher, Mertens defines focused coding this way: “Focused coding means using the most significant data and/or frequent earlier codes to sift through large amounts of data” (p. 428). This second method of coding requires “decisions about which initial codes make the most analytic sense to categorize your data incisively and completely” (p. 428).

The other aspect of data analysis involved acquiring and coding documents from each of the high schools, as well as from the Jesuit Schools Network. Since the research from Weddell (2012) noted the importance of being explicit in conversation around discipleship, documents and materials related to adult faith formation (administrators, faculty, staff and board members) materials (documents from schools, school websites and national association websites) were used to validate what was mentioned in the interviews.

CHAPTER IV

RESULTS

Introduction

This study began by attempting to measure the level of faith engagement among Catholic members of the teachers and staff, the Board, and the school leadership, namely the president, principal and chair of the board. The level of faith engagement was measured using a modified version of the ME²⁵ Member Engagement Survey developed by Gallup. The researcher interviewed those determined as engaged, using criteria already identified. This study sought to identify common qualities in each group of Jesuit and Dominican schools, as well as seeking to explore the unique differences across the groups.

Research Questions

The following research questions were used in this study:

1. What are the formal and informal means of instilling the Catholic charism of the sponsoring religious community as it pertains to Catholic faith and Catholic mission engagement?
 - a. How do teachers and staff understand the Catholic mission and Catholic charism, and how are they engaged in the Catholic mission in their daily work and practice?

- b. What are the motivations of employees who accept appointment at Catholic schools, and are these motivations primarily or exclusively religious motivations?
2. How does the Catholic religious charism and mission of the Catholic school get communicated, and how are employees integrated into the Catholic faith mission?

School Site Demographics Overview

Four general areas were used to provide an overall sense of each school: school size, academic reputation, Catholic identity and school culture, as perceived by the researcher or documented in state enrollment counts or other data. The two Jesuit high schools were larger than the Dominican high schools, each having over 1,000 students, compared to the few hundred students in the Dominican high schools. One Jesuit high school had a waiting list as the number of students who applied exceeded the capacity of the school according to the president of the school. The two Dominican high had a few hundred students.

Academic reputation was determined basically by information each school provided about its students, or anecdotal conversations about the school by the researcher. The observations about academic rigor are largely self-referential statements, although occasionally standardized test score data reported on the school website was used.

Catholic identity focused on the visible aspects of the Catholic faith. Were there symbols on the walls or in the classrooms? How often was Mass celebrated, and were

there confessions offered with any regularity? Most observations were anecdotal, and answers were gained by asking an administrator at the school.

Demographics of Jesuit and Dominican Schools Studied (see Table 2) provide a side-by-side comparison of each school summarizing the four areas and briefly described for each school.

Table 2

School Demographics of Jesuit and Dominican Schools Studied

School Sites	Jesuit High School Site A	Jesuit High School Site B	Dominican High School Site A	Dominican High School Site B
School Size	The school has over 1,000 students.	The school has over 1,000 students.	The school has a few hundred students.	The school has a few hundred students.
Academic Reputation	The school has enjoyed a local reputation as a top-tier Catholic school. Test scores are above state average. Website indicates students typically have a large number of choices for college, including colleges with selective enrollment.	The school has enjoyed a local reputation as a top-tier Catholic school. Test scores are above state average. Website indicates students typically have a large number of choices for college, including colleges with selective enrollment.	The school has a strong local academic reputation, and according to the website almost all students go on to college. Test scores are above state averages. Website indicates students choose a wide range of colleges.	The school has a strong local academic reputation, and according to the website all students are accepted at colleges and most attend college. Test scores are above state averages. Website indicates students choose a wide range of colleges.
Catholic Identity	There appears to be clarity in the Catholic identity in the school. Daily Mass and regular opportunities for confession are available.	There appears to be clarity about Catholic identity in the school. Daily Mass and regular opportunities for confession are available.	There appears to be clarity about Catholic identity in the school. Regular Prayer Services and celebration of Mass about once a month. Seasonal opportunities for confession.	There does seem to be clarity about Catholic identity in the school. Regular Prayer Services and celebration of Mass about once a month. Seasonal opportunities for confession.
School Culture	The school is in the midst of many academic changes, from implementing a new school schedule to technology. Some report this has caused tension. Its relationship with the local church is also an area of tension. Principal indicates school is highly functioning.	The school is strong, and appears to be a place where people seek to work, given principal's report of many applications for open positions. Enrollment and development appear strong, with a waiting list at the school for enrollment.	Researcher's observations indicated the school appears to provide an emotionally supportive and caring environment. There may be a potential leadership change.	Researcher's observations indicated the school appears to provide an emotionally supportive and caring environment. Principal reports new initiatives designed to meet the needs of students with a broader range of academic abilities and diverse ethnicities. School in the midst of a leadership change.

Jesuit High School Site A: Demographics

School size. The first Jesuit high school chosen for the study is a single gender school located in a large urban Midwestern city. The school has over 100 faculty members and over 1,000 students. According to the school website, 20% of the student body self-identify as students of color. Thirty-eight percent receive some type of direct financial aid. Website reports high standardized test scores, particularly those used for

college admission. Composite ACT scores for the most recent graduating class are over a 26, with 88% of all students taking the exam. Almost all students (99%) go on to attend college after their graduation.

Academic reputation. The school shares a reputation in the community as a school known for its academic excellence and intellectual rigor. Numerous advanced placement courses are offered, and the college has partnerships with local colleges and universities to offer college credit. Of the students who took advanced placement tests, 84% of students received a score of 3, 4 or 5 on the Advanced Placement test, the goal for potential college credit.

Of those who work at the school, 26% are women and 74% are men. Of the faculty, 88.16% are male, with 11.84% female. In terms of educational background, 65.79% hold advanced degrees.

Catholic identity. There were Jesuits both in the classroom and other Jesuit priests who offered daily Mass and regular opportunities for confessions. The school had religious symbolism present in the hallways, and the chapel was positioned in the center of the school.

School culture. Conversations with administrators and teachers interviewed indicated the school was in the midst of transition. Specific areas mentioned included the increased its use of technology, and a major change in the daily schedule for the following year.

Jesuit High School Site B: Demographics

School size. The second Jesuit school site is a coeducational school also located in a large urban Midwestern city. As with the first Jesuit site, the school website indicates

over 100 members on its faculty and over 1,000 students based on the state high school athletic enrollment classification numbers and the school's profile. The school has more students apply for admission to the school than its capacity. The school website reports of the students, 31% are Asian, Hispanic or African-American. Of the students, 15% are not Catholic, belonging either to other Christian denominations, or were Buddhists, Muslims, or other non-Christian religions.

Academic reputation. The school website and school profile indicate almost all of the faculty (84%) hold advanced degrees. The test scores and colleges where students are accepted provide in the community, at least anecdotally, a common perception that the school is known for its academic rigor, though little was done to test this perception, other than reporting Advanced Placement Test results and the number of students earning a 3, 4 or 5. The faculty is 54.02% male and 45.98% female. This same school profile indicates students who graduate from this school attend some of the most selective colleges in the country. In terms of advanced placement courses, more than three out of four students received a 3, 4 or 5 and almost half received a 4 or 5, scores generally considered by the College Board making a student eligible for college credit while in high school (About Education, 2016).

Catholic identity. The website indicates Jesuits still teach in the classroom. The principal mentioned Mass is offered daily and confessions are regularly available. There are religious symbols and artwork around the school. One interesting component involved days conducted about three or four times a year with an interdisciplinary approach to learning about the faith.

School culture. This school appears to enjoy a long and fine academic reputation. While it was indicated the school went through some academic scheduling changes, and new technology, the administrators who discussed this felt this was behind them.

Dominican High School Site A: Demographics

School size. The Dominican school site is a small single gender school located in an urban area of the Midwest. The school has a few hundred students. It partners with other schools and colleges to provide a richer experience. Students can earn college credit, and almost all graduates go on to attend college.

Academic reputation. Standardized test scores at the school place it well ahead of the state and national averages. There are 49 administrators, faculty, and staff at the school, with 81.63% of the faculty, staff, and administration being female, with 60% of teachers holding advanced degrees. According to the school website Advanced Placement courses are offered.

Catholic identity. Religious symbolism was present both inside and outside the school. Inside items included statues and other religious artwork, as well as signs displayed encouraging involvement in retreats, service projects and other opportunities.

There are struggles. The challenge in this school has been turnover in the role of the campus minister. The lack of a community of priests nearby, or a regular chaplain, meant that daily Mass could not be celebrated, though there were opportunities for seasonal confession, and Masses celebrated for the Holy Days. There may be a potential leadership change.

School culture. The school culture was in some way impacted by concerns about enrollment and finances, which was mentioned by the principal. While the enrollment

has been constant according to state athletic association enrollment numbers, the financial aspects of running a school did seem to be challenging.

Dominican High School Site B: Demographics

School size. The second Dominican school is also a single gender school located in a large urban Midwestern city. It has a few hundred students, and of the 36 teachers, 88.33% are women, and 16.67% are men. More than one interviewed referred to the strong sense of community and the concern of students, administrators, faculty and staff for each other.

Academic reputation. The school's website indicates a 100% college acceptance rate, and overwhelmingly almost all students go to college after they graduate. The school website indicates 76% hold advanced degrees. There are very good public schools located near this school, according to state school report card.

Catholic identity. Visible inside and outside the school were religious statues and symbols. According to administrators, there has some turnover in the staff of the Campus Ministry Office. The school has brought a person to the school to focus more on adult faith formation and mission integration.

The school has no priest on staff, so daily Mass is not offered. There are regular prayer services, with Mass offered about once a month, usually for Holy Days. There are seasonal opportunities for confession.

School culture. This school has had to concern itself with enrollment. Both the principal and the president spoke of efforts to make the school more diverse, with an attempt to take a wider variety of students in terms of academic ability. The school is in the midst of a leadership change.

The Modified ME25 Engagement Survey Results

The Modified ME25 Engagement surveys were sent to the four schools during a span from Fall 2015 to Spring 2016, using Survey Monkey®. The link was provided to all Catholic employees at the schools. As is indicated in Modified ME25 Member Engagement Response Rate (see Table 3), there were 306 Catholic employees at the Jesuit schools, and 114 Catholic employees at the Dominican schools. Add to these numbers 48 Catholic board members at Jesuit schools and 37 Catholic board members at Dominican schools and the total number of potential Catholic employees and Board members who could have taken the survey is respondents is 420. Overall, 192 surveys were opened in both schools for a response rate of 45.71%. However, 12 surveys were completely blank, and so the actual response rate for those who answered questions was 42.86%.

In the Jesuit schools, there were 306 Catholic employees and board members as identified by the school. Of these 136 filled out at least part of the survey for a response rate of 44.44%. In Dominican schools, there were a total of 114 Catholic employees and Catholic Board members, 44 of whom completed at least one question on the survey for a 38.6% response rate.

A Chi-Square was conducted to determine the difference between the groups. A significant difference between the groups was observed (p -value= 0.004162, $p < .05$). In Jesuit schools, of the 258 Catholic employees, 114 people opened the survey for a response rate of 44.17%. Considering Board members in Jesuit schools, there were 48 Catholic board members, and 22 opened the survey (45.83%). In Dominican schools, there were 77 Catholic employees, and 36 opened the survey (46.75%). There were 37

Catholic Board members in Dominican schools, of whom eight opened the survey (21.62%).

Table 3

Modified ME25 Member Engagement Survey Response Rates

School	# of Catholic Employees	% of Catholic Employees	# of Responses from Catholic school employees	Response Rate	Catholic Board Members	% Catholic Board Members	Responses from Catholic Board Members	Response Rate for Catholic Board Members	Total # of Catholic Employees/ Board Members	Total Response Rate
Jesuit Schools	258	78.90%	114	44.17%	48	92.31%	22	45.83%	306	44.44%
Dominican Schools	77	83.7%	36	46.75%	37	90.24%	8	21.62%	114	38.6%
$X^2=17.9481$ Chi Square (p-value = 0.001263. p<.05)										

In examining each specific question, in order to determine statistical difference in the two groups, two tests were performed for significance, both of which were calculated using websites (Chi-Square Test Calculator, 2016; Statistical Tests, 2016). While Chi-Squares were run, (full results in Appendix J), the p-values reported below come from conducting the Fisher's Exact Test (Statistical Tests, 2016), used when expected cell counts fall below five. On two survey questions, the Fisher's Exact Test returned errors, possibly due to the small sample size. Of these two, one survey question returned data that made it impossible to determine significance using either test. Statistical Significance Modified ME25 Member Engagement Survey Section 1 (see Table 4) indicates the responses and the p-values for each question.

Table 4

Statistical Significance Modified ME25 Member Engagement Survey Section 1

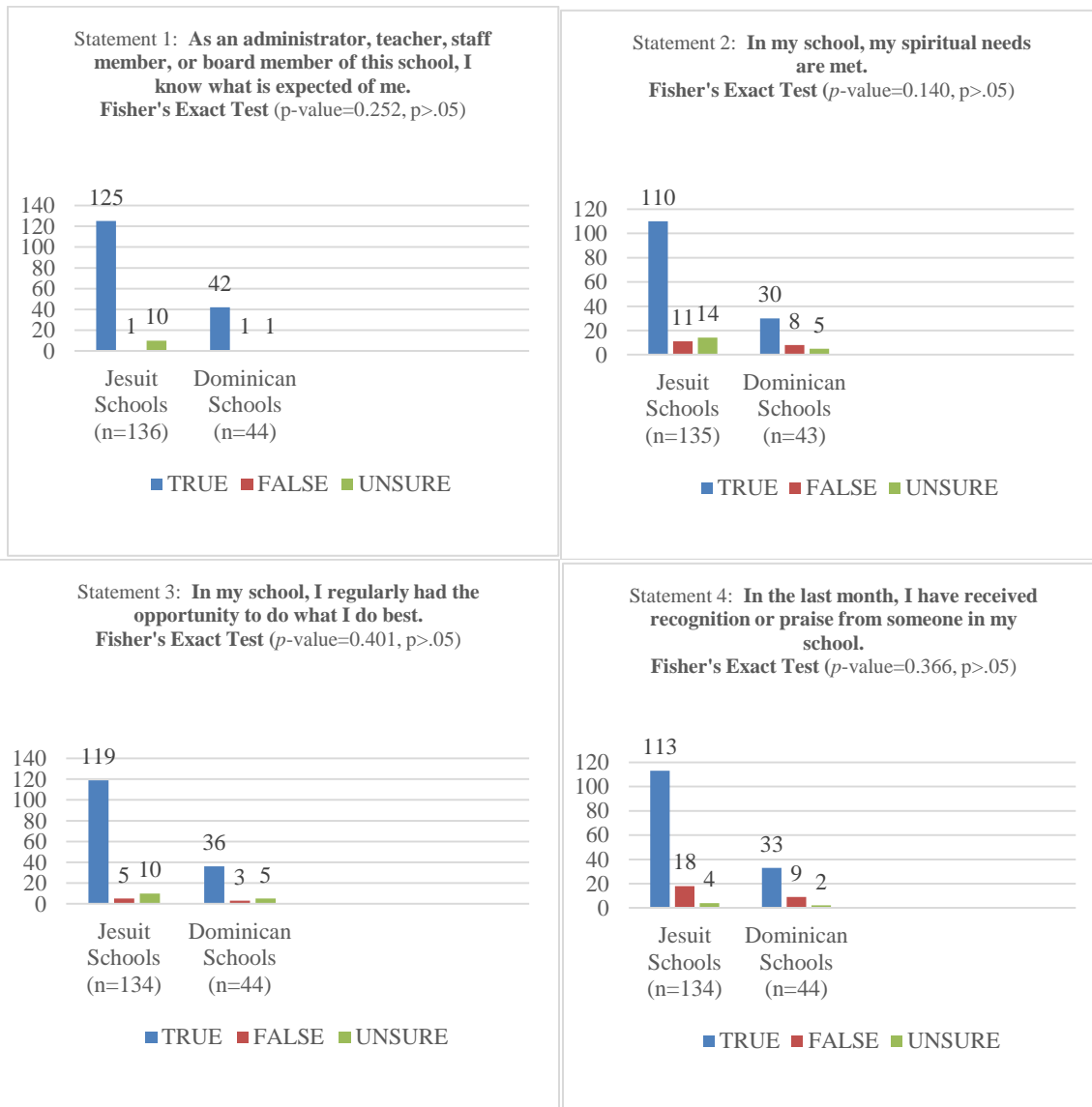


Table 4 (continued)

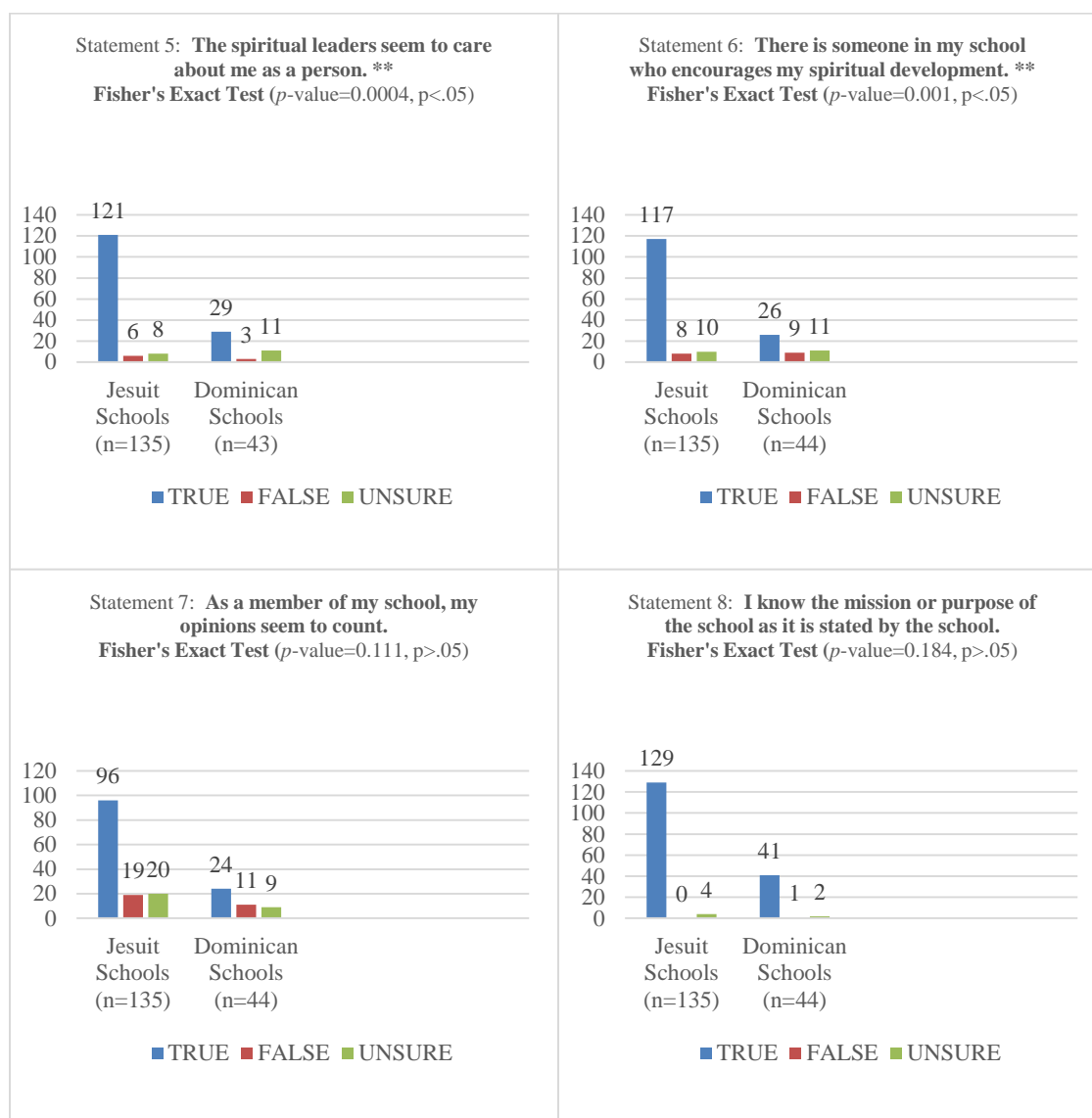


Table 4 (continued)

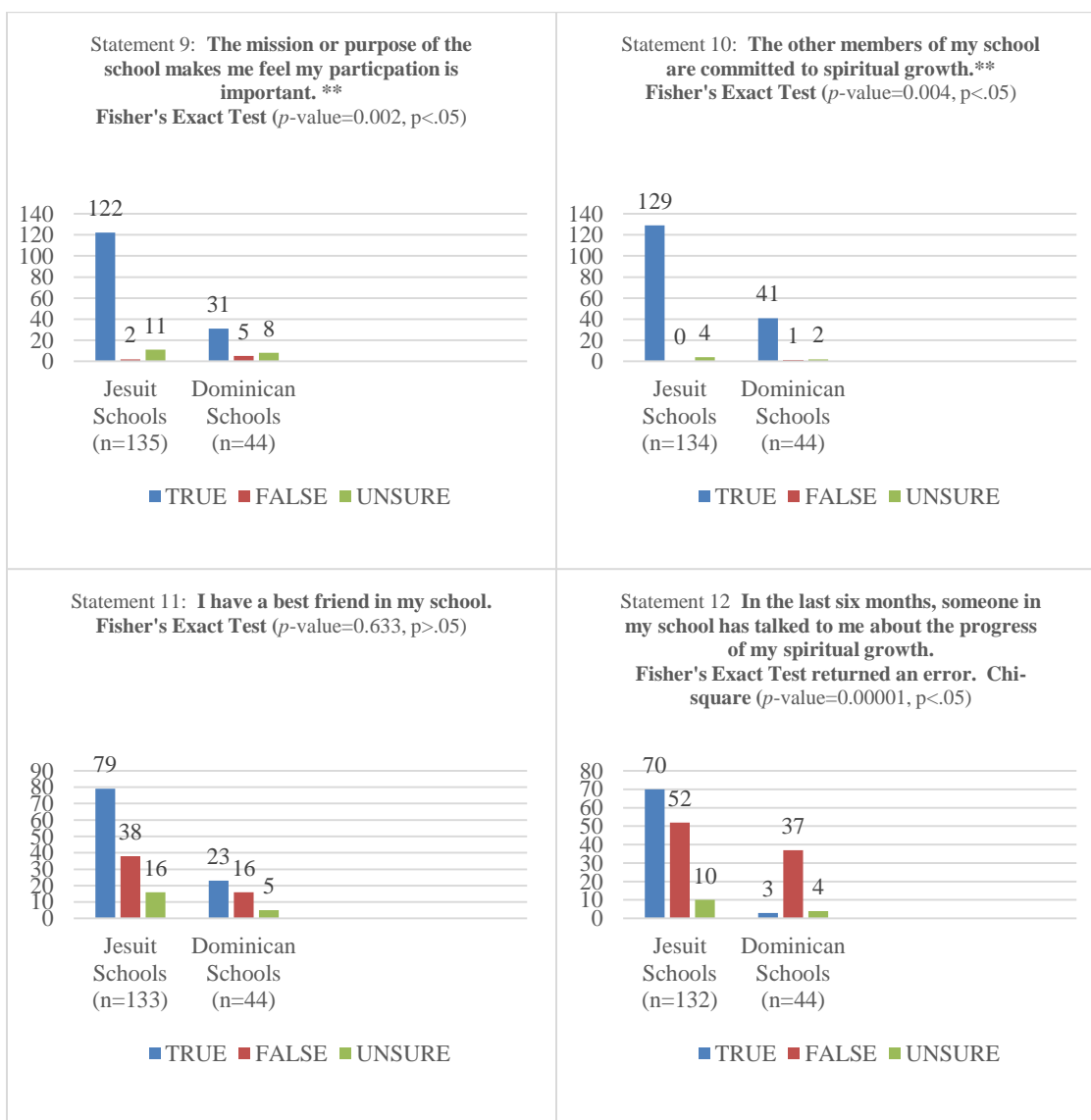
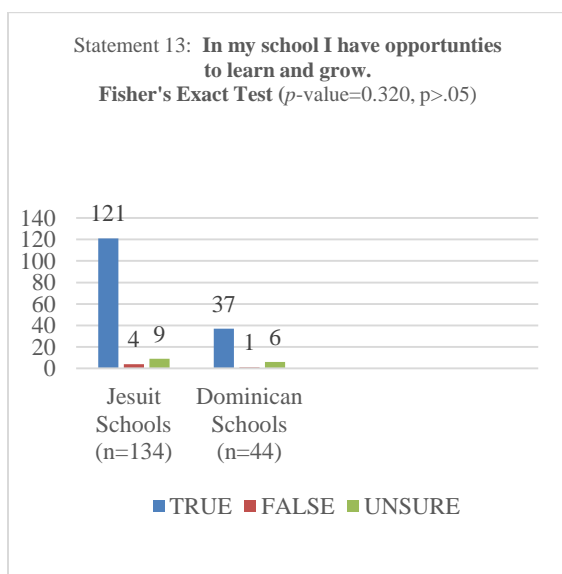


Table 4 (continued)



Note: Items marked with a double asterisk are statistically significant, and are marked this way for emphasis.

Survey Section 1: Mission

The first set of questions, 1-13, from the modified ME25 Membership Engagement Survey (see Appendix A) largely dealt with the concept of mission. These questions related to the schools' responsibility to help the faculty gain a deeper sense of support into the mission of the school. The section of the survey, sought to measure knowledge of the mission, awareness of expectations that arose from the mission, and the perception of support by school leaders to complete the mission. In the discussion below, the statistically significant questions will be considered.

Statement 5: The spiritual leaders in my school seem to care about me as a person. A Fisher's Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups (p -value=0.001, $p<.05$). What was of note here was that in Dominican schools, while two out of three (67.44%) agreed with the statement, one in four (25.58%) indicated they were unsure. This

suggests that more respondents from the Jesuit schools report that they perceive spiritual leaders seem to care about them as a person (89.63%) in comparison to the respondents from the Dominican schools (67.44%).

Later will be the discussion in more detail about the importance of having dedicated individuals who have as their job the spiritual formation of the adult employees in a school. The results of this survey question might suggest the difference having persons employed whose job was focused on the faith formation of the adult community. Simply, in the two Jesuit high schools, where there was a person persons dedicated to this area, it made a significant difference.

Statement 6: There is someone in my school who encourages my spiritual development. A Fisher's Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups ($p\text{-value}=0.0004$, $p<.05$). Interesting to note here is that in Dominican schools, 41.01% either disagreed with the statement or were unsure. The results from this statement suggest those in Jesuit schools are more likely to perceive that someone in the school encourages spiritual development (86.67%), than those in Dominican schools (59.09%).

The results from this question are even more striking. It seemed quite clear that having this dedicated person, or a team of persons, made a difference. From the interviews presented later, it shall become clear that having a person available for the discussion of faith is an important component for faith development, at least as seen in this question, and later in the interviews.

Statement 9: The mission or purpose of my school makes me feel my participation is important. A Fisher's Exact Test was conducted to determine the

difference between the groups. There was a significant difference between the groups (p -value= 0.002 , $p<.05$). The results suggest a greater likelihood that those in Jesuit schools believed the mission or the purpose of the school made them feel their participation is important (90.37%) than the results suggested for those in Dominican schools (70.45%).

Chapter III presented the conceptual framework that outlined a process of engagement, faith commitment, and finally, discipleship. This question could be seen as reinforcing engagement, which was seen earlier as a sense of belonging. Both sets of schools did seem to have individuals engaged in the mission working in them.

Statement 10: The other members of my school are committed to spiritual growth. A Fisher's Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups (p -value= 0.004 , $p<.05$). Specifically, just under half (47.73%) in Dominican schools were unsure of this answer, whereas 27.61% in Jesuit schools were unsure of this answer. Almost twice as many in Jesuit schools (66.42%) agreed that other members of the school were committed to their spiritual growth than in Dominican schools (38.64%).

The importance of community for both Dominicans and Jesuits has been mentioned. But what was surprising, given that community is one of the four pillars, is the perception that the commitment to faith or faith growth did not seem to be as present in Dominican schools. This question suggests that at least among those who answered this question, there was a higher sense of common community of persons committed to faith growth in Jesuit high schools than there was in Dominican schools.

Survey Section 2: Faith

Questions 14-22 of the modified ME25 Member Engagement Survey dealt with the question of faith, and of a personal relationship with God. Whereas the previous section viewed spiritual growth and involvement in the context of mission, this section’s questions relate more to an individual’s personal faith. Statistical Significance Modified ME25 Member Engagement Survey Section 2 (see Table 5) is below with a summary of the results. Full statistical results for the Modified ME25 Member Engagement Survey can be found in Appendix J. As in the previous section, discussion will be limited to the question that was statistically significant.

Table 5

Statistical Significance Modified ME25 Member Engagement Survey Section 2

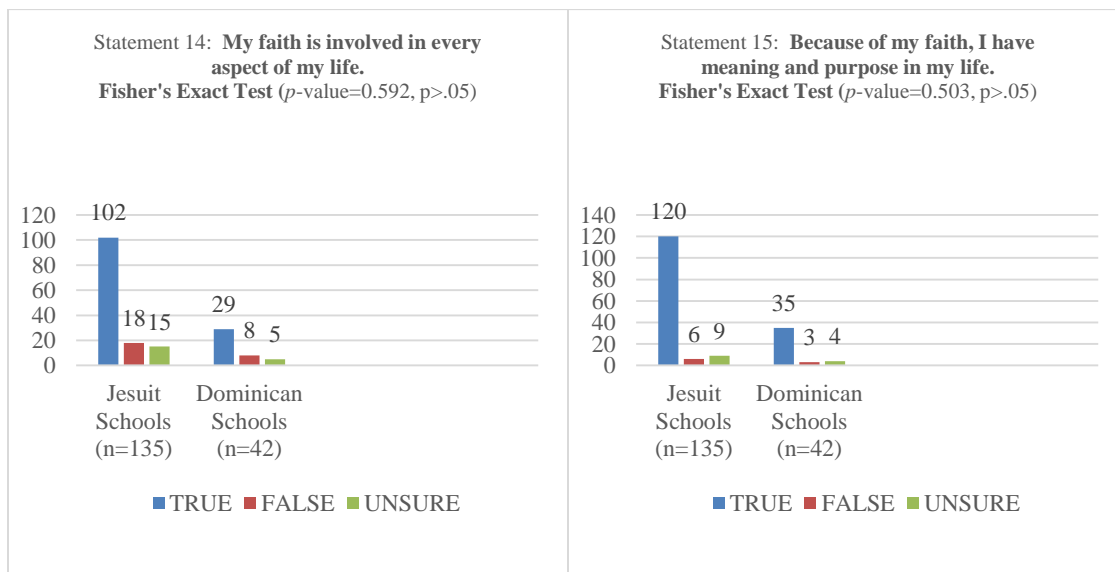
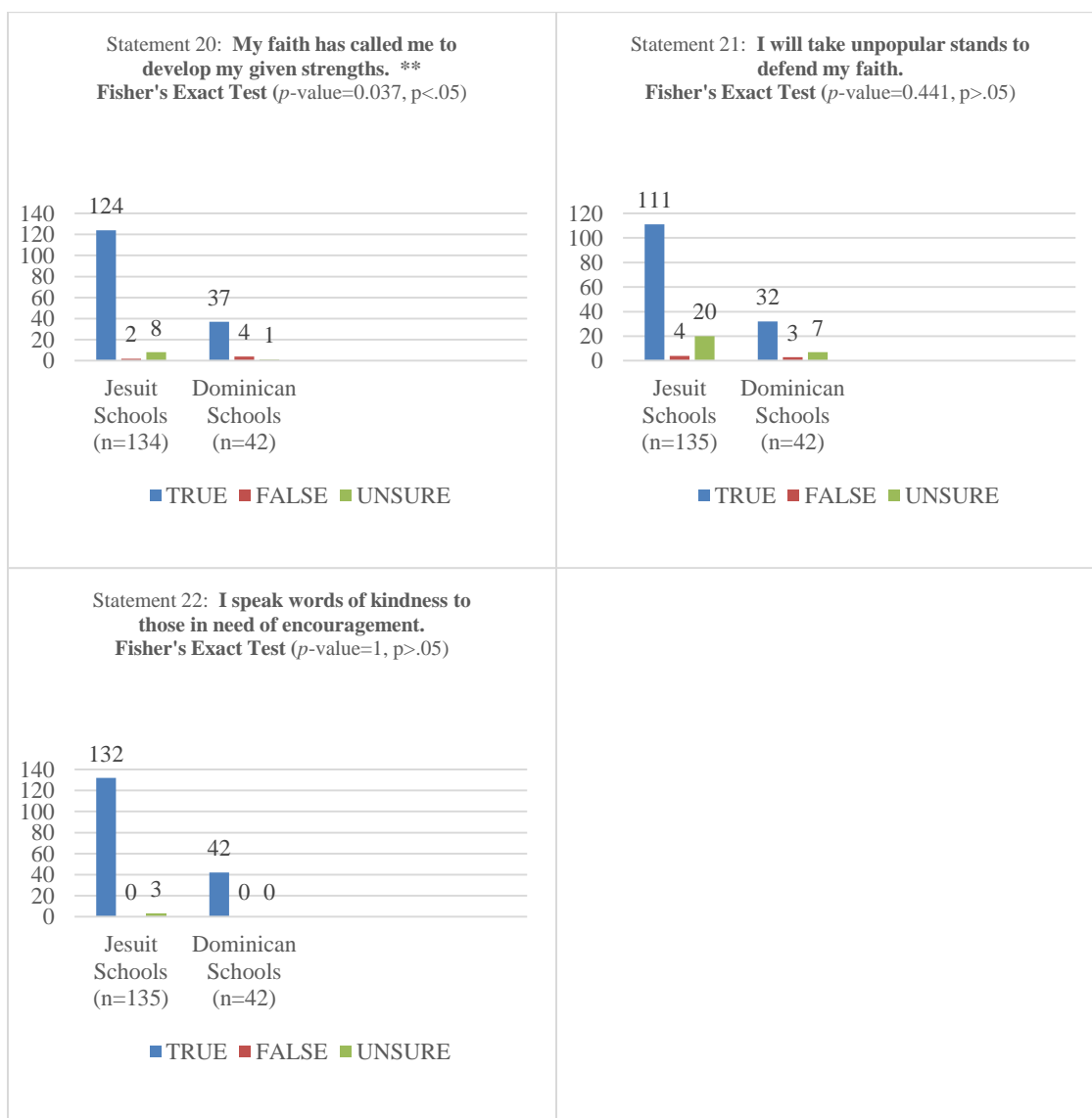


Table 5 (continued)



Table 5 (continued)



Note: Items marked with a double asterisk are statistically significant, and are marked this way for emphasis.

Statement 20: My faith has called me to develop my given strengths. A

Fisher’s Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups (p-value=0.037, p<.05). The question suggested that in both Jesuit schools (92.53%) and in Dominican schools (88.10%) it was the case that personal faith called an individual to develop their own given strengths.

This was not hard to see in the interviews that shall be discussed later in this chapter. Given the high number of people interviewed who sensed a personal call from God, it does not seem surprising that people in both schools saw faith as an invitation to develop their personal strengths.

Survey Section 3: Outcomes

As a criterion for choosing those who would be interviewed, this section was not included, largely due to the small number of survey questions from the section of the ME25 Member Engagement Survey. There were only three questions related to outcomes, questions 23 to 25. The first question dealt with life satisfaction, the second with whether or not a person invited someone to volunteer, attend (in the case of students) and work at the school, and the amount of money given to the school. Moreover, not only were there only three questions in this regard, inviting someone to volunteer means having a person attend a *Virtus* workshop among other things, which makes this different than simply inviting someone to go to church. Given these limitations, the decision was made not to provide an analysis of each question given the uncertainty around its reliability.

Researcher Positionality

To be as objective as possible, it is necessary for the researcher to explore “his or her own experiences, in part to examine dimensions of the experience, and in part to examine dimensions of the experience and in part to become aware of personal prejudices, viewpoints and assumptions” (Merriam, 2009, p. 25). Stake (1995) notes the need to be careful about bias. “But we enter the scene with a sincere interest in learning

how they function in their ordinary pursuits and milieus and with a willingness to put aside many presumptions while we learn” (p. 1).

Mertens (2010) discusses the delicate balance of the qualitative researcher. On the one hand there is the need for “deep and close involvement,” while at the same time having “sufficient distance from the phenomenon under study to record accurately observed actions” (p. 256) or in this case the conducting of interviews. To that end, it becomes important to clarify the positionality of the researcher.

It is not possible to be free from biases, and may not even be possible to control for them. However, it is important to identify them. Chapter III indicated ways the data was triangulated in this study. *Nine Types of Research Bias and How to Avoid Them* (2016), mentions five types of potential researcher bias that seemed to relate to my position as a researcher: confirmation bias, culture bias, question order bias, leading questions and wording bias, and the halo effect. While not all apply here, some are very obviously the case and are identified below.

Identity as a Dominican Catholic Priest

I am a Dominican Catholic priest, familiar with the Dominican charism, and so it could have been easy to make assumptions. Moreover, I worked previously in a Dominican school (not chosen for this study) which gave an “inside position” that simply could not be avoided. In this previous job, I was a part of the Dominican Association of Secondary Schools, which is another potential source of bias. I did keep a journal and realized that despite this, I did not know much about the schools studied. This ignorance could be a bias.

Yet, there is a common language, understanding and way of seeing the world that was hard to avoid. It must be acknowledged that this lived experience is real. For example, by experiencing community life as a substantial way, I could not avoid seeing the strength of community in Dominican schools that appeared different to me than that in Jesuit schools, based only upon “gut feelings.” I had the sense in these interviews of a warmer tone in the way in which those who spoke about their relationship with God, perhaps a reflection of differences of being in a school sponsored by Dominican women as compared to Jesuit men, or perhaps by the shared community experience. This was more of a “gut feeling” than it was in terms of a quantifiable observation, which makes it especially important to acknowledge at the start. It should not be concluded from this observation that those who spoke of their personal relationship with God in Jesuit schools did so in a cold or calculating way, nor were these relationships described in ways devoid of the deep sense of love and foundation they provided, for there were instances of great warmth and tenderness in these interviews as well.

As a priest, I listen to people in a variety of contexts. It was not always easy to guard against functioning more in the role of a priest than that of a researcher when personal stories were shared. The person interviewed, could be impacted by my being a priest, especially in discussing faith. It could be the case a person shared what they thought I wanted to hear. “Moderators and respondents have a tendency to see something or someone in a certain light because of a single, positive attribute” (Nine Types of Research Bias and How to Avoid Them, 2016).

Another potential bias concerns what Podsakoff, MacKenzie, Lee, and Podsakoff (2003) refer to as social desirability, which, in quoting Crowne and Marlowe (1964)

“refers to the need for social approval and acceptance and the belief that it can be attained by means of culturally acceptable and appropriate behaviors” (Podsakoff et al., 2003, p. 881).

While simple, one way of trying to control for bias is being aware of it.

Recognizing this bias, interviews were not conducted wearing clerical attire, but rather in casual attire. There was an attempt to check for understanding during the interview, reflecting back what was heard. There was an attempt to be attentive to body language or vocabulary that might suggest not being understood or a discomfort, and working to demonstrate understanding of what the interviewee was saying were attempts to control for this.

There were a couple of instances where those interviewed shared difficult and deeply personal experiences. At those moments, it was very difficult not to default to the role of a priest. Looking over the transcripts, it did appear to be the case that a balance was struck. In one instance in particular, the concern for the person that might have been true in the role of a priest, quickly faded when it became clear the person had already sought out persons who helped.

Familiarity

The smallness of the Catholic school world was a surprise. Mertens (2010) refers to “progressive subjectivity” which given the areas mentioned above could easily be a factor in this researcher. “Because researchers are the instruments in qualitative research, they need to monitor their own developing constructions and document the process of change from the beginning of the study until it ends” (p. 258). The researcher did keep a

journal with observations, feelings, questions and areas of potential biases in an attempt to develop awareness of this issue.

Podsakoff et al. (2003) mention a bias known as leniency bias. Quoting Guilford (1994), leniency bias is “the tendency for raters to rate those whom they know well, or whom they are ego involved, higher than they should.” I did not realize before starting the study that I knew some of those I interviewed. I served on a committee that involved one of the Jesuit high schools. While the connections were tenuous, they were connections. Sometimes the one interviewed and I knew the same persons. It appeared impossible to avoid.

One way there was a control for this bias was to code the interviews independent of their source. The counting of each specific use of a word was another way of attempting to control for bias. To be sure, some interview moments were memorable, but at the same time as they were coded it was not always clear from which schools’ interviews (Jesuit or Dominican) were being coded. Another method was to obtain distance in time and place before the interviews were transcribed and coded, so that potential biases may have faded some. Lastly, there was an attempt to compare to what degree the realization of the known relationship or circumstance was connected to the question being asked. Sometimes the person interviewed became somewhat distracted and that was clear when the interview was transcribed.

As a new researcher, I realized I probably could have done more. It was difficult to find peers who did not also share my positionality as a Dominican. I was not always sure to what degree such conversations, when they occurred, were really helpful. I do not know if they occurred often enough.

Interviews

The survey helped to identify which persons to invite for an interview. Consistent with Stake's (2010) observation about qualitative research, the interviews sought to create a body of data to understand "particular situation."

Criteria for Interview Selection

Using a modified version of the ME25 Member Engagement Survey by Gallup, this study employed the following criteria. First, those considered "engaged" were those respondents who responded "true" to more than 90% of the questions in the first two categories, the first category dealing with mission, and the second category dealing with faith.

In all, 72 persons, or 40% of those who took the survey were invited to participate in a follow-up interview. Participants were told, as per the consent form, that interviews would last no longer than one hour. Of the 72 persons invited, 64 were engaged, and 8 were disengaged. Of those 72 identified for a follow-up interview, 25 (34.72%) ultimately completed interviews, either at their school or over the telephone. All interviews were recorded, and then transcribed. Following the recommendation of Merriam (2009) this researcher personally transcribed every interview.

Using QDA Miner Lite (Provalis Research, 2016), the interview transcripts were coded, and interviews suggested five themes. The codebook, with definitions of the codes and exemplar examples can be found in Appendix K.

Validity Checks

The term validity has been understood "to refer to the approximate truth of an inference" (Shadish, Cook & Campbell, 2002, p. 34). Obviously there are many factors

that go into each step of the process of a study. From the design of the study, to the collection of the data, to analyzing data and drawing conclusions from the data, all these areas provide instances where biases, errors, and other factors can limit the degree to which a study can be considered valid.

“Although some qualitative researchers have argued that the term validity is not applicable to qualitative research, but at the same time, they have realized the need for some kind of qualifying check or measure for their research” (Golafshani, 2003, p. 602). Further, the term validity itself is sometimes seen as “quality, rigor and trustworthiness” (p. 602). While Golafshani quotes numerous individuals that question the role of validity in quantitative research, if the observations of any study are to be used as more than anecdotal observations, some attempt at validity seems necessary.

To demonstrate validity, first survey results were compared to those themes suggested by the coded interviews to see if there was any evidence to justify the choice of themes and examples. After the interviews were completed and coded, the statistically significant survey questions were compared to the themes identified in the coding process.

Another attempt at validity was to identify the number of times particular words were used, considering frequency first, and then, similarity trying to determine if some words key to a charism and frequent in use suggested similar themes. For example, the use of the word freedom was explored, as for the Jesuit view of freedom, can be seen as arising from a commitment to discernment and reflection. One president of a Jesuit high school put it this way. “I think, too, one of the things we always strive for is a sense of freedom, ah, not to have an undue attachment to something.” The word “freedom”

showed up 19 times in the words used by interviewees, 18 by those who worked in Jesuit schools, suggesting how those interviewed might have understood the charism.

The last method of validating was to seek to discover similarity and dissonance between the printed materials, and the words, recollections and actions used by those interviewed to answer the questions. Similar to interview transcripts, there was an attempt to identify significant keywords mostly from school websites, though in some instances schools also provided other documentation.

Both Jesuit schools had documents outlining the curriculum for the faculty faith formation. In one Jesuit school, this was complete and the documents were readily available for faculty, staff and administration. In the other Jesuit school, the documents were drafts of attempts to document and outline a curriculum of what had been done in the past, and to identify what would be done in the future. Neither Dominican school had documents about faculty faith formation, or any type of curriculum or plan for it. The interviews in Dominican schools often referenced programs related to the faith growth of students, not always to that of adults.

Chapter III mentioned the study's use of three sources of data. First, there was the modified ME25 Member Engagement Survey, and the survey responses from those at the four schools studied. Second, based upon those results, participants were invited to interviews, and those who agreed were interviewed, with interviews then transcribed and coded. Third, there were those observations that were made when each school was visited (comments kept in a journal), and the documents that came either from the schools and their websites, or from the national school networks.

While both the Jesuit and Dominican schools had overall organizations for all of their schools, the Jesuit Schools Network was more direct in what it expected from schools, had more resources and a longer history. Resources such as the “Grad at Grad” (A Profile of a Graduate at Graduation, 2016), and a profile of an Ignatian educator (Profile of an Ignatian Educator, 2016) were consistent with formation programs for new faculty in Jesuit schools.

The Dominican Association of Secondary Schools (DASS) is also a less structured organization. Each sponsoring Dominican community is independent, and nothing is mandated to member schools. Each school is beholden to its sponsoring community, of which there are many. The website did not feature the types of resources, curricula or profiles that might help to focus key elements of their charism formation.

Interview Questions

These Interview questions (see Appendix C) were used:

1. How would you describe your relationship with God?
2. What types of actions are important to you in your faith life, and why?
3. What do you think God requires of you to achieve human fulfillment?
4. How would you compare your faith to the faith of others?
5. How would you describe the relationship between your personal faith, and the charism and mission of this school?
6. How was the charism of the school presented to you? What ongoing ways is the faith development of the faculty, staff and administration engaged in each year?

7. How do you live differently because of your faith? What ways does faith cause you to make different decisions than you might make if you were not a person of faith?

The first four questions concern themselves with one's personal relationship with God. In these questions people were invited to explore their personal faith (or lack thereof), how they understand what this faith asked of them in terms of actions, in what ways they perceived faith leading (or not) to human fulfillment, and how they view their faith in relation to others.

The last three questions sought to discover how the charism of the school is or is not connected to one's faith. It sought to discover how the charism of the school was first presented any ongoing ways it continues to be presented, and whether or not faith caused a person to live differently.

Question 1: How would you describe your relationship with God?

In general, interview participants from both schools suggested a relationship with God that was warm and personal. Again and again those interviewed used words such as close, personal, and intimate. They saw their relationship with God as a friendship. The comments in this section suggested a potential theme around the view of God. Many of those interviewed described sensing a call from God.

Jesuit schools. Those interviewed from Jesuit schools often mentioned a personal God. Quotes such as "I like to think of, it's, it's personal to me, personable as well," mentioned one administrator at the Jesuit school."

Some mentioned powerful experiences, either painful or joyful and described how they impacted their view of God. One teacher had a "near death" experience as the result

of an auto accident, which he said made faith more of a priority and led him into teaching. Another teacher referred to converting to the Catholic Church as leading to an outcome that resulted in “an ever deepening and robust faith.” There was the tremendous sense of joy at the recent birth of a son, which caused

insight into what it means to, to love and to be loved, and the kind of love that God has for us. I’ll never forget just holding my son for the first time, and, um, this shows, kind of, what a theology geek I am, I thought back to that passage in the gospels of God in terms of Jesus’ baptism saying, ‘This is my Son.’

For others, the relationship with God was described as *the* relationship. “My relationship with God is really what I depend on to, ah, understand and make sense of the world and everything else,” was the way one Jesuit administrator put it. Said one principal,

It is a critical relationship in my life. Ah, it’s, um, I don’t think I could do this work, or be successful in areas in working in a Catholic school if my own faith, and my own relationship with God was not something that was central to my life.

One administrator, the person responsible for both adult and educational formation of the faculty noted this was true even when not always realized.

And so, you know through circumstances, through individuals, through what seemed to be luck or chance. And that’s really what the question centered around, and people looked back over how they came to [this school], they kind of came to realize, that this wasn’t by chance. That, that God was working, and they were responding, and they didn’t know maybe what they were responding to, but there was a good that they were attracted to, and that’s kind of how they ended up here. And we thought that would be a good starting point for people to realize that God has kind of created this, this time and place for you.

Quotes like these suggest for some the search for a personal call from God. One administrator put it this way,

I think what I’m searching for is calling, um, and, ah, trying to engage probably more actively in a conversation whether it’s through prayer or books, not

necessarily even whether they're spiritual based books but just mental health books to kind of make sure that you're in the right frame of mind.

Dominican schools. Those interviewed in Dominican schools also referenced a close personal friendship with God. "I think God is my friend, and he's a personal God. I relate to Jesus as the person." One staff member at a Dominican school put it this way:

Um, close, personal, I, I, I just talked to him like a friend, sometimes, you know, I wake up in the middle of the night, I'll say, oh, God, please help me go to bed. I'll get my daughter ready for the day, and God let her have a great day today, keep her safe. Um, so, ah, very personal.

Said one principal, "I have a very personal faith relationship with God." Another remarked, "God is central to my life, and in that call to be in the world as a representative of God and living the, the, message of Christ in our world."

Those interviewed in Dominican schools also mentioned a call from God, sometimes experienced through others. An administrator put it this way.

Well, I think one of the things that I have always felt about what God would be calling me to, has again been, an evolutionary journey. When I first started teaching, um, out teaching, I love teaching, and I thought that's what God wants me to be. And so he called me into religious life, so, you know, in our community, and I, knew I didn't really want to be a nurse, those were the things we did. But then as people would say to me, you know, have you ever thought about being a principal? And I would say, no, I love teaching. But I felt that somehow or other these calls that come from the Holy Spirit come through other people very often, at least has been my experience. So then I would say okay, if that's the case, I'll go to school, and get some background in that, maybe I'll be an assistant principal. Then maybe someone would say have you ever thought about working at a diocesan office, have you ever thought about being a vicar for religious, have you ever thought about, you know, even doing the mission integration? Have always been a call which I have recognized coming from the Holy Spirit. And so I will, you usually. Will discern that, especially with people I think know me pretty well, and then respond to that. And so that's how I feel that God is calling me all along.

One principal reflected, “I think in my own professional journey, I you know, sought out God as somebody who could give me guidance as to where I belonged, which is how I ended up here.”

For another, the community helped shape the experience of God. One administrator referred to this by saying, “I would describe my relationship with God as an emerging and evolutionary experience, if I could say all of that. Because, my idea of God changes the more I read, the more I talk to people.”

If the previous administrator quoted suggested reading a book to learn more about God, for others this changing notion of God was seen in the events of life. A teacher indicated this fluid image of God as sometimes arising from difficult or joyful circumstances.

I think my relationship with God fluctuates, and changes, depending on what’s happened in my life. Um, I feel, I feel that most of the time I’m at peace and I’m okay. I do pray. I do feel that I’m connected to God in some way, especially when, when I’m in nature, or, when something happens [to] one of my students, and I can see them connecting to some concept or something, I can see that God is present in my life.”

But negative experiences had an effect too.

I find that when things are not so, they are not going so great in my life, that, I tend to turn away from God, for a little bit. And then, eventually I turn back, and find that comfort and peace that I had before. But initially I always feel like, um, I turn away from God if things are not going, ah, the way, they’re just not good.

Question 2: What types of actions are important to you in your faith life, and why?

This question attempted to explore the relationship (or not) between faith and the actions that arise from faith. What exactly does someone feel compelled to do because of their faith? Those interviewed provided many different observations, from prayer to service.

Jesuit schools. The actions described in the interviews from those for whom faith in God is a value were varied. For one it was seeking out God in nature to reflect and pray. For another it was remembering to “pray throughout the day,” or as one staff member put it, “I have to spend some, sometime every day, um, in some form of prayer, even if it’s a minute or even something longer.” One referred to “the obvious things, you know, you know, attending Mass and participating in Mass.” Those interviewed referenced both formal prayer, like Mass and the Rosary, but also “more the internal conversation that I have, with myself, and ultimately what I believe is a loving God.” One staff member mentioned the “habit of praying each morning when I get here, I go up to the chapel, and, um, not quite praying but, that a lot of the times I go up at 4 PM, and just meditate.”

For others interviewed, there was connecting the prayer done at the start of classes to their personal prayer. One teacher mentioned “praying on my own quite a bit,” and how “thanking God on a regular, daily basis had become important.

For another teacher, a suggested important action was the need “to model that belief in your faith in God by the way you treat others, and by the way you assist others.”

Um, but I think action, I mean, just the way it does, does you no good but I go to church on Sundays, go to Mass here, to go to church, to go to Mass, and not live it out in an active way. I would also say too as a teacher in my classroom, we promote not only just those concepts within the context of curriculum, but how does it influence the student and myself to actively live that out? You know, it’s one thing to pray for the poor but it’s another thing to support a clothes drive for the poor, you know.

More than one person mentioned the impact Pope Francis has had upon faith. “I try, well I try very much to be a compassionate person, to, to, ah, to seek out in a sense, like Francis is saying, like Pope Francis says, you know, go out and find the poor.”

Others were encouraged by his attitude and demeanor, and mentioned that Pope Francis, that he provided them with hope.

For some teachers, the work they did was viewed as a type of prayer or ministry. “I mean my time, I give a lot of my time, ah, to students, and doing, doing community service, like doing things with students, in the community. Ah, coaching, just teaching, meeting the students after school, giving them help.”

Others mentioned trying to seek out God. Said one administrator, “I think my life is changing because I’m trying to incorporate my faith more into my daily actions.” Another remarked of the need to always be seeking to understand God more. This understanding was not only what occurred in an intellectual sense, but in the type of searching for those who did not always see God. One teacher referred to the type of understanding that comes from sharing the faith.

And then, just in taking and giving to those who don’t have. Trying to do everything you can, just ah, I mean, in general. Cause I know people, I’ve had friends that say they’re, they been atheists, and so forth, and I have taught them, and we’ve had talks, and then eventually, some of them, they’re not Catholic, but they, come around, like one of my, ah, friends, recently had a kid, and he’s like, Oh, man, and it’s time to change his life.

Another referred to this as spreading “God’s influence to others.” One admin sought the creation of small groups in an attempt be an apostolic community, “communities that are really moved by the Holy Spirit.” Phrases connected to these small groups were “to spend time with the Scriptures,” “sacramental life,” and “the Word of God, you know, as it moves, is present in the Scriptures, and the Word of God, the person of Jesus, ah, ah, in the sacraments.”

More than one person mentioned specific types of prayers common to the Jesuits. For many, the *Examen*, the daily self-reflection done at the end of the day was mentioned as an important part of their life. Others referred to “the nineteenth annotation”, an extended form of the Spiritual Exercises.

Dominican schools. Those interviewed in Dominican schools also referenced prayer as an important action. Some mentioned going to Mass. One staff member recalled the difference from the disconnect between the corporate job she had previously, where Mass and spiritual conversations were distinctly a separate experience. “I had my faith life and I had my work life.” With the “opportunity to be here at [this school], um, happened upon me, it was just, it was, oh my gosh. The, the pitcher is full, everything that was connected, that was the piece that was missing.”

Too, those in Dominican schools were moved by the Sacramental life. A staff member recounted with enthusiasm and ebullience accompanying her daughter as she made her first communion. Another president described the centrality of the Eucharist. “I believe in the Eucharist. I, ah, participate in church, um, in the Eucharist, the liturgies, um, that’s an important part of my life.”

Consistent with a Dominican sense of contemplative prayer, others who worked at the schools discussed the enjoyment of silence. “I do enjoy, ah, ah, I’ve done Taizé prayer, I find the repetitiveness of the Taizé prayer also is very calming, for me.” Sometimes contemplation took the form of devotional prayers like the rosary.” One teacher remarked praying in her car on the way home, using CDs for the rosary and for music. “I enjoy singing, a lot. And so that is very, ah, and comforting, and does I think connect me to God in a very real way.”

For some, conversations with people of other faiths and other cultures were important and helpful types of actions that were connected to their faith. One teacher mentioned interfaith retreats. “I do enjoy going on retreat, you know, and talking about God, with other people.” One school president described experiences in other parts of the world as something that provided a broader experience of faith. The experiences involved working with the Indian culture, and with it an experience of “the spirituality informed by the Indian culture and their view of God.” Also mentioned was work done in the Southern hemisphere and how the difference in timing of the seasons had an impact.

For others, the interviews explored the connection between prayer and actions. Remarked one administrator in a Dominican school, “One of the things that I always feel like I participate in is social justice.” Another teacher in a Dominican school who was not engaged, remarked that it was the Dominican’s sense of social justice that attracted her to the school. The school president at a Dominican high school mentioned, “to me, to sit back and do nothing is absolutely the wrong thing.”

While different words may be used, the quotes suggested a possible similarity in prayer as seen by Dominicans with the types of prayer mentioned by those in Jesuit schools. Whereas those working in Jesuit school referenced praying the *Examen*, those in Dominican schools referred to contemplation and silence.

Question 3: What do you think God requires of you to achieve human fulfillment?

The quotes from this question might suggest that some interviewed were confused. Some sought clarification about the question. Still others, like a president at a Jesuit school, took issue with the word require, preferring to see God as inviting, not

requiring. Others questioned whether or not the purpose of human life and of a relationship with God was indeed human fulfillment.

The difference in quotes from those who worked in Jesuit schools and those who worked in Dominican schools could suggest a different world view that might arise from distinct charisms. Sometimes referenced was the Ignatian Pedagogical Paradigm (Elements of the Ignatian Pedagogical Paradigm, 2016). It could be seen that those in Dominican schools, might have identified more with the community, and its role either in fostering or hindering faith and growth.

Jesuit schools. The Ignatian Pedagogical Paradigm (Elements of the Ignatian Pedagogical Paradigm, 2016), typically defined by “the five key terms in the Ignatian pedagogical paradigm—context, experience, reflection, action, and evaluation” (Nowacek & Mountin, 2012, p. 135), was mentioned often in interviews with those who worked in Jesuit schools. There was a willingness to have courage in “finding God in all things.” One president said, “I am pretty liberal with regard to trying things provided there’s going to be a commitment to reflection.” A principal expressed this in a similar way,

Ignatian discernment is, look, there isn’t a wrong answer. If you discerned it and prayed about it and believe this is where your heart is moving you, and this is what you’re going to do, but if it’s wrong you’ll change your mind because you have new data.

One administrator also described this sense of courage as a confidence in God.

So I approach [courage] as being open to what that opportunity is in front of me. Um, I’m not perfect, ... I make those mistakes, [but] if I’m open I can, you know, first of all I reflect, and second I’m open during that reflection, then hopefully I can spot those mistakes, and, and try to learn from them, if not even reconcile them.

Quotes suggested the need to know God. One teacher indicated the requirement for fulfillment is “the discernment, um, to be able to know God’s will, through discernment and saying what does God want, what does God want me to do, and then following the path with his grace.” The president of a Jesuit High school described it this way.

I think first of all, to really, ah, to know God, to the degree we’re able, limited as we are. So that takes time, so spending time in prayer each day. So praying the Liturgy of the Hours, the Eucharist, the rosary, um, time for Jesuit prayer, the Examen, and, looking over the day prayerfully with Christ, to see where his presence had been. Um, so I think these are things you could point to, for that, of where faith gets expressed. But, you know, above and beyond just spending time in prayer, it’s the life you lead, of being involved in a mission, a project like a high school, and the people you serve.

The same president of a Jesuit high school observed, “What is the purpose of our life, and Ignatius would write about this saying, our purpose is to serve God, and to be, to join him in eternity.” Recall earlier from Chapter II this quote from the Principle and Foundation: “Man has been created to this end: to praise the Lord his God, and to revere Him, and be serving Him be finally saved” Wolff, 1997, p. 11). And so, the goal is what some interviewed referred to as an Ignatian indifference. “Consequently, we must harbor no difference among all created things ... we should not look to health more than for sickness, nor should we prefer wealth to poverty, honor to contempt, a long life to a short one” (Wolff, 1997, p. 11). This same principal could well have been quoting the Principle and Foundation as he continued, “Everything else in the created world we should be indifferent, to wealth, to poverty, to health, to sickness, to youth and old age.” And so this principal summed up well the purpose of life as Saint Ignatius understood it. “But, from all these things, it is convenient to choose and desire those that contribute to the achievement of the end (Wolff, 1997, p. 11). Put another way, recall Tetlow (2008)

mentioning, “In any choice, however unimportant, we were to ask, “Quid hoc ad eternitatem” – how does this lead to eternal life” (p. 17)?

This did not appear to be self –deprecating, but rather an understanding that “one of the things we always strive for is a sense of freedom, ah, not to have an undue attachment to something,” as one president put it, referencing the type of freedom Saint Ignatius of Loyola sought out in his life. “Because of all the things he [God] sets up for you to reflect upon, he’s basically making, I think, what I find a good point, you know it all these things you can be serving God very dramatically, and not always the way you think.”

Some saw the path to fulfillment was one of discernment. A president of a Jesuit school put it in these words:

And so wherever you find yourself, um, you should be striving to find fulfillment, or not missing some things like, gee, I could really be fulfilled if I was healthy, wealthy and wise, and that sort of thing. But, say, well, you see a lot of people who live life, they are very meaningful, that are involved with a great deal of suffering, or, disappointment in life as well.

One principal, in referring to a disappointment in life, said, “Like I had tried to go about it in this very sort of Ignatian indifference way.” In a very real sense, this detachment, or indifference, is often what is witnessed in the very holy persons whose lives are marked by a laser-like focus on finding God and what matters to God. An administrator remarked that “trust and obedience” are important for this notion of fulfillment as well. Both principals interviewed discussed the trust each needed in first discerning to seek the job of being a principal. Both had, based upon reflection and prayer in their life, concluded at first that the opportunities they were seeking were not available, only to discover that God had a plan that ultimately led them to something that

they at first did not see as possible. In describing this sense of trust in decision making, one president put it this way.

And to pray for that gift, because sometimes you can angle for an assignment, or think this is good, but to really be prayerful, and to be free about it, to say, well, I trust this organization and system, this Church, be it the Bishop, be it the provincial to say, you know, I feel I've done a good discernment here, and here's where I feel that I can serve, you can have a disposition in it, but to ultimately say, but, you know, for the greater good, wherever that will be.

One administrator had come to realize that being in control of things in life, something he longed to be true, was "not really a faith-filled position." This sense of letting go required that commitment "to live out your faith you need to build those relationships where you can have more empathy." Another teacher saw empathy as the need to "carry people through the times they need us." This arises out of a recognition that "God sacrificed his only Son for us, so, it's a cycle, we're, we're called to carry others, and help them."

Personal care and communal care did at times get referenced in the personal lives of those interviewed. Many described the type of reflection that helped them see the place of God in their lives, and placed them on the path to some type of human fulfillment. As one principal put it, the need for "much more awareness that I am journeying with God in mission here." One administrator observed,

I'm not sure that there is one particular thing, but what I'm drawn to, is, ah, well, I think, I think the sense of, of reflection, that leads to honesty, ah, that leads to openness, because those things ultimately leading to the grand characteristic which is love.

Another teacher expressed simply that what God wants from us is simply "to love other people" and to "treat my fellow humans with the love that God has for us."

Dominican schools. Answers to this question from those interviewed working in Dominican schools were straightforward. One principal put it this way.

I think he wants us just to be our best selves, and to dedicate our days to him, and praise him for what is in our lives. Um, to lead a good life. To live the gospel message. I don't see God is a judging, condemning God, that's judging my every action, but yet I feel like he calls us, you to go beyond, and to make the gospel come alive for other people. So I try to relate that when I'm talking to students. How does the gospel fit that message?

Another teacher viewed a relationship with God on this earth as a series of questions that could help one to evaluate the ways in which they lived their lives. "We almost have to prove ourselves, as human beings, it's like, can we be compassionate? Can we be merciful? Can we be together? And can we expect God to do all these things if we can't do them for ourselves?"

In considering that human beings are made in the image and likeness of God, one teacher asked, "How do we do that, like, how do we, how do we do for each other what we're asking God to do for us every single day?" She continued, "We're created in God's image, but if we can't do that, you know, how can we expect God, or ask God, if, for all these things, if we can't even do it for each other?"

In a variety of different ways, those who worked in Dominican schools mentioned often the importance of the interaction of the four pillars, a recent development in Dominican self-understanding that helps explain regular observance and the Sacred Preaching, major components of Dominican life.

For others there was the importance of the Mass, celebrating the Eucharist also remained as an important component. By celebrating the Eucharist, a staff member said

“Receiving in the Eucharist, I found that I’d be more connected to the church, and it’s definitely, kind of habitual, and it strengthens your relationship even more.”

One president mentioned the importance of putting the gifts and talents freely bestowed by God to good use, saying,

You know, and I think we learn those gifts, and who we are, um, through prayer, through our interactions with others, through study. Um, but, I feel that God has given me, um, wonderful gifts and talents, and I can choose to use them, or I can choose not to use them. And I feel my calling is to discover what those gifts and talents are, and use them in conjunction with other people and their gifts and talents.

For this president, the notion of using gifts and talents was made clearer in community, where God “called forth those gifts and talents,” and moved this same president to see herself as a person

of peace and justice in our world, and to, um, to see God in each of us, to call what is evil, evil, to call what is good, good, so I just, and to not to be, and, we have to be fully engaged with life.

Another administrator echoed this idea. “But I felt that somehow or other these calls that come from the Holy Spirit come through other people very often.” But this discernment is not haphazard. This same administrator described the discernment process as one that involves contemplating, “especially with people I think know me pretty well.” The quote was an example of the primacy of discernment, then action. This is not unlike what Saint Ignatius said, which was quoted earlier. “Hence, they are wrong who decide first to take a wife, or to accept an ecclesial office or benefit, and then, afterward, to serve God in that state” (Wolff, 1997, p. 44).

Flowing from this could be the sense that to be fulfilled is, as one principal put it, “to be, you know, just the best person that you can be.” For one principal at a Dominican

high school, this was more important in some ways than regular Mass attendance, in admitting to not attending church every Sunday. For this principal it was the important role of discerning the types of actions to be done in life, and in the example of others, through experiences, and through Catholic schooling.

Just as in Jesuit schools some interviewed mentioned the importance of discerning God's will, so too, this principal alluded to that saying, "I think that, um, you know, if you're working in a Catholic school, you're working here for a reason."

Almost everyone who worked in Dominican schools in the interviews mentioned the importance of community. Whether it was in the care and support of a community, or communal discernment, or even the engagement in dialogue with the community, community was mentioned often. About this, one president identified the need to "keep the dialogue going. You, you don't, um, judge, but you continue the dialogue. You listen, you try to understand." This president also explicitly identified personal faith as the means for this dialogue to occur. "I feel that I have a very strong faith life, that I'm willing to share with others, to be in dialogue with others. But I would never judge."

Many in Dominican schools referenced with pride the ways in which their school community embraced those who were different. They mentioned feeling the warmth of the community that embraced those of different backgrounds, faiths and ethnicities. One principal mentioned the sense of the community upon first walking into the school. Another teacher described her experiences in interreligious dialogue. "We've been able to connect on a much more spiritual level, ah, in conversation and in prayer" referring to retreats she attended with others of different faiths.

Question 4: How would you compare your faith to the faith of others?

Almost everyone who was interviewed, whether from Jesuit or Dominican schools, was reluctant to discuss this question, and often it really appeared to this researcher it was answered only to be polite. Perhaps this is due to the quote from Jesus in the Gospel of Matthew 7:1, “Stop judging, that you may not be judged.”

Since some saw their faith as personal. They shared the difficulty to discuss someone else’s faith. Some found it difficult to compare faith and faith life, because everyone has their own experiences. Others spoke quite articulately with being able to work in an environment of faith formation, even as they acknowledged this was not true for everyone.

Jesuit schools. In reflecting upon his parish experience, one teacher indicated with gratitude, when comparing himself to those in a parish retreat program, “I get to do this every day.” He expressed the how his sense of Ignatian spirituality gave rise to this.

The system in which, that, that, am I so entrenched in my Ignatian spirituality that I’m, I’m fearful that I would be in a parish surrounded by people who are, um, you know, accountants, lawyers, bankers, and so forth, whatever, but not really, but their spirituality is not really as, I guess as deep in terms of the experiences that I’ve had.

While one might speculate upon the assessment of the faith of others, this did seem to be an attempt to confirm his own faith. “I lead, I lead retreats, I go on retreats. I, I, I do this every day.”

Comparing faith to others was not always easy. In reflecting over the development of his faith, remarked one administrator,

In my faith, if you’re looking at right now, ah, mine’s been all over the place also. But I think it is right now, but I’m, I’m probably, and I hate to use the scale on a, of liberal to conservative. I’m not even too sure what that means anymore.

Others, too, acknowledged the changing nature of their faith.

One thing I've learned, ah, through my life is that my faith has, has changed and evolved, and, my faith was very mature when I was younger and, and I was very angry at God, you know, for my father passing away for instance, or things like that. My faith would often manifest itself less in a relationship and more in a, you know, like I'm angry at you, or less a loving relationship and more that I'm angry at you for taking my dad away.

In another quote, made in the interview just a short time later,

And so what I've learned is that each person is somewhere, you know, is where their, their, with their faith is, you know, is somewhere different. And so I don't really know that I can judge my faith life compared to someone else's.

Some expressed surprise, maybe even dismay, of the current state of people who are more conservative in their piety. One president remarked about the sadness he felt with the polarization that was present in the Church. Another principal expressed his surprise and his jealousy as the reliance of young families on the Church for life. Still another administrator in discussing his wife's faith described it as a "village faith." He saw in his wife a more devotional faith, whereas for him he had "a much more kind of intellectual appropriation of my faith."

When one administrator expressed concern about how technology was causing kids to be less social with each other, and less likely to attend events, he referenced the loss of center, and saw in the administrator responsible for adult formation someone with whom he could share his concerns. Another teacher mentioned the conversations about the relationship between teaching a subject and doing so in an environment that helps students to grow in faith. This is no small thing, and the powerful and necessary impact of this observation will be seen in the next chapter when discussing the importance of a personal relationship with Jesus Christ.

There were also concerns expressed about the lack of active faith in people with whom they associated. One board chair who worked not in a school but in another profession, observed, “Like others in my social strata, my social group, I’d say I’m probably more overtly Catholic. Like I, I, go to church, more regularly than a lot of people I know.”

There was the administrator who observed that his friendships seemed to revolve around the people who worked at the school. Friendships in the school were also a strong way the faith of others got discussed, something consistent with the survey question about having friends in the school. This was identified by some as an acknowledgement of the strength that came from working with other teachers. One teacher in the theology department observed a “mature faith” in his colleagues, saying, “they’re people I feel very comfortable talking to, about life and meaning and those sorts of things.”

The importance of the gratitude for the faith of others was mentioned as well. A teacher referenced with gratitude that throughout his career he could identify mentors that helped him to grow both in teaching and in faith. A Jesuit principal who seemed reluctant to compare her faith to others (“that sounds judgey”), did mention thanksgiving for the people she had occasion to work with and call friends.

I look at, um, you know, having had really the privilege and the joy, of, of being close to a number of, as I said, Jesuit priests. I would, I would count at least two, if not three of them, in my inner circle of friends.

It was only after expressing this gratitude that this principal could then identify the impact on personal faith.

When I think of those two men in particular, they’re, they’re so grounded in their faith, and it, and, and, it’s something I look at it I aspire to, to, to, you know, to continue to labor in my own relationship with God.

Dominican schools. Those who worked in Dominican schools were also reluctant to compare faith. Said one principal, “I’m sure there’s a lot of holier people than I am. I think that we don’t judge.” This same principal did make a critical distinction between “doing more for the Church” and one’s personal actions. This too led to an acknowledgement that “I’m not as good as other people.”

In terms of friendship, and the different realities in people’s faith lives, one principal observed having friends, “some [who] grew up Catholic,” and “some did not grow up Catholic and do not get it.” Even in the group of friends who grew up Catholic, there were those who practiced their faith and those who did not.

One person not engaged put her struggle this way. “I questioned things a lot.” “I don’t know that I believe in heaven and hell.” “I just can’t get my head around it.” This teacher’s self-perception caused her to say, “I’m probably, you know, on the fringes. I just kind of do what I have to do as far as, you know, when we have services, and things like that, you know, obviously. But I don’t really get very involved.”

Question 5: How would you describe the relationship between your personal faith, and the charism and mission of this school?

The hope is the answers to this question might provide a way to examine whether or not working at a school with a specific charism and mission had any impact on the expression of personal faith, or vice-versa. Interviews from those in Jesuit schools suggested the charism and the mission were often closely aligned with one’s personal faith.

Jesuit schools. The quotes below are designed to stress the deep connection many who worked in Jesuit schools felt between their faith and the Jesuit charism.

Well, since my personal faith is, is so deeply imbued with, with a kind of like, a Jesuit's understanding of faith and Ignatian spirituality and all the rest of it, I would say the rest of it that they're probably fairly well, um, closely aligned. – President of a Jesuit school

I think they're tied so closely. Um, I don't know how they couldn't be over almost 2 decades of my adult life. – President at a Jesuit school

I love the Society, I, my heart is with the Society, my mind is with, is formed Society of Jesus, and I, and I'm committed to the mission. – Administrator at a Jesuit school

So, I would say that I, I, um, have an intuitive and an experiential grasp of, ah, the mission of the society, and I'm devoted to it, and, um, I, I, it just, it's become a part of me. And the spirituality has become a part of me. – Administrator at a Jesuit school

There's no distinction. It's not a relationship as much as it's one of the same. Ah, yeah, it's, it's is clear to me, as anything else I can imagine. – Administrator at a Jesuit school

Well, I see that, number one, as a big place where I act out my vocation. – Administrator at a Jesuit school

I think they go fairly hand-in-hand, um, because I do, for right or wrong, I do identify my personal faith and my role very, I mean they're, they're very intertwined significantly. – Administrator at a Jesuit school

You know, I'd say it, it aligns pretty well. –Teacher at a Jesuit school

It's probably one and the same. –Teacher at a Jesuit school

I think it's pretty spot on. I've been here, it's my, I student taught here. So I've been involved in the school for 13½-14 years. –Teacher at a Jesuit school

I'd say if we're not hand-in-hand, I've been messing up the last 74 years. – Staff Member at a Jesuit school

Time and again, many in Jesuit schools indicated the close alignment of their personal faith and the charism and mission of the Jesuits. For some persons educated in Jesuit schools, seeking employment at a Jesuit school seemed to them to be a natural outcome. There were others who knew little about the Jesuits, but remarked that the

formation programs, the retreats and other opportunities caused them to learn about the Jesuit charism and adopt it as the expression of their own faith.

For some it was experiencing the contrast between Jesuit spirituality with others they encountered along the way. There were people who had interaction with Vincentians, Christian Brothers and Dominicans. Some mentioned getting to know Jesuit priests who fostered their faith. While it may have been an amalgam of elements, over and over again people interviewed mentioned a strong identification with the Jesuits and the Jesuit charism, which was a foundation for their own personal faith.

Dominican schools. In Dominican schools, too, people too shared how personal faith aligned closely with the charism and mission of the Dominicans. One principal shared how working in a Dominican school had “given me kind of an energy boost in my faith.” A president made this statement about faith and the charism and mission of the school:

I, um, the mission and of the school is extremely important to me. It’s extremely important because, of how it is as a [sponsoring community] institution, a Catholic school. I think, my own personal faith life feeds into that because, as president, you have to call the question, you have to move it, and it wouldn’t happen if I myself didn’t have of faith life, a lived faith life. Um, my faith life is so important to me, that you would want every [student] in this community, every faculty and staff, to also, um, have a strong faith life.

An interesting observation was that leaders at these schools appeared more likely to reference work with the board than school leaders in Jesuit schools. “And, and, so I guess, and I also feel, a very personal, you know that responsibility as president. You guide the mission and vision along with the Board of Directors.” One school leader found working with the board was a challenge. “So we are having a lot of issues with the board right now, because they don’t get the mission of the school.” At the same time, it

was admitted the formation program for the board “didn’t cut the cake,” and that steps were taken to address this in a more collaborative way with the larger sponsoring community.

The faith environment was mentioned by one staff member.

I just feel so lucky and, and, blessed to be able to um, I’ve been at [this school] for two years now, and prior to that I worked in corporate America, and, to be able to share my faith with my coworkers, um, talk about it daily, I, I couldn’t think of a bigger blessing for, for my faith, um, and helping me to grow.

This person expressed the growing sense that “my faith and the charism of [this school] are very much in line.” Perhaps more interesting was the sense that the relationship she felt between the charism and personal faith was one that benefitted both her and the institution. “I think I help further the goals that they, that they, that [the school] stands for, and it’s nurtured, both ways.” Also of note this person mentioned the members of the religious community that still worked at the school as the source of this synergistic growth.

For some, their quotes sometimes referenced the faith environment more in how the programs for students provided opportunities for growth. One expressed hope to go on a Kairos retreat as an adult leader. There was not much discussion about programs or opportunities directed specifically to adult members of the faith, though there was some.

There were also those who did not see their personal faith aligned with the charism. Said one teacher when asked about the relationship between her faith and the charism of the school said they were “probably not” the same, though she did admit to liking “their strong commitment to social justice.” Another teacher, was concerned the

school was not “as Dominican as we should be.” She went on to describe her perceptions of the school in this way.

You know we’re a Dominican school but, there, there are so many more things that we could be doing, and I feel like personally, ah, I sometimes struggle with that, and I, and you know, I don’t feel that sometimes the school is putting, you know, that, charism, um, or giving it the importance that it should have in the school. Um, I feel that sometimes, they, you know, it sometimes put on the back burner. We kind of use it, we say yes we’re a Dominican Catholic school, ah, when it’s convenient, but, do we really live it out as a school, I don’t think, I don’t think we do, do that sometimes.

An example she gave of how this was the case concerned a week that the school was celebrating its Dominican identity.

Oh, yeah. Actually we just finished this week, this week we just finished Dominican week at [the school.] And, um, we have a, it’s a minor thing, but it’s something I was like, wait a minute, what’s going on? I walked into the cafeteria, we have like television monitors in the, in the cafeteria and in the hallways. Ah, it’s almost like a, like a newsletter, they’re constantly showing like news, you know, of the school. It’s like our, our, our bulletin, and it’s constantly showing stuff like, ooh, we have a schedule, we have a morning long homeroom today, we have a, you know, whatever. It’s kind of all like what’s happening at [the school]. And last week, ah, was national leadership week at [the school]. And that’s what was playing on the, you know the TV monitors, and the cafeteria, were playing, showing all the activities that we were to do for national leadership week, and whatever. And I walked into the cafeteria on Tuesday, um, and it was still, showing the national leadership week from last week. And none of the, none of the activities that were happening or were going on for Dominican week were showing on this, on the monitor. And I know it’s something it’s really little, you know what I mean. It, it, it, it is. I mean it’s so petty and it’s so little, but it says a lot, about the importance you give something, you know, ah, if we are a Dominican school and this is Dominican week, and we did, and we had, we had stuff going on for Dominican make all week long, you know what I mean? We had activities going on, and we had lunch room stuff, and Advisory stuff, and we had Mass today for Saint Catherine of Siena, you know, we had all these different things that were happening, ah, and yet none of that got put into this like weekly bulletin that replays all of the activities that happened during the week.

At this same school the principal observed, “because I came from [another school], I think [that other school] has a better sense of being Dominican than [this

school] has had. Um, I don't know why that is, don't have an answer for it." This same principal expressed her frustration at the fact that

sometimes like okay, like we actually had people say, could you talk to the campus minister because the prayers are too long. I said, are you out of your mind? I'm not going to tell the campus minister the prayers are too long. Are you listening to what you're saying, the prayers are too long. How, they're not 15 minutes, they're two minutes. You want 'em to be one minute?

Leaders in Dominican schools referred to the need to grow stronger in these areas.

Both schools have new hires with a focus to do this. Both sponsoring communities are taking more steps to make use of their resources at the colleges and universities they sponsor to help their schools to get better at faith formation. The hope for one principal, "at each faculty meeting to go it more in depth with our Dominican charism, with helping them grow into it so that they become more, in a sense, Dominican." This principal articulated the ultimate outcome: "To try to get the teachers all to be so Dominican, when we're not here the school will still be Dominican." These efforts at a greater emphasis of the charism were acknowledged from some of those interviewed.

Question 6: How was the charism of the school presented to you? What ongoing ways is the faith development of the faculty, staff and administration engaged in each year?

Those interviewed in Jesuit schools expressed an intimate link between the way Jesuits view their world and understand the charism, and the way their own personal faith was expressed and understood. For some this was expressed in faith formation programs and other activities at the schools, both from new hires and veteran teachers at the school. As one administrator pointed out,

We began in the 1970s, as we started to see, the late 70s, as we started to see our numbers decline, ah, and available vocations for education, we decided if we were still going to be a Catholic school, we had to do something. So, we started actually a lay formation program in the school, the Jesuits did, and, where all the new hires, whether they are um, the janitor or the teacher or the Dean of students, spends five years kind of in a formation program, ah, you know, a couple of times a month, ah, and at different years there's different expectations, so in their second year their workload is cut by a fifth, so they can spend time doing the Spiritual Exercises, and, different programs. So I think there was a very intentional program of, I hate to use the word indoctrination, but basically a very intentional program of formation and what it meant to be a colleague or a lay worker in the Jesuit work or mission.

In the Dominican schools, however, leaders acknowledged the need to develop a more substantial introduction to and formation in the charism, there were not the same expressions of the efforts in the school having the same deep impact. To highlight the extent of the problem, when asked how the charism was introduced, one teacher in a Dominican high school responded, "it actually wasn't presented to me at all."

Many in Jesuit schools referenced the resources, such as the Grad at Grad the Society made available. Except for school leaders, there were not these same references to resources being available in the Dominican charism. For example, while Jesuit schools have the five standards of the Graduate at Graduation, called in common language the "Grad at Grad" (Jesuit Schools Network 2016b), there is nothing comparable in the Dominican world.

Jesuit schools. The Jesuit schools typically have a four-year formation program for, as one administrator mentioned, "all schools have these." People were typically positive when speaking about these programs, and some were quite excited by them. The interviews (as well as the documentation provided in Jesuit schools) were consistent in their perceptions about the initial formation program.

There was the administrator who was already quoted, who mentioned the five year formation program summarized things this way: “All the new hires, whether they are um, the janitor or the teacher or the Dean of students, spends five years kind of in of formation program.”

And again, stressing the intensity of the program administrator observed,

So I think there was a very intentional program of, I hate to use the word indoctrination, but basically a very intentional program of formation and what it meant to be a colleague or a lay worker in the Jesuit work or mission.

An administrator responsible for faith formation said,

So, the idea is, when I say, if I’m a new teacher, when I say yes to work at [this school], what am I really saying yes to? Well, am I really saying yes to is that I want to be a part of this apostolic work, in service to the mission of the universal Church. So, what does that mean? Well, that means I have to understand what the Church believes and teaches, um, I need to understand who and what the Society of Jesus is, I need to understand what Jesuit education what is, you know, what are special qualities of Jesuit education, or special processes, and so, that kind of sets out well, what we need to teach to? Um, and, then, but it goes on, beyond the Ignatian piece, also, it’s also, um, module 2 is, ah, training someone in the Ignatian Pedagogical Paradigm.

Both Jesuit schools have long had individuals whose primary responsibility was to form teachers in the mission and charism of the Jesuits. Many interviewed expressed gratitude for these individuals, and indicated they spoke with them about their faith life.

Both schools have articulated plans for multi-year faculty formation. In one school it was in draft form, as it was being revised. In the other school a written plan readily available, and interviews with staff confirmed the articulated plan matched the lived experience of the faculty, administration and staff at these schools. Those who discussed these plans and from the documents suggested similarities to full-time formation present in a seminary.

Many interviewed referenced the payment by the schools for these events. While all new teachers gathered for a national retreat with other teachers at Jesuit schools, even veteran faculty referenced going on personal retreats paid for by the school. In describing the four-year programs for new teachers, a few referenced the reduced teaching load for spiritual direction.

One administrator indicated the importance of the faith formation program in this way.

I actually have an endowment that we've created for faculty faith formation so that if one folks want to go on extended retreats, if there's some types of, ah, days of reflection, some types of, ah, educational programs they're able to do that.

Jesuit schools, perhaps because the Jesuits are a clerical religious community, were able to offer Mass daily and confessions regularly. Observed one administrator,

We have, ah, we have, ah, not only our daily Mass, but we also encourage department Masses, you know, one a month, with each department, so there's some solidarity in terms of their, ah, faith formation with church. We have, ah, most of our faculty and staff are engaged as chaperones on our student retreats, or service projects and so forth. And not just teachers, because we engage everyone whether they work in the development office or they work in operations, or they work as secretaries and the principal's office. So those folks are all kinda brought together in that way. Ah, we have, we do have some, a variety of optional programs ranging to special first Friday liturgies, to, ah, some monthly blessing, adoration, we have robust [opportunities] of times for confessions, you know, you, not group confessions but individual confessions. So we make the sacraments available to our, our faculty and staff, ah, so, and, and we, we will pay if they, as I say, if they wish to go out and make a silent retreat at a retreat house [a Jesuit retreat house] or they want to travel down to, ah, [another retreat house], ah, for, you know, I take my retreat, for example at [a retreat house], so they'll pay for [those who] want to go down there, and so forth. And, so I think there is, there is, it is, intentional, it is not haphazard.

Dominican schools. There was no evidence of a written plan at either Dominican school studied. Quotes about the formation programs done, were mixed, usually

referring to a one-day retreat. Some retreats described an experience of only a couple of hours.

Those interviewed in Dominican schools did mention a growing emphasis on presenting the charism. In one of the Dominican schools, a staff member indicated how appreciative she was for this effort, and that she was looking forward to revisiting the personal goals she had written based upon the four pillars.

A couple of people interviewed mentioned no introduction to the charism, and others indicated the programs were not always well-received. One teacher was blunt and frank: “You know, I think, um, our faculty retreats, the history of our faculty retreats is not so great. Ah, we’ve had several campus ministers and, um, well, I mean, our faculty retreats were kind of disastrous.”

Pressing her on this experience, she mentioned one retreat in particular.

We had a retreat where, ah, ah, the entire faculty and staff was kind of forced to do interpretive dancing. Like with each other. Um, which made it completely, I mean it was very uncomfortable. It was, it was just, it was just awful.

Describing another faculty retreat, she said,

so that was one, um, there was another one, you know, where we, it was, everything was going really great until we were asked to kind of, um, I guess it was like, put on like a play almost of what we were talking about, ah, which again, which then turned again into something very uncomfortable.”

Her perception is the faculty dreads faculty retreats. “Nobody wants to talk about them, everybody’s like, O God, do we have to go to those, you know, again, you know in that kind of stuff, and so it’s just not, it’s not been well.” And this year’s retreat, which seemed to be an attempt to get people back on track to feeling better about them, was the

faculty doing service together. While this seemed to please one teacher (“That to me was a valuable use of our time.”), another teacher was disappointed.

Like there was no theological reflection, there was no, you know, ah, conversation, there was no, you know, and I’m not, you know the service aspect was good, you know I think that’s great that we all did service, we did something, ah, but there was no, it wasn’t a retreat, it was two hours of service that we did together.

This teacher was not the only one to question previous retreats. One principal questioned how spiritual the retreats were. She referenced challenges with the board, and the discomfort teachers had with praying in front of the students. Another principal lamented that some teachers complained that the two-minute prayers of the campus minister were too long. While the notion of the four pillars of Dominican life was well known by everyone, there was not always in the quotes from those in Dominican schools references to them beyond mentioning them. There were few instances in those conversations to be a sense of any type of profile or understanding of how a Dominican educator would live out the charism of the Dominican Order. There did not seem to be in the conversations around the charism a clear understanding on the part of those interviewed what the Dominican charism was beyond knowing the four pillars.

Question 7: How do you live differently because of your faith? What ways does faith cause you to make different decisions than you might make if you were not a person of faith?

Both schools had those individuals who described the impact of their faith, and mentioned decisions made from their personal faith. Both schools had persons who described how their faith caused them to take risks, to seek out employment in Catholic ministries and to genuinely live their life in faith.

Jesuit schools. One thing readily evident when studying Jesuit schools was the deep sense of loyalty expressed by some who were interviewed, usually from those who were educated by Jesuits, who had worked in Jesuit schools for some time, or who had a significant association with Jesuits. More than one moved away to accept employment at other Jesuit institutions, often far from where they lived when they applied. One principal described the decision process to move thousands of miles from home to take a job at another Jesuit school. Another teacher spoke of someone working in a Jesuit school as an administrator now, who had begun his career in the west, moved to the east, and was now in yet another school, all with long tenures of employment.

There was the administrator who mentioned the confidence with which he applied for his first job a Jesuit school, where he was unaware if there was even a position open.

It's ridiculous to think about, how lucky I have been, I was, then, to get the job that I did, because, on paper, like I always had this confidence that I know who I am, I, I feel confident in what I do, I don't think of myself arrogantly, but I do, I just, I feel confident that I'm somebody who believes in the mission. Ah, I think a lot of our, Jesuit, Jesuit high school alums feel this way, it's probably to their detriment, and it certainly could have been to mine. But I just kind of always had this, calm, it's not, it's wasn't even a hope, it was like a belief, the conclusion like I just knew, well, of course I was going to get that job. I didn't even know the damn job was going to exist. But I was just, in my mind, thinking well of course, and I get that job. It was so naïve and, ah, I wouldn't call it arrogant as much as I would call it just naïve. And, ah, you know, I've been here for 15 years, um, I, I was in three years that I start being put into leadership positions, um, I was necessarily successful as a teacher, just in terms of accolades and this and that, and, and after 10, and, I was asked to join the administrative staff as an assistant principal. All that, it's a wonderful story in terms of looking at my life professionally speaking. It was all on the whim that I could go, and get this unique degree, which would be a conglomeration, of, of different, you know, a conglomeration of different things. Um, not have a certified, not any certification, but I have a Masters. And I had the experience of Alumni Service Corps, and going to a Jesuit high school and a Jesuit university and a Jesuit grad school. So therefore, that would, that would, they'd overlook that I didn't have, ah, ah certification. That was risky, you know, and like I said, all based on that there would be an opening. So it worked out. And I, and I now laugh, because I don't

know what I'd be doing if I didn't get hired at [this school] that year. I really don't.

In many ways this was indicative of those in Jesuit schools who had taken risks. There were others who believed things would work out for the next stage of one's career.

Some saw their quest for God as a way they lived differently. One principal did not believe he trusted his Ignatian discernment enough. He felt if he did it would make what he should do more clear. Another principal who was sad about being passed over for a promotion, who mentioned using the sense of Ignatian detachment that she believed would help her to discover God's plan. Another administrator, a former Jesuit, who in thinking over his time in formation, and wondering why God sent him there if ultimately he was to get married and raise a family.

I had to, the only, I kept saying, God, why have I been doing this for nine years, if I'm not going, you know, to stay? And the only answer I ever really got, was, well, I wanted you to have this.

This same administrator referenced seeking the presence of God and being able to forgive in a decision he made after being in an accident.

I remember once ... [I] got into an accident [with] an immigrant [who said] "I can fix it.", I can fix it, my friends and I can fix it, well, okay. Um, and so, I agreed to it." And I just did not, well as it ended up he only pay for half the cost of it, and so I got taken advantage of.

There were numerous stories about decisions, some large, some small, that were made by individuals seeking God. There was the principal who said, "I could've been an attorney. I could've been a Wall Street banker. I could've, done a number of things, you know. So I think just choosing this career is certainly a big part of that."

Dominican schools. Those interviewed in Dominican schools told similar stories of living their life differently because of their faith. There was the president whose faith

was the occasion to work all over the world in a variety of ways, all in some type of ministry or service. There was a staff member who left the corporate world to work in one of the Dominican High Schools. There was a principal who sought employment in a Catholic school, after a bad experience working for another Catholic organization, kept the faith and continued working in a Catholic ministry despite deep hurt and bitterness over that experience. There was another administrator who moved into a faith formation role at the school at a time when most people would be considering retirement. The faith that was described by those in Dominican schools was edifying and inspiring. Those interviewed mentioned intentionally teaching in a Catholic school because of their faith.

Themes

The interviews suggested a few themes, which shall be discussed below.

Appendix K contains a definition and some exemplar quotes that are intended to help with the development of the themes. What follows is a brief discussion about these themes.

Charism

As is mentioned in Appendix K, charism is defined as “a gift given and received for the good of a body of persons and its common life, purposes and sense of destiny” (Downey, 2005, p. 18). It is a particular gift from God, which emphasizes a unique way of living out the faith and engaging in ministry. A number of interviews suggested charism as a theme, and did so in a variety of potential contexts

Integration

The interviews with those in both schools suggested an integration of the charism. The sense of this integration in Jesuit schools was very high and strongly

expressed. “I love the Society, my heart is with the Society, my mind is with, is formed [by the] Society of Jesus, and I, and I’m committed to the mission.” “I’m 100% drinking the Ignatian cool-aid.” There were many who in one way or another viewed their faith life and the expression of the charism and mission as one and the same.

In Dominican schools, an administrator mentioned how interacting and discussing faith with the community was a source of strength and prayer in her understanding and search for God. More than one articulated the pillars, and gave specific examples of how they worked to integrate them into their lives. One staff member mentioned she found using the four pillars as a framework to create job related goals for the year, which were revisited at roughly the half-way point.

Understanding

Again, interviews in both schools suggested an understanding of the charism.

One administrator at a Dominican school put it beautifully.

I, I think living my faith life, in um, how I am with people, how I am with, I think that whole study, being Dominican of course that’s an important part of it, but, personal prayer, contemplation is an important part of my faith life.

Another administrator in a Dominican school said,

You know, and I think we learn those gifts, and who we are, um, through prayer, through our interactions with others, through study. Um, but, I feel that God has given me, um, wonderful gifts and talents, and I can choose to use them, or I can choose not to use them.

Even for one not engaged in faith, there was the recognition of the responsibility to care for the vulnerable. “The one thing I like about the Dominican order is, ah, their strong commitment to social justice.”

In Jesuit schools, understanding of the charism was clear from the interviews. For one president, Jesuit education was described this way.

Jesuits, as you probably know we have a very approach to education, finding God in all things, and trying to give our students this experience that, that God is found in everything that is good, and ah, it's valuable for us to learn about creation just to see how absolutely wonderful it is, and how God has a place in all of that and that our work, um, if we go into the sciences or whatever it is, is to help, is to be kind of like a coworker with God.

Others shared the same understanding of the Jesuit charism. One administrator, referenced the understanding of Saint Ignatius,

And the principle and foundation of the spiritual exercises the way is described it's a principle because it's, that from which all else, all the exercises, the rest of the excises follow. And it's the, ah, foundation it is that upon which the rest of the exercises are built.

A teacher in a Jesuit school remarked that “Jesuit education is so tangible, it's not just, you know, the five hallmarks of the Grad at grad, but you have all your opportunities, over your time here ... to actively discern and be engaged in those five hallmarks.”

Formal Development

Formal development of the charism is understood as those programs, methods and presentations that make understanding the charism clear for new faculty and staff, and deepen the understanding for veteran faculty and staff. One administrator responsible for faith formation described how an innocent request at a retreat for new teachers (“Tell the story of how you came to this school.”) led to a realization in the group unknowingly at first, of using the sense of evaluation and context of the Ignatian Pedagogical Paradigm (Elements of the Ignatian Pedagogical Paradigm, 2016).

And so, you know through circumstances, through individuals, through what seemed to be luck or chance. And that's really what the question centered around, and people looked back over how they came to [this school], they kind of came to

realize, that this wasn't by chance. That, that God was working, and they were responding, and they didn't know maybe what they were responding to, but there was a good that they were attracted to, and that's kind of how they ended up here. And we thought that would be a good starting point for people to realize that God has kind of created this, this time and place for you.

Formal development in Jesuit schools clearly articulated means of instilling both a living and an understanding of the Jesuit mission and charism, as evidenced both in interviews, school websites and documents. Many newly hired teachers interviewed referenced the national New Ignatian Teachers' Orientation in which all new Jesuit teachers attend. There are strong efforts at both schools, to introduce to new teachers this sense of what Jesuit education means.

Veteran faculty also indicated formal ways to develop their sense of the Jesuit charism. Many teachers and administrators at Jesuit schools, whether recent hires or longtime veteran explained how these various aspects of the Jesuit charism was used in their work. One teacher expressed excitement her personal retreat. "I'm so grateful at [this school], they have here, one thing I'm really impressed with, is they have, they're sending me on a five-day silent retreat this summer, all expenses paid." This was in spite of lamenting that sometimes there was a divide between the faculty on "hot button" social issues. An administrator expressed gratitude that his retreat was paid for by the school.

Both Dominican schools recognized the need for more robust formal development of the charism and mission, and quotes from the school leaders indicate initial steps to do this. Both schools recently hired individuals who have a more direct responsibility for formation, though staff turnover in these positions at one Dominican school was mentioned as an issue.

This frustration was expressed by more than one person at these Dominican schools. One teacher expressed frustration and disappointment from her perception there was not a stronger focus on what she called authentic formation in the Dominican charism. One principal remarked the school did not appear to be as Dominican as other Dominican schools where she had previously worked. When the conversation turned to past retreats for the faculty, the observations were not positive.

In both Dominican schools, though, there were people who spoke of these new efforts in a positive way. One administrator was impressed by the articulation of a faculty award for those who embody the charism. One school is engaged in a program that seeks to reach out to more students who may not have the high level of academic ability, or better yet, may struggle due to some learning issues, which reflects the long and historical reality of Dominicans reaching out to the margins.

Informal Development

In listening to people describe the attempt to instill the charism, those interviewed referred to the days when there were more members of sponsoring communities working in the schools. These interviews were not about formal programs, but what might be seen as simply the “gut feeling” of charism presentation, the way it was spoken of by some as “absorbed.” People referenced how the charism is also lived out by others in the school, which they felt deepened an understanding and application of the charism in one’s life.

Leaders of both Jesuit and Dominican schools both mentioned a belief that there was far more intentionality today about introducing and developing the charism than previous years. One administrator recounted a conversation with a retired Jesuit, “[This school] is probably more Jesuit now than it was when it was full of Jesuits.” This is an

amazing statement, but the sentiment expressed by this Jesuit was expressed in both schools. “You guys talk about it, but when we were here, all Jesuits, we expected them that him to get it by osmosis. You guys talk about it along with the modeling.” One principal of a Dominican school recalled, “There were, in the early days, Dominican sisters in the long habit, and you knew it was Dominican because you saw the sisters.” Those who had a long experience with their schools used words like “absorbed,” or “assumed,” to describe how in previous times understanding the charism was something that was the result of being surrounded by members of the sponsoring community who formed a large segment of the faculty, staff and administration. Some of those interviewed were alums of the schools where they worked. Some who attended long ago offered this point of comparison between years gone by and today.

Another aspect of informal development involved the symbols, statues, pictures and other visible reminders of the charism in the school. One principal recalled an experience at a retreat house, and how she was surrounded by the visual reminders of the charism.

Many in Jesuit schools spoke of a loyalty to the Jesuits. Some interviewed perceived a responsibility to instill the charism. “I also think that there are models in the school, role models in the school. Um, I’d like to hope that I’m one of them.” Some spoke of working in roles once filled by Jesuits.

As an administrator, I’m well aware, that a lot of them have retired, and we have to be looking at people like, me, not me specifically, but people who are kind of in that middle manager, in that middle group, you know, in terms of, um, you know we been here for a while, it’s time for us to reflect, you know, what is, what is the Ignatian charism, in terms of what we do, and what we say.

Vocation

Many quotes and conversations concerned a sense that an individual feels a sense of a personal call from God about how to live their life, or the quest to discover that call. This sense of a call from God, either perceived or desired by those interviewed in both schools, was a consistent part for those in both schools.

There were people interviewed from both schools for whom this quest for God was described as constant. Recall the administrator quoted earlier, who was at a point in his life where he was eagerly and actively searching for the presence of God in his life.

I think that I'm searching for is calling, um, and, ah, trying to engage probably more actively in a conversation whether it's through prayer or books, not necessarily even whether they're spiritual based books but just mental health books to kind of make sure that you're in the right frame of mind.

One person described finding it hard to figure out. He said of discernment, "That's a really difficult question, cause I think that's what, I'm a little bit searching for, in some of this exploration." When discussing fulfillment, a principal admitted, "I don't know that I know what that means for me yet." Many expressed confidence their search for God would lead to fulfillment. Said a principal, "I believe that God wants me to be fulfilled and I believe that God is calling me to be fulfilled and God is leading me on journeys to be fulfilled."

One principal said she always tried to ask, "How does the gospel fit that message?" and "What is my role in this message and gospel?" This notion of seeking God's will, or the meaning of a person's life, or the concrete question about whether I should work in this school or that one, was wrapped up in many of the interview questions answered.

To those experiencing God's will in their life, or committed to the ongoing sense of discernment, there was a sense that at least for now, they were in the place where God wanted them to be. Many could articulate it in similar sentiments to the principal who mentioned, "I think in my own professional journey, I, you know, sought out God who could give me guidance as to where I belonged, which is how I ended up here."

There was a teacher that perceived this same direct call from God in talking about why he decided to go into teaching. "I think I teach and what I teach, I teach because I feel like I'm called to do that." Another teacher put it this way, "I feel like I am fulfilling God's wish for me."

Some perceived the call of God in "happy coincidences," like the principal who was describing a time before becoming principal.

So when I was an assistant principal at a Jesuit high school in [a large city] and when it kind of became clear to me that, and I think I shared this in my online reflections, I do feel in terms of my Jesuit identity called to this work.

A principal in a Jesuit school described the relationship between her faith and her work as a call was also very active. "I don't think I could do this work, or be successful in areas in working in a Catholic school, if my own faith, and my own relationship with God was not something that was central to my life." She said her "relationship with God motivates me," and her perception was her job was not work, but as a vocation. Perceiving what they do and how they live as a vocation was similar in all leaders of the schools studied. To a person, those charged with significant leadership believed God called them to be where they were and to do what they were doing.

Some saw in dramatic experiences their call from God. One teacher described being in a serious accident.

I had a near death experience, car accident, when I was 20. And since then I've been, that's kind of where I found my God, kind of became a teacher. I started tutoring nurses, nursing students, and I found that I wanted to be a teacher.

In fact, he discerned that in the whole incident he, especially in looking back upon it after it happened, "I think God sent me on that way. I wouldn't change anything in my life, really. I feel like God's led me on the path I'm on." For another teacher, it was talking about his conversion to the Catholic faith that arose out of brutal experiences in war.

When I, when I was, ah, younger, I was a field artillery officer in the Marine Corps, and I, I, was in combat in the first Persian Gulf War, and I came away from that experience um, as a really bitter and cynical person, and I was, you know, it was just everything was that I encountered was teardown, make fun of, be cynical, and my dad kind of took me aside and said, look you're gonna have to decide if, you're to try to build something from this terrible thing that you did, and that was done to you, or you're going to live the rest of your life, just mocking people, and tearing down everything, and it was a real awakening for me. And, you know the next day it was crystal clear to me that I wanted to do a positive thing.

This caused him to pursue a degree at a Divinity school, which helped him to place his own actions, especially those he deeply regretted from the war, into a place where it could lead him to something positive, and ultimately to his decision to become Catholic.

There was the teacher who, when holding his son for the first time recalled the Baptism of Jesus, and God's words, "This is my Son," or the teacher whose intervention by his father was just recounted. For those who described the sense of being called by God, it touched their whole life. Another teacher described her need to communicate to her husband the importance of her sense of marriage as her vocation.

Most conversations about the personal life of faith involved interactions with significant people in life. A staff member at a Dominican school described how

preparing her daughter to make her first communion moved her deeply. A couple people mentioned how they saw their marriages as a vocation, response to the call of God. Another teacher described the sacrifices he and his wife made to help their children become faith-filled. One administrator in a Dominican school described experiencing the call of God through those who knew her well.

For one teacher, this total sense of vocation was described by him in his transition at the end of the day, in the ways he interacted with others.

I really do think the way, the way I most firmly in, in my faith, is what I do every day, going to work, coming home, and then trying to open what I do at work to my family at home, in terms of how I speak with my sons, I explain to them, you know, what prayer is, in terms of what, you know they, they have the prayers that they bring home from school. And we'll pray those, but then sometimes I'll pray something from, you know, something from St. Ignatius.

One teacher shared the belief that the call they sensed as having from God was not merely a job, or family, or any one part, but seeking to serve God in all aspects of life.

You know that it will involve worship, it will involve honoring God, putting him first, but will also involve the way that you live with your family, with your wife, with your neighbor, with, ah, you know, that you treat them with dignity and respect.

Lastly, there was a sense that this vocation was expressed in the concept of ministry. Many described what they did as being in some way connected to the Church. One administrator saw his being chosen as an extension of the faith community, being sent just as the disciples were sent, or the Jesuits and Dominicans were sent.

But, just to clarify, how I see myself in my faith as related to others, um, is really this kind of notion, of, ah, you know, I'm, I'm going out, and I'm trying to, I'm trying to bring the Church, trying to show that the Church is around us, as God's presence is around us right now.

A staff member placed this concept of ministry in the context of what God required of him. “You know ... any ways that I can be of service to my Church, or parish, or religion, ah, I feel that I almost have a duty.”

This sense of ministry was seen by one administrator as a way to distinguish people in the school. “I think part of it is, how do they view, is it a job or a ministry?”

Faith Life

This theme surfaced by seeking out the frequency of word usage, although there were numerous instances where the quotes specifically referenced this theme as well. Essentially, the many quotes that spoke of the life of faith suggested this theme. There was the question in the journal kept by the researcher about whether this arose because of the researcher’s position as a Dominican Catholic priest. Did that positionality cause this to arise even more? Or, did it arise because of the faith engagement level of those interviewed?

Prayer

Those who were interviewed and engaged, described their prayer life and the actions that arose from it. Both those in Dominican and Jesuit schools reflected this.

This is the way one administrator put it.

Well, I have a strong need to be with a community that has the same sense and understanding, and call to action. Um, and I have to give expression to that. Um, and I have to spend some, sometime every day, um, in some form of prayer, even if it’s a minute or even something longer.

The types of prayer practices and prayers were varied, with many different forms being incorporated into peoples’ lives. A principal summed up prayer by saying, “Well I try to keep my prayer life as alive as possible.” One president at a Jesuit school

understood an alive prayer life as prioritizing the relationship with God and having an experience of God's unconditional love. "God's invitation to me is I feel, is to be honest, and to be as responsive as I can be to his, ah, unconditional love that I might experience through my own prayer life with him" so that it becomes possible to see "how he has manifested to me through other people and the work that I do, and that, he, his hope for me is that I take enough time to reflect on that relationship and on those relationships"

Some interviewed found devotional prayers gave them spiritual life. "And, ah, too, as I'm praying the rosary, to, ah, reflect on the graces that you ask for, ah, during each decade of the rosary, whatever it might be." One administrator shared how his prayer life had become more devotional.

And yet, the older I grow, the more I have a desire to, ah, commit myself to more, a more, more devotional practices, and more regular, um, ah, confession, um, and ah, more, get involved in, get involved in, a community of people who purposely and intentionally seek to live their life of faith together.

Others also found they types of devotional prayer and the use of more formal prayers effective.

I do believe in prayer, both formal prayer, ah, by formal prayer I might mean the rosary, or might be some novenas or, or just a series of prayers that have been important in my life at different points in my life, and you know, not so much prayers of intercession, but prayers of thanksgiving, or prayers, you know, on behalf of departed souls.

Some interviewed who worked in Dominican schools, the sense of contemplation was referenced.

Another prayer that I like to do I find that I like to go the Chapel, in front of the tabernacle, and kind of carry all my issues, and concerns, and just ask Jesus to form me in ways that are beyond my awareness.

Describing both prayer and the charism, one president at a Dominican school observed

I, I think living my faith life in, um, how I am with people, how I am with, I think that whole study, being Dominican, of course that's an important part of it, but, um, personal prayer, contemplation is an important part of my faith life.

Prayer life also was seen by some as meaning connection to faith communities outside of the school, while others found the connection to community unhelpful. One principal belonged to a prayer group at a parish she attended, part of a larger retreat program she found helpful.

It is good and you stay with that prayer group, like, and it's, ah, praise, you know, like different types of forms of prayer and just being with other people of and talking about it. It's really helped the parish to develop faith life.

One teacher mentioned attending a parish that sponsored a Taizé prayer. As mentioned earlier, using parish programs as a means for a prayer life was both attractive and not attractive. But another administrator found the pressure to participate in the retreat program being conducted in his parish to be burdensome.

Some told of struggles in their prayer life. While contemplation was helpful, some indicated that finding the time to contemplate was not always easy. Contemplation is "not as common as I don't do as much contemplation as I really should. Um, and I, I just came off a retreat with our students, um, and realized that I have to be much more engaged in contemplative prayer." Another administrator mentioned, "I'm not as regular as I should be or like to be but, I do pray throughout the day." One teacher was creative in finding time to pray contemplatively by finding time to pray when she was alone in the car.

Prayer was both important in the lives of those interviewed, and took on a variety of forms. One teacher, not active in faith, found the rituals of the Church dry and not very life-giving. She seemed to reference rituals as the only part of prayer. Those who could be comfortable with a variety of prayer types also seemed more likely to find it a value, although given that almost all we interviewed were engaged in faith, it is not really possible to say this with a lot of confidence.

Sacramental Life

The Sacramental life was mentioned by many, especially going to Mass and Confession. Said one administrator,

In, in terms of, first of all, I feel, that the sacraments are a very important aspect of my faith life. I think they're a great timeout, timeouts. There also a way to kind of draw me, draw me into contemplation and prayer, and a more formal way.

This observation was not unique. One president referenced the challenge that time presented to him.

So that takes time, so spending time in prayer each day. So praying the Liturgy the Hours, the Eucharist, the rosary, um, time for Jesuit prayer, the *Examen*, and, looking over the day prayerfully with Christ, to see where his presence had been.

There was also the recognition by this same president of the priority for him, of going to Mass. There was a staff member who referenced the excitement of preparing her daughter for First Reconciliation and First Communion, and how this reality only intensified the importance of these sacraments for her.

Impact on Decisions

Many referenced the impact of their faith on important decisions in their life, perceiving that all their decisions, or at least the most significant, were made from the perspective of the values and priorities that arose both from the charism and the faith. For

one, it was the importance of marriage as a vocation, as mentioned above. More than one spoke of the decision to change jobs, even travelling thousands of miles. For another it was to leave one corporate job to work in a Catholic school.

In Jesuit schools, Jesuit or Ignatian discernment was often mentioned. One principal in a Jesuit high school did not feel the Ignatian discernment played enough of a role in his life. Another principal in a Jesuit school discussed her Ignatian discernment and her awareness of its place in her life. “Well you know when I realized this way really something that I believed in, and was, was really becoming central and core to who I was when I made the decision to go out [west].”

World View

The quotes that gave rise to this theme were references to how people described the way they saw the world and what it meant. Many of those interviewed, especially in Jesuit schools, expressed their belief the charism provided a view of the world.

For most, charism as a world view was expressed as a way making sense of the world. For one, this was how this was expressed. “My relationship with God is really what I depend on and to make sense of the world and everything else.” For another, “So my, my, the way that I, the lens that I used to view the world is so tied to my faith life.”

View of God

Hearing how God was seen by those interviewed, and their perception of a search for a God suggested that perhaps they were connected. Most people who shared their view on God, or described their relationship with God, emphasized God as warm, as a companion or friend.

This sense of a warm relationship can be understood in this quote:

Um, I like to think of, it's personal to me, personable as well. I have, for quite a long time, of, kind of always viewed um, ah, either viewed or felt God or certainly viewed my relationship with God, as something that, ah, like all relations, is something to be nurtured.

Another said, "I think God is my friend, and he's a personal God." More than one shared the perception that God not a judge, but rather as one who understood and helped with difficulties in life. One administrator understood this view of God as a challenge to go forward, to engage in what they might not feel able to do.

I think he wants us just to be our best selves, and to dedicate our days to him, and praise him for what is in our lives. Um, to lead a good life. To live the gospel message. I don't see God is a judging, condemning God, that's judging my every action, but yet I feel like he calls us you to go beyond, and to make the gospel come alive for other people. So I try to relate that when I'm talking to students. How does the gospel fit that message?

Many referred to an important connection between God and community. A teacher in a Jesuit school referred to the role community played in making the presence of God more clear. "It's very easy for me to see God's friendship too, through this community its objectives, it's mission." Some looked to others to seek inspiration. One administrator spoke of the impact another Jesuit priest had on him.

A profound, I mean, a saint of a man. I don't know if you ever had an opportunity meet him. But, I mean, even now, I think of him, just, just as an amazing figure my life. And one that I really wasn't all that close to directly, but one that just, his love, his power, his, his intelligence was profound. So my first real appeal to the Jesuit charism wasn't really understanding the charism, at all, that it was just simply looking at some of these, these priests.

Some interviewed saw community as intentional. The spoke of community as a place where sharing a common mission, being engaged in something that gave substance to what they do. For a number of those interviewed, the perception arose community was to be engaged in something bigger. One expressed this saying,

I get involved in get involved in a community of people who purposely, intentionally seek to live their life of faith together. So, and, and so that's why I'm kind of struggling in my role at [this school], because this is to be an apostolic community, but we don't really have that dynamic operating. We don't really have a core group I think, of people who come together to share the mission intentionally, and, ah, to do discernment together, and I really think that that's one of the things that's going to make all the difference moving forward.

Many understood God as requiring some specific action of living, often expressed as service. For many in both Jesuit and Dominican schools, the example of Pope Francis was inspirational. They perceived a personal challenge from him to reach out to others because of their dignity in Christ. One teacher said, "I try, well I try to be a compassionate person, to, to seek out in a sense, like Francis is saying, like Pope Francis says, 'You know, go out and find the poor,' you know." One principal identified an attraction to not only the works of the pope, but also his words. "I've been drawn to a lot of things that Pope Francis has had to say over the past few years." For one teacher, Pope Francis continued a long line of inspiring popes. "You look at guys like Jean-Luc Marion, and Cardinal George, and JP two, and Francis, and all these people, I just find what they have to say very compelling."

Many expressed an understanding of service as first representing an attempt to live one's life in imitation of Jesus. "You know, for me, it's serving the way Jesus served, um, that's important to me as well," was the way one person put it. For another, it was this: "So, so I want to love as Christ loves, I want to be fully present to the person in front of me, whether we're in a meeting that is something really fun and we're talking about, you know, exciting things."

Faith Struggles

Many people shared their struggles. Some struggles expressed frustration with strong sense of division in the country. One president shared, “I guess I am saddened by kind of like the polarization that is, that I perceive being present in our Church.” A principal observed this type of separation in his perception of people seeing things differently monolithically. This area was probably best understood by the principal from a Jesuit school who asked,

I fundamentally believe, I mean, I am conflicted by this because I believe that this school is open to be in service to the church in which it resides. And it’s really difficult when the church in which the school resides doesn’t seem to want it.

Another type of struggle concerned the sadness of one teacher in a Jesuit school perceiving that like every year it seemed there were fewer families who were practicing their faith. One principal in a Dominican school seemed incredulous that she had to respond to a request where she was asked by a teacher, “Could you talk to the campus minister because the prayers are too long?” Another Jesuit school administrator raised the challenges he perceived that technology was having a negative the impact on the school and the students. “I have had some really interesting conversations about what is the center, now, for kids. Is the center our charism? Is it our faith?”

The sex abuse crisis in the Church was a challenge presented by others. Speaking about the students, principals in both Dominican and Jesuit schools raised this issue in some way. Said a principal in a Dominican school, “They struggle with a priest issue, the pedophilia issue, the, all of the legal ramifications.” Another principal from a Jesuit school observed that students could not compartmentalize this issue in the same way that adults could.

There were some interviewed who were divorced, others who had family members who were divorced. Some talked about family members who were gay. One principal at a Jesuit school asked,

How is it that I am supposed to relate as both a person of faith and a loving parent to a person who is both loved and announces he or she is gay? How is it that one embraces a person who is divorced and remarried, and yet remains a member of the family?

These questions and others like them caused a deep sense of conflict in some who were interviewed.

Motivation for Job Choice

Those interviewed shared reasons for working in a Catholic school. The question of motivation was not directly asked in the hope it would arise organically from what those interviewed had to say, and this was the case.

Almost all interviewed were engaged, as defined for this study. Their quotes suggested the sense that the ability to share their faith in their teaching or school work provided the reason for seeking to work in a Catholic school. As mentioned earlier, some expressed this as a call from God. One president expressed it this way:

And it's a belief in the imminence of God and God's grace, ah, in our lives so that's really what motivates me and sometimes working with kids they well they frequently, well, mostly present themselves as rather raw material for all of this and they, they can remind me at times, ah, of how much they are in need of somebody that can help them integrate faith with their, with their daily lives.

School leaders, in the way they discussed what they asked people who wanted to work in their schools, may also have attracted the persons who expressed this call from God. School leaders spoke of being quite direct about what was expected in working in a Dominican or Jesuit school. Said the president of a Dominican high school, "You are

partnering with the [sponsoring community] in the ministry of the Church, through [our school], and our ministry.” Another Jesuit school administrator tried to articulate what saying yes to working in a Jesuit school meant.

So, the idea is, when I say, if I’m a new teacher, when I say yes to work at [this school], what am I really saying yes to? Well, am I really saying yes to is that I want to be a part of this apostolic work, in service to the mission of the universal Church.

Another principal was blunt in describing his question to teachers. “Do you really believe that the purpose of you here is to lead a soul to Jesus Christ?” He continues,

This school exists to bring souls to Jesus. And how do we do that every day, every class, every lesson, every time. And not just relying on service and pastoral, and Masses and your two or three years that, of meetings a year that you have to come to meetings.

Since there were alumni working in both the Jesuit and Dominican schools, it might be suggested this plays a role in the motivation to work in a particular school, but this was hard to measure and quantify. Certainly those who identified themselves as alums sometimes perceived this connection. One teacher who was an alum and referred to “drinking the Ignation Kool-Aid.” Because some of those interviewed indicated a self-understanding as an alum, it is mentioned as an anecdotal observation.

Self-Perception

Both Dominican and Jesuit spirituality suggest it is important to examine one’s life. One president expressed the hope to

look at the strands that, that become evident and then, um, celebrate those strands and maybe capitalize on them and then also to look at the strands of, of weakness in me that might separate myself from God and, and from ah, his, his people.

There was a sense of energy that one principal had comparing her current experience to a time when she was not at a Dominican school.

And so, we're surrounded with prayer all day, and, it's, um, the Masses and liturgies are awesome with the girls participating, so, I think it's helped my personal life also, personal faith grow deeper and it's definitely been exciting, in a sense, to be able to share the Dominican charisms openly without having to, I used to sneak it in, but then I was always afraid, not afraid, but it wasn't our school so you had to be careful.

Another was able to see how being part of a school and a charism enabled him to take risks in his life, and causing his perception he could identify those areas where his self-understanding needed to be recognized.

I'm willing to take risks. I'm willing to suffer. I'm willing to lose things that are important to me in a secondary way, to love God first. But the down, the dark side of that is, you know I have to really work on seeing the good in others where they are. And not, um, not trying to impose my, the expectations I have for myself, trying not to impose that on them. So not, not being judgmental, and not only that but just, instead of looking at someone in terms of well, does their faith really measure up, to look at them and to really, really attempt to find the image of the living God in that person instead of well, that's a little disappointing, or that's not quite right, instead of trying to find a good that's there instead of focusing on what's not there.

Another administrator observed that self-reflection was a part of the experiences of prayer. One administrator discussed, "praying the *Examen*, ah, is also something I do on a regular basis." For another administrator his observation was that "I think the little things, like the *Examen*, um, are, are easy to ignore but can be really calming to do, um, for a faculty member." One staff member who had not been working at a Jesuit school for long mentioned: "And, I, I find their, the *Examen* to be, to be compelling prayer, a compelling way to pray." A staff member at a Dominican school found the opportunities where confession was available at the school to be very spiritually nourishing.

Summary

This chapter attempted to present data from this study, gained through surveys, interviews and documents. Survey data were presented, noting whether or not there was

statistical significance. Responses to the interview questions were presented. From these interviews, five themes were suggested, with a brief presentation of how what people said in interviews, their experiences, perceptions, attitudes and beliefs that might have led to identifying these themes. Where appropriate, supporting data and observations were referenced.

Of the 22 questions from the Modified ME25 Member Engagement Survey, very few returned results that were statistically significant. Only 5 from the 13 questions categorized as mission questions, and only one of the nine questions categorized as faith questions. Two of the questions returned errors in determining significance, perhaps due to the small sample size.

The survey data determined those who were invited for a follow-up interview, and the criteria for this invitation were outlined. From those who were interviewed, transcriptions were made of the interviews, and these transcribed interviews provided a summary of the answers to each interview question. From these interviews, themes suggested by the interviews were proposed and described. This gave rise to seven major themes, which are defined and illustrated with exemplar quotes in Appendix K. They are Charism, Vocation, Faith life, Motivation, View of God, World View, Faith Struggles, Self-Perception and Personal. The themes that arose from the interviews were complex. Not surprisingly, given the interview questions, the quotes that suggested the themes arose from some consideration of faith.

In many areas, quotes from those who work in Jesuit schools did not appear to be that much different than those who worked in Dominican schools. There was an attempt in the discussion of the results to indicate where this was true.

From the interviews, it is easy to see people who indicated being active in their faith. Both schools had individuals who made spoke of significant decisions from their belief of a call from God. Both schools had individuals who spoke how the charism was a reason for working in a Dominican or Jesuit school. Both schools had people who described their faith and its impact in their lives with excitement. People in both schools described a common recognition of their perceptions of God's activity in their lives, and people in both schools could describe the actions, such as prayer or service that came out of their perception of this presence of God. Lastly, both schools had individuals who described a significant and authentic connection to the charism of the sponsoring community of the school.

Both the interviews and the documents suggested striking differences too. The interviews and the documents demonstrated and documented an intentional plan for the formation of the adult community in these two Jesuit high schools. This led to what appeared to be an intentional, and not a haphazard approach to the formation in faith and in the charism. The plan in one Jesuit high school was easily available to the adults in the community in a variety of ways. In both schools, when this researcher asked for any documents related to faith formation of the adult community, they were provided within minutes. In the other Jesuit high school, a new plan was being developed, and so the documents, while quickly sent, were not available to the faculty at large. It is important to note they are being developed by a cross-section of the adult community. The programs as described by administrators in interviews, as well as the descriptions of those who had experienced them as new faculty, some recently, some a while ago, was consistent with the resources available on the Jesuit Schools Network. By hearing

recollections from both new and veteran faculty, and by examining the publication date of documents, the conclusion was reached the Jesuit high schools have had these plans in place for a while. One administrator at a Jesuit remembered his school began discussions about a program of formation for the adult community in the 1970s.

There were simply not the same equivalents in Dominican schools. Leaders admitted there are no formal plans or documents on the formation of the adult community. In the interviews, both with school leaders and with those who worked, what was done in formation could be seen as haphazard. It appeared from those new in positions of forming the adult employees; that at least at the start, had the challenge to find what had been done before. Examining the Dominican Association of Secondary Schools website, resources, if they existed at all, were sparse.

More than a few interviewed acknowledged recent efforts by the Dominican high schools to articulate and focus more on adult formation into the Dominican charism on the part of those who work in Dominican schools and school leadership. Many interviewed recognized the recent emphasis on the four pillars as a way to summarize the long tradition of religious observance and the sacred preaching.

CHAPTER V

CONCLUSION

Introduction

Recall the purpose of the study from Chapter I. The purpose of this study was to explore formation programs in high schools sponsored by two different religious communities, by interviewing members of Jesuit and Dominican high schools, engaged in their faith, and to discover whether there were discernable differences between those staff in Jesuit high schools from those in Dominican high schools. Since the schools did have differences in what they did in terms of faith formation, what follows are answers to the research questions, conclusions and areas for further study.

To seek to fulfill this purpose, the study used a modified version of the Gallup ME25 Membership Engagement Survey (see Appendix A), which was administered in four schools, two Jesuit high schools and two Dominican high schools. From these survey results, some in all schools were invited to follow-up interviews, and for those who agreed, interviews were conducted, recorded and transcribed. The researcher coded the transcripts, analyzing both the answers to the Interview Questions (see Appendix C), and identifying themes suggested by the interviews. Lastly, the documents, both from the schools and from the national organizations were analyzed.

Research Questions

The following research questions were used in this study:

1. What are the formal and informal means of instilling the Catholic charism of the sponsoring religious community as it pertains to Catholic faith and Catholic mission engagement?
 - a. How do teachers and staff understand the Catholic mission and Catholic charism, and how are they engaged in the Catholic mission in their daily work and practice?
 - b. What are the motivations of employees who accept appointment at Catholic schools, and are these motivations primarily or exclusively religious motivations?
2. How does the Catholic religious charism and mission of the Catholic school get communicated, and how are employees integrated into the Catholic faith mission?

Answers to Research Questions

These questions are answered using the three sources of data discussed in Chapter IV. First, there was the presentation and analysis of the answers to the modified ME25 Membership Engagement Survey (see Appendix A). The results from the survey were used to form criteria for identifying those for follow-up interviews. Data were gained from interviews using the questions in Appendix C and the transcriptions of these the interviews. Third, interview transcripts were coded, and from these codes and the interviews, there were the themes discussed in Chapter IV. Fourth, documents from the

schools and information on school websites were explored, and materials from Jesuit Schools Network and the Dominican Association of Secondary Schools were examined.

Research Question 1

What are the formal and informal means of instilling the Catholic charism of the sponsoring religious community as it pertains to Catholic faith and Catholic mission engagement?

Those interviewed from both schools indicated there was some type of formal attempt to communicate the charism of the school. But what became clear throughout the study was the vast difference between the ways in which this was done in Jesuit schools as compared to the ways in which this was done in Dominican schools.

Jesuit schools. Like other Jesuit high schools, both Jesuit high schools studied had a particularly focused program in the first four years of employment. The goals were clear. Already referenced was *The Profile of an Ignatian Educator* (2016c) an attempt to identify the attitudes, skills, beliefs, knowledge and actions of an educator deeply formed in the Jesuit charism and mission.

There was another administrator at a Jesuit school who described the formal opportunities he was given to learn about the Jesuits and the charism. “And, ah, the Jesuits have been absolutely superb, ah, that following year they sent me to [a Jesuit university] for several summers to pick up some courses.”

There was the principal of a Jesuit high school who described the formal program for the formation of Jesuit teachers in this way.

Oh, sure. Um, we do a, a, an annual retreat with our folks. We, try to incorporate, ah, ah, prayer into different types of things we do around school. We have a values day for students that we also want our, our, we did that for three or four

times a year, um, and we, ah, where we take one of the grad at grad values and we present in different kind of ways, and we want our adults to be active members and that, along with our students and engage in conversation with them. Um, you know, like I said, for the first through fourth year teachers we have some different programs where they're meeting regularly together, they have kind of a cohort group, and they have an opportunity those early years to have a full year experience of the spiritual exercises, and if we're able, will give them ah, ah, a release period to do that. Um, you know, if they're teachers were able to do that, um, so those are some of the, some of the bigger ways.

Both Jesuit schools had multi-year programs that developed the charism, with multiple events over the course of the school year. One Jesuit high school was in the midst of re-writing the curriculum, and so the documents considered were only drafts. The other Jesuit high school has a very detailed program that appeared to have been completed after the General Congregation for the Jesuits in 1994. The president at this Jesuit high school acknowledged that it was probably time to look at it again.

The formal programs did not simply focus only on the first four years. In describing what happens after the first four years, one administrator in a Jesuit high school said this.

We have a, we have a variety of programs. We have, the, I mean all schools have these. We have the annual retreat day, We have, ah, ah, we have two folks dedicated to adult faith formation on staff here, as part of our formation and ministry program. And I actually have an endowment that we've created for faculty faith formation so that if one folks want to go on extended retreats, if there's some types of, ah, days of reflection, some types of, ah, educational programs they're able to do that. We have, ah, we have, ah, not only our daily Mass, but we also encourage department Masses, you know, one a month, with each department, so there's some solidarity in terms of their, ah, faith formation with church. We have, ah, most of our faculty and staff are engaged as chaperones on our student retreats, or service projects and so forth. And not just teachers, because we engage everyone whether they work in the development office or they work in operations, or they work as secretaries and the principal's office. So those folks are all kinda brought together in that way.

Perhaps most important was the end of this quote. “And, so I think there is, there is, it is, intentional, it is not haphazard.” This seemed evident again and again, almost to a person, of those interviewed in Jesuit schools. There was a formal, engaged, varied and multi-year plan.

Another principal at a Jesuit school said this about the faculty retreat, “Our retreat day, the recent retreat day we had, actually, in the three years I've been back, we've had some, the retreat days of been very nice, meaningful, we've gotten really good feedback on them.”

At both Jesuit schools it was clear there was a plan for formation, and the plan was connected to the outcomes sought by the Jesuits in the United States. It has been referenced that what was the Jesuit Secondary Education Association had become the Jesuit Schools Network. One administrator believed the reason for the change in this national network was a stronger mandate from the Society about what their member schools must do.

It really centered around, look, the Society of Jesus, is moving from what is called, the Jesuit, ah Secondary Education Association, which was truly of Association, and, your individual school's participation in the activities and programs of the JSEA, were strictly voluntary. Um, now the province, a province may have instructed a school, no you're gonna follow this, but still, there's enough freedom where schools can choose to implement or not to implement, you know, concepts or programs. Well, now they've shifted to what is called the Jesuit School Network. And so, the Assistancy, ah, the Jesuit provincials, are basically the board of the JSN, and they, they're more explicitly stating that secondary education is an apostolate of the Society of Jesus. So, it kind of elevates, the, ah, the status, the standing, of the, the, the Society of Jesus kind of Assistancy wide, in relation to each school. And, there's probably going to be less freedom to go along or not to go along, with, um these recommendations or programs. And, so, I, what I basically think is happening, is the Society is saying, well, this is such an important apostolate, we need to be much more intentional, ah, and directive here. And I like that, I welcome that.

According to the website of the Jesuit Schools Network, the attempts to formalize the ministry in Jesuit education in high schools began in 1964 with the Fichter Study when separate associations were created for Jesuit high schools (what was then the Jesuit Secondary Education Association) and Jesuit colleges and universities (the Association of Jesuit Colleges and Universities). From the website, it seemed the creation of a separate association for Jesuit high schools created a sense of dynamic energy.

The Preamble to the Constitutions of JSEA, drawn up in response to the context in which Jesuit educators found themselves, set forth a challenging vision and sent out a powerful call to action which ultimately would inspire those working in the secondary education apostolate to a dynamic sense of mission and purpose, deeply rooted in Ignatian spirituality and Jesuit tradition. (Jesuit Schools Network, 2016)

The move to the Jesuit Schools Network, if the reasons the administrator quoted above mentioned are correct, seems to be another attempt to create focused energy around the Jesuit charism for high schools.

There were informal ways the charism was presented too. One teacher described how he had not understood the concept of *magis* (“the more universal good,” Geger, 2012, p. 16) and how another teacher there told him what it meant. Another teacher said, “I always talk with the other Jesuits here.”

The presence of Jesuits was important as an informal way of presenting the charism. One school leader, also an alum, said this when he was describing the impact years ago of having the Jesuits live on campus.

I mean I was exposed probably in the way most teenagers are. With, you know the, the, the crush or the love affair if you will, about I wonder what happens on the other side of those doors, what are their rooms like, and how they live, and oh, they drive cars and they don't always wear their clerics.

This same school leader described the effect of having Jesuits live near campus on him. “But my year from here we had three enter the Society so it, it, and a teacher and an alum so really there were five of us.” The impact of Jesuits on the lives of those who were interviewed and spoke of them was significant. The closest friends identified by one principal were Jesuit priests. More than one mentioned the impact of retired Jesuit priests on the life of the school community.

The availability of daily Mass, and other sacraments made a difference as well.

One administrator at a Jesuit school said,

Ah, we have, we do have some, a variety of optional programs ranging to special first Friday liturgies, to, ah, some my monthly blessing, adoration, we have robust., ah, times for confessions, you know, you, not group confessions but individual confessions. So we make the sacraments available to our, our faculty and staff, ah, so, and, and we, we will pay if they, as I say, if they wish to go out and make a silent retreat at a retreat house ... or they want to travel down to, ah, [a monastery] , ah, for, you know, I take my retreat, for example at [a monastery], so they'll pay for the want to go down there, and so forth.

In the Jesuit high schools there was a wide variety of opportunities to experience and grow in understanding and integrating the charism. It appeared pervasive. The sacraments were celebrated in both schools by Jesuit priests. Frequent confession was also available. The retreat for all of the faculty often featured outside speakers, sometimes Jesuits, sometimes not. The information gleaned from interviews about those who recalled their early formation in the school was consistent whether it was new or veteran faculty doing the recollecting. Retreat experiences were described by those interviewed in a positive light, and there were more programs throughout the year that focused on formation. Sometimes these formation program activities were done in conjunction with the students at these schools, such as was mentioned when the principal

of one Jesuit school mentioned values days based upon the Graduate at Graduation (*The Graduate at Graduation*, 2016).

There simply was no shortage of evidence from interview quotes about the formal and informal ways the charism was presented. Overwhelmingly, almost to a person, what was done was described as a positive experience, one that seemed to bring joy to those who worked there.

Dominican schools. There simply was not the same strong availability of resources, or a plan for formation. The Dominican Association of Secondary Schools did have resources on its website, but there was no profile of a Dominican educator. There was no graduate profile either. No one interviewed referenced a set of expectations beyond the four pillars, and while only the perception of the researcher, did not seem often to be applied in a concrete way to what was done in the classroom, and often appeared to have little connection to personal life.

The effect of not having a written plan seemed to impact the way some of those interviewed in Dominican schools perceived these efforts to introduce the charism. There was the teacher in a Dominican school interviewed who when asked how the charism was presented said “it actually wasn’t presented to me at all.” There was the principal at a Dominican high school who said, “We do have a retreat, an annual retreat for all the faculty and staff. Has it always been there? Probably. But I don’t know how spiritual it was.” There was the teacher in a Dominican high school who said, “well, I mean, our faculty retreats were kind of disastrous.”

This was not due to a lack of engagement on the part of the school leaders, who often appeared in interviews to be able to articulate how the Dominican charism was

active and alive in their personal lives. One school leader at a Dominican school said, “I’m a follower of Jesus, you know, and I believe in God, and, and to embrace the call, of, ah, of faith, and, and, how do you look at people, how do you look at life?”

Dominican school leaders did refer in their interviews to some formal means to instill the charism. Said one school leader,

I think part of it is, um, helping them understanding the charism from our own personal experiences, but then, you know, resources, what resources do we have for them, um, engaging them in conversations, like, when we came back from last year from our conference ... for sponsorship, we came back and engaged the faculty and staff in the same discussion. You know, what is it, where's the Dominican charism alive in our school? What are we doing that we need to continue doing?

But this effort was not mentioned by anyone who was interviewed. Perhaps this was due to the tendency for school leaders and others interviewed in Dominican schools to describe their own personal experiences of faith, and not so much efforts by the school in terms of formation. This observation appeared to be evidenced by the school leader who said things like, “you have faculty and staff, you have faculty who are, actively engaged in their own churches,” and “their own faith life.” There was also a contrast in this section of the interview between those who “see [their job] as a ministry” while others “might be seeing it more as a job, you know, and oh yeah, and by the way, it’s in a Catholic school.”

One teacher, in discussing prayer life, talked about seeking out Taizé prayer. Another teacher said, “I do say the rosary,” which certainly is a very Dominican prayer. There were conversations about interfaith retreats. “I find that, I find at the most spiritual conversations I've ever had with people are with people of different faiths.” This too could be seen as quite Dominican, like Saint Dominic speaking with the innkeeper. But

in terms of formation in the charism, or personal faith, what people discussed in the interviews was their own efforts to grow in faith, rather than the intentional effort on the part of the school to form them in the charism.

This frustrated some teachers. “I think there's something that I struggle with a little. Ah, you know we're a Dominican school, and, and, and there are times that I feel like, ah, maybe as a school we're not, as Dominican as we should be.” There was the teacher that said, “I didn't even know when I started working [here] that it was a Dominican [school].”

More often than not, the formal means of formation described were those things that were done for and with the students. A teacher at a Dominican high school compared the efforts with the teachers to those of the students.

Um, we do, we do well with the students, I think that we, we start them off, the freshman class has a retreat, right at the beginning, the first week of school, they had their, their freshman retreat, and you know we talk about the Dominican pillars, like the whole retreat is, is centered around the Dominican pillars.

The president of a Dominican high school referenced a program that worked on “meeting the needs of the kids wherever they [need].” And examining the websites of the schools, there was much given over to the programs for the students, the things that were done, but not as much that discussed in terms of the charism and what it meant.

National Association and Networks. Like the Jesuits, the Dominican schools do have a national network, the Dominican Association of Secondary Schools, but to this researcher it did not appear as well-known as a formal support to a formation program as was the Jesuit Schools Network, as not one person from a Dominican school mentioned the Dominican Association of Secondary Schools website, or using any resources from it.

The website mentioned a benefit of membership was “a framework of what it means to be a Dominican school, provides criteria for evaluation and provides resources for the support of the mission” but there was no one interviewed who mentioned it, and no school provided it when asked for documentation related to formation and the charism, or even referred to it. Even the school leaders made no discussion of it, which appeared interesting, given they did discuss the collaboration with their colleges and universities.

Finding newsletters, it was discovered there were programs for campus ministers and theology teachers, and a national conference featuring Dominican schools from all over the country.

In the opinion of the researcher, the website had resources, but even for this tech savvy researcher it felt hard to navigate and find the resources. There were some resources that could not be accessed without a password, which, according to a newsletter changed every year and involved asking an administrator at the school in order to get it, unlike the Jesuit Schools Network, where everything was easily available without a password. And so, while there were resources such as books and articles listed, dealing with Dominican saints, there was nothing available to download that expressed the charism of the Dominican order as succinctly as the Jesuit Schools Network described their charism.

Contrast the website Dominican Association of Secondary Schools with the website for the Jesuit Schools Network. The Jesuit Schools Network website had no “members only” section. There were numerous resources, all available to download for free. There were resources geared to almost every group or constituency at Jesuit schools. There were specific resources related to teaching. *Companions in the Ministry*

of Teaching, described as “A project supporting the development of religious formation programs for Jesuit High School Faculties” (Companions in the Ministry of Teaching, 2016); *Our Way of Proceeding: Standards & Benchmarks for Jesuit Schools in the 21st Century* described as “An instrument designed to help Jesuit schools and review teams focus their efforts to document the Jesuit Catholic identity and excellence of the schools” (Our Way of Proceeding: Standards & Benchmarks for Jesuit Schools in the 21st Century, 2016). But it was not only resources geared for teaching, or the charism as it relates only to Jesuit schools. There are resources on guiding schools through a presidential transition, evaluating administrators, evaluating schools, and providing a collection of documents from Jesuits in the United States and around the world on the charism of Jesuit education. As mentioned, all resources are free to download.

There are numerous programs offered by the Jesuit Schools Network as well.

Every three years, a Colloquium is hosted, described as

a triennial meeting of Ignatian educators focusing on a pertinent current issue in Jesuit secondary education. The Colloquium, as so named, offers Ignatian educators a chance to engage in meaningful conversation about a variety of issues in Jesuit secondary education. An essential component to the Colloquium is the Ignatian Educators Fair, where Ignatian educators have the opportunity to present effective teaching methodologies and outstanding programs to fellow educators. (Colloquium on Ignatian Education, 2016)

There were cohort meetings for various stakeholders, in fact more than twenty for every conceivable group or constituency in a school. Just as there were numerous quotes from those working in Jesuit schools about the charism and the life of faith, there were an unbelievable collection of resources available on the Jesuit Schools Network website as it related to faith formation, and other aspects of Jesuit school life.

The individual Jesuit schools studied also had resources on their websites too. In the interest of maintaining the confidentiality of the schools nothing will be quoted. But one Jesuit school in particular had resources on their formation programs for teachers, alumni, and parents. Both Jesuit high schools had programs for their other adult constituencies of their school community, such as alumni and parents.

It has been mentioned that those leaders in Dominican schools acknowledged there was work to be done. But their quotes suggested they were positive about the future. Their quotes indicated a desire to work immediately to create more experiences for those working in their schools. There was the school leader who said, “at each faculty meeting to go it more in depth with our Dominican charism, with helping them grow into it so that they become more, in a sense, Dominican.” Another Dominican principal expressed the perception that things were getting better. “I think each year since I've been here we've grown more into it, to get it, like we have ah, a Dom-, ah, a Mission Integration Committee now.” This same principal noted that when hiring teachers, “So, when I came here, one thing I notice when we interview teachers, is that we talk about the charism.”

There was the greater emphasis that would be placed on the orientation at the start of the year, in a way that resembles onboarding mentioned earlier. “We're going to have an opening, um, two-day opening orientation both more on the spiritual realm.” The day would feature a more concrete emphasis on two aspects of the four pillars, community and prayer.

One is on just accepting, all right, we're all crazy, but we accept each other. Just, just a way to see that each individual is different and honor their gifts. It doesn't mean, like if I don't really like you, but I respect you for your gifts. To get people

more of a team. And the next day will be all of the Dominican prayer, and how to get them to feel more comfortable in praying with their students.

The goal, as gained from this interview, would be that this opening program of formation at the start of the school year would develop understandings of the charism that would be reinforced throughout the year. “And so also at each faculty meeting to go it more in depth with our Dominican charism, with helping them grow into it so that they become more, in a sense, Dominican. That's our goal for next year.” At both schools, the school leaders mentioned more intentional actions from the sponsoring communities, and from the colleges and universities that these same communities also sponsored.

Summary. The impact of a common plan was a clear focus on the part of those interviewed in Jesuit schools that seemed to demonstrate itself in a clear, consistent and accurate understanding of the charism. Moreover, given the two-fold emphasis of personal faith growth and growth in understanding in the charism, there appeared to be greater ability on the part of those interviewed in Jesuit schools to show again and again how this understanding of the charism was used not only in teaching, or working at a Jesuit school, but also how it impacted the way they interacted with the faith in their personal lives.

Perhaps this is what Winseman (2007) meant when he refers to what members of congregations receive in return for their membership, saying that a key finding of engaged communities is they are a place where people believe they get something in return for their membership. While this refers to congregations, it might be suggested (given the motivation for this study) that Catholic schools bear strong resemblances.

“Certainly, effective congregations do make positive contributions to their communities, but that is not their primary reason for existence” (p. 85).

Winseman (2007) observes “Humans are fundamentally spiritual beings, and that spirituality needs to find expression” (p. 86). Whether it was the observation from the administrator at a Jesuit school who asked new teachers what brought them to the school, or the school that reduced the teaching schedule or work load so a teacher, administrator or staff member could meet with a spiritual director to do an extended version of the Spiritual Exercises, this sense from the interviews that the formation program in a Jesuit school was not just about academic excellence, but trying to make sure those charged with instilling the mission had it first instilled and lived in themselves.

What appeared to be clear in both the interviews and in the formal resources for each school and the Jesuit Schools Network about the formation programs in Jesuit schools is that the Society as a whole valued their ministry in these schools. The Jesuits spend time and provide resources in creating the programs needed for formation, and making sure its individual schools had access to what had been gained from this collective wisdom. These sources of data from Jesuit schools, the Jesuit Schools Network and school websites made it easy to see the program for the formation of new teachers and other programs and opportunities for growth in the charism and in faith, had been used for a number of years. Moreover, those who were interviewed and spoke about it were overwhelmingly positive about the experiences. Those interviewed from Jesuit schools, whether administrators, teachers or staff, were consistent in identifying these experiences as helpful ways they strengthened their faith, and better understood and integrated the Jesuit charism.

The Jesuit high schools both provided a wide variety of formal activities for instilling the charism. There were faculty retreats, gatherings where faith topics were discussed, there were ongoing spiritual experiences, required participation in national retreats, financial assistance for personal retreats, and an opportunity to do a form of the 30-day Exercises of Saint Ignatius of Loyola. Perhaps most importantly, both Jesuit high schools had dedicated staff to focus on adult faith formation. The combination of these areas provided a powerful environment for the Jesuit high schools and their employees.

While Dominican high schools did have some type of retreat, it was of short duration and not well received. While one school just hired a new person who was charged only with developing the charism of the school, it did not appear that she was only able to focus on the formation of the faculty, but worked with the campus minister in student campus ministry activities as well. Neither school had a written curriculum or outline for faculty faith formation in their schools. Moreover, the Dominican Association of Secondary Schools (DASS) did not have the types of resources available (at least that were provided or discovered on their website) that could have assisted the schools in developing something appropriate for the development of the adult faith community in the Dominican charism. The interviews suggested some recognition of the charism, particularly the “vocabulary” of the four pillars. Almost all of those interviewed also recognized the increasing emphasis on the importance of making the faith formation of adults more of a priority.

But from the interviews, it could be suggested that this led to a haphazard approach to the formation opportunities. Moreover, those interviewed did not seem to be

able to articulate how the four pillars impacted the way they taught or worked in a Dominican school, but seemed limited to how it impacted their own personal faith only.

Research Question 1a

How do teachers and staff understand the Catholic mission and Catholic charism, and how are they engaged in the Catholic mission in their daily work and practice?

In both schools there was a genuine understanding of the charism and the mission. Both schools offered an introduction to the charism which enabled employees in the schools to “speak Jesuit” or “speak Dominican.” The application to personal life, and as a way the charism impacted the day to day work of those in the schools appeared to be stronger in Jesuit schools, but it was referenced by those interviewed in Dominican schools too.

Jesuit schools. In Jesuit high schools the interviews suggested that the concepts and ways of living that arose from them were more a part of the daily life of those who worked at Jesuit high schools. The interviews suggested this understanding was more likely to be coming from the formal way the charism was introduced in Jesuit schools. One teacher described what happened in the formal introduction in terms of understanding the charism.

But we'd meet on a regular for the first year, I mean, kind of, first year we meet on a regular, once a month the first year, we'd meet and we just go through, ah, different passages, and talk about, ah, Ignatius, and different, Ignatius life and ideas, so I didn't really know much of anything before I'd been to [this school], to be honest with you, about St. Ignatius but I've learned a lot of bit since I've been here along with many other things.

But it was not just that these standards were available. Again and again those interviewed in Jesuit schools were conversant in them and understood them. There was

the teacher in a Jesuit school who described the first standard, personal care. “Um, *cura personalis*, and care of the person, ah, requires us to be mindful, that, ah, we're in this mission a formation.” There were references to the resources listed on Jesuit Schools Network, even though it was not mentioned specifically by all.

Jesuit education is so tangible, it's not just, you know, the five hallmarks of the Grad at Grad, but you have all your opportunities, over your time here at [this school] to actively discern and be engaged in those five hallmarks.

This then applied each of the five hallmarks of the Grad at Grad (Graduate at Graduation, 2016) to his personal life. A principal at a Jesuit school said,

when I look at how we approach Jesuit education, and care for the individual, and I look at the things we, and there's the grad at grad document [and my educational philosophy] is just tied up in those grad at grad values.

There was the principal of a Jesuit high school who spoke of Ignatian discernment. “I need to trust more in my own Ignatian discernment because I actually do it, and that the whole point of, well really any discernment but I always say Ignatian, but Ignatian discernment is, look, there isn't a wrong answer.” There was administrator who described that he would “fall back on Ignatian spirituality. I think is looking through the lens of consolation and desolation, to, to find that source, um, of, of, of what is God calling you to do at this moment.”

There was the administrator who expressed with confidence how he saw the world, which clearly arose out of the formal experiences he had in being introduced to the charism, which started when he was a student at a Jesuit high school, continued when he attended a Jesuit university, and was with him now in the second Jesuit high school in which he taught.

The idea of, a, a, an Ignation educator, is really clear to me. That, you know it doesn't have to be a Jesuit, you know it's somebody who's believing this, in, in the Jesuits. And believing in the same charism, and practicing, you know, more or less, the way a Jesuit would, in certain ways, obviously.

This same teacher was now part of the team that was drafting the curriculum for faculty development in one of the Jesuit schools.

Well, right now we are, I'm actually kind of on a team, so we're setting up a curriculum, ah, actually we have, with [the administrator for formation], ah, I'm kind of, not working with them, but, I am on a team, just to give them some insight. We've read through kind of, going to the IPP, setting up an agenda, for the first year teachers, second year teachers, third year teachers, and then it kind of will break off and be less after that, similar to what I had when I started here, but a little more set with guidelines.

Moreover, it seemed to carry over into personal areas of their lives as well. And so, even if decisions did not seem to impact their job at school, the way they went about living their lives, as fathers and mothers, sons and daughters, and members of parishes was often distinctively Jesuit. There was the principal who, in describing not getting a job, said, "Like I had tried to go about it in this very sort of Ignatian indifference way."

Dominican schools. In Dominican schools, the data collected suggest the four pillars were understood. There was the president of a Dominican school who described the hope for the Dominican high school.

I, um, the mission and of the school is extremely important to me. It's extremely important because, of how it is as a [sponsoring community] institution, a Catholic school. I think, my own personal faith life feeds into that because, as president, you have to call the question, you have to move it, and it wouldn't happen if I myself didn't have of faith life, a lived faith life. Um, my faith life is so important to me, that you would want every [student] in this community, every faculty and staff, to also, um, have a strong faith life.

A staff member mentioned the impact of members of the sponsoring community she encountered at the school. “I think I help further the goals that they, that they, that [the school] stands for, and it's nurtured, both ways.”

But it was not always clear how the understanding of these pillars took root in the work or personal lives of those in Dominican schools in the way in which it did for adults who worked in Jesuit schools. Mentioned more than once, recall the principal of a Dominican school who said,

like we actually had people say, could you talk to the campus minister because the prayers are too long. I said, are you out of your mind? I'm not going to tell the campus minister the prayers are too long. Are you listening to what you're saying, the prayers are too long. How, they're not 15 minutes, they're two minutes. You want 'em to be one minute?

While to be sure, there were people interviewed who did demonstrate the same high level of understanding and living of the Dominican charism as was seen in Jesuit schools, the deep consistency of letting it guide school and personal decisions, did not seem to as pervasively present from the interviews, and when it was, it seemed to be more present in the interviews with the Dominican school leaders.

Perhaps this was because the efforts in these Dominican schools were just starting to gain focus and emphasis. Said one teacher, “You know, I think it's gotten a little better, I still think that we can do a better job, of, of really, you know, letting people know that, you know especially people that are newly employed there, you know.” Both school leaders at Dominican high schools indicated that work in this area needed to be done, and that in many ways past efforts fell short. Those interviewed did not mention receiving any expectation, for example, of what working in a Dominican school meant

for one who was employed there, save for the principal of a Dominican school who indicated she mentioned the charism when hiring employees.

Research Question 1b

What are the motivations of employees who accept appointment at Catholic schools, and are these motivations primarily or exclusively religious motivations?

The fact that those interviewed were engaged both in the mission and the faith, it is possible to discuss the reasons they indicated working in a Jesuit or Dominican school. In both Jesuit high schools and Dominican high schools, it was apparent that the sense of a call from God, and a desire to pass on or hand over the faith was a motivating factor, especially for those in Jesuit schools. But for those who did mention this call from God, the quotes were very similar, and so they are discussed together. In both schools, time and again was the reference to the sense of being called by God to do this, or being happy and fulfilled to be working in a faith-filled environment in a way that made them feel whole and complete, as a single person, not as a person where two important aspects of their self-identity were split. One teacher said, “I think, you know, my, my life in many ways, I'm doing what I'm doing because I feel like this is what God has called me to.” A principal at a Jesuit high school put it this way, “I do feel in terms of my Jesuit identity called to this work.” Another admin put the call in both the life-giving ways and the challenging events of life. “I think it's looking through the lens of consolation and desolation, to, to find that source, um, of, of, of what is God calling you to do at this moment.” For another administrator at a Jesuit high school, “I can develop my faith much deeper by what I'm called to do nearly every minute of my professional life.” For

another administrator at a Jesuit school, “The philosophy of charism of a Catholic school and particularly a Jesuit school fits my understanding of what were called to do.”

Even if discerning God’s call was not specifically about the job, discerning God’s call was important. Said a principal in a Dominican school, “I just had a calling that last Lent, as, I said last I, I gotta do something special.” This same principal discussed discerning God’s call in this way, a way that she perceived she answered in the work she did in the school. “I feel like he calls us you to go beyond, and to make the gospel come alive for other people.” Said a president at a Dominican school, “God is central to my life, and in that call to be in the world as a representative of God and living the, the, message of Christ in our world.”

Among those interviewed there was an overwhelming sense of a call from God to work in a Catholic school. This sense of call from God was not always just a call to work in a Catholic high school, but was often described by those interviewed as a call to work specifically in a Jesuit or Dominican high school. There were former members of sponsoring communities working in these schools. There were alums who came back to work at these schools, and usually in these experiences this connection arose out of a call perceived at some point to work in the school as a teacher. There were school leaders, especially in Jesuit schools who moved thousands of miles to take a job in a Jesuit school.

Research Question 2

How does the Catholic religious charism and mission of the Catholic school get communicated, and how are employees integrated into the Catholic faith mission?

How do the expectations of working in this school or that school get communicated? Are they direct? Are they clear? Does the way job performance get evaluated, reflect these expectations? Winseman (2007) found clarifying these expectations were critical.

So the very first thing you, as a leader, must do to ensure congregational effectiveness is to clarify membership expectations. What do you want your members' lives to look like – what is the fruit they should bear as a result of being planted in the soil of your church? What kinds of behaviors are consistent with being a member of your church? Do you want your members to be involved in community service projects? What about frequency of attendance? Should your members be involved in some kind of study, growth or support group? What do you expect in terms of financial support? Clear expectations lay the foundation for everything else your congregation is called to do and be. Without them, members will drift – eventually right out the door. (p. 85)

Once again, in Jesuit schools, the communication seemed clearer, more direct, and more comprehensive. The plan was readily available. With persons dedicated to this adult formation, some referenced powerful conversations about the spiritual life, an area from the survey where there was not a lot of reporting that this occurred. Consider again those survey questions that show a significant difference between Jesuit and Dominican schools. Question 5 of the survey said “The spiritual leaders seem to care about me as a person.” A Fisher’s Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups ($p\text{-value}=0.001$, $p<.05$). In Jesuit schools an overwhelming number of those who took the survey (89.63%) agreed with this statement, while a much smaller majority (67.44%) of those who interviewed in Dominican schools agreed. Perhaps more telling in Dominican schools was that 25.58%

of those who answered this question were not sure about it. Was this the result of having a person or persons who had the sole responsibility of adult faith formation in the schools?

When considering survey question 6, “There is someone in my school who encourages my spiritual development,” the difference is equally as striking, perhaps even a little more so. A Fisher’s Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups (p-value=0.0004, $p < .05$). One in five (20.45%) in Dominican schools disagreed with this statement, while another 20.45% were not sure. Again the question to be asked is, “To what degree did having a person dedicated to adult faith growth in schools make the difference in Jesuit schools, where 86.67% agreed with the statement about a person who encourages spiritual development?”

This also seemed to make a difference in how those who completed the survey in both schools understood whether or not they perceived the others in the school community cared about spiritual growth. Question 10 said this: The other members of my school are committed to spiritual growth. This question also showed a significant difference between the two groups. A Fisher’s Exact Test was conducted to determine the difference between the groups. There was a significant difference between the groups (p-value= 0.004, $p < .05$). Almost half (47.73%) in Dominican schools were not sure about whether or not they agreed or disagreed with this statement, compared to only 27.61% in Jesuit schools. Does this perception of others attract people concerned about spiritual growth to work in Jesuit schools? The interviews did seem to suggest a call felt by some to work specifically in Jesuit schools.

This call to work in Jesuit schools was so strong that it often meant some were willing to travel to a new Jesuit school hundreds or thousands of miles from where they lived. In many senses, it might be because of the common formation that Jesuit high schools provide their faculty. There is a sense of “knowing what one is getting into” that creates at least some familiarity with the environment in any Jesuit school.

Perhaps it was the more direct statement of expectations of what working in a Jesuit school meant that made it more likely to attract a certain type of Catholic employee, one who was interested in growing in faith. Whether it was a principal identifying the mission as bringing souls to Jesus, or the administrator for formation defining what saying yes to working in a Jesuit school meant, it may very well this reduced the pool of those who interviewed and were hired to those who perceived this direct call from God.

Interestingly, the fundamental purpose for the Dominican Order, “for preaching and the salvation of souls” (Order of Preachers, 2012, The Fundamental Constitution, II) was not mentioned once in the interviews, and did not appear on any of the information that was provided or could be accessed that tried to articulate the charism in this way. There did not seem to be an emphasis on evangelization, for example, such as when Saint Dominic engaged the innkeeper, which appeared to this researcher to be an odd omission. There was the person in a Jesuit school who discussed spreading the word as something important he was charged by God to do.

Is this because those who sponsor Dominican schools are themselves not clear what their fundamental purpose is, as Dominicans or as schools? Does the lack of a written plan for formation reflect this lack of clarity? And as a result, are Dominican

schools less likely to attract those serious about their faith and the charism to work in them, because this fundamental question of purpose is not front and center for new employees, and by extension all of the others current employees in the school?

Certainly hard and fast conclusions about these questions cannot be determined from what was gained in this study. Suffice to say, it appeared to be that the greater clarity that was present in documents from the Society of Jesus, from the schools, and reflected in those interviewed seemed to suggest there was a greater understanding of the mission. This may then suggest a motivation for those who choose to work in Jesuit schools, as they may be more likely to appreciate and understand what is asked of them when they choose to work there.

The Jesuit high schools employed a more multi-faceted approach to communicating the charism. There was readily available access to the plan. When asked about providing formation documents, both Jesuit schools sent what they had readily, only a few minutes after the request. Moreover, the plan was available on websites and in documents that the faculty, staff and administrators had access to themselves. As mentioned earlier, the Jesuit Schools Network website had a tremendous number of resources that were varied, detailed, free, and on a website was well-organized with items that were easy to find. There was a robust, national retreat program for new hires that involved what was described as a good retreat experience.

What might be most important was the sense that in Jesuit high schools the communication and attempts to integrate the charism were varied, personal, and constant. One principal at a Jesuit school said of the four-year program for new teachers, “Now it's very intense.” Already quoted above are people who recalled their experience there, or

principals who described it. There were those who were working on updating it who were quoted earlier. Though not in tone, there were times the formation programs seemed to bear some resemblance to boot camps. Both Jesuit schools from what was described by school leaders in Jesuit schools, and the employees interviewed, appeared to demand much from their new employees, especially when compared to the Dominican school efforts for new employees, which were not described by any of those interviewed in Dominican schools as robust.

Moreover, the four-year program in Jesuit schools was not the only way the charism gets communicated. Those who worked at Jesuit high schools mentioned daily Mass, confession, and the availability of the chapel for prayer.

I find that when I reflect upon that and, um, I find that, ah, so another prayer that I like to do I find that I like to go to the Chapel, ah, ah, in front of the tabernacle and, and kind of carry all my issues, and concerns, and just ask Jesus to, ah, form me in ways that are beyond my awareness.

The interviews from Jesuit school employees evidenced again and again an active demonstration of how the charism was heard, then understood, then made real in the way they taught their classes, did their jobs, and even lived their lives.

In Dominican high schools, there was the clear communication of the four pillars of the Dominican Order, a way to simplify the understanding of regular observance and the sacred preaching. The data suggest this concept of the four pillars was understood by those who were interviewed. People received something of the importance of prayer, and perceived a commitment to social justice. There were members of the sponsoring communities, who worked or volunteered at the school, and these sisters were recognized for their example, and the sisters' lived witness seemed quite congruent with how those

interviewed described their attempt to live the charism. Said one principal at a Dominican school,

Here, I think that we've done a really good job, um, just even within this past year to bring more faith life. Not just Catholic faith life, but I think just, kind of introspection into everyone's individual faith life, through finding out more about what it means to be Dominican. And I think [sister] has done an incredible job and I'm glad that she's gonna be staying for next year. So I think that while the charism and the caritas comes out, um, within our programs because of how we act as a community, I think the religious aspect of that is something is growing.

So, while there were elements of the four pillars, in terms of the ways in which people discussed their prayer life, or the strong sense of community that was present in the school, or the ministry of education or in dealing with the students, it appeared more hit or miss. But this may be the result of the newness of the emphasis and presentation of these aspects of formation for employees in the Dominican schools. Both principals of Dominican schools seemed eager and genuinely excited about the greater emphasis and the programs they were looking to strengthen. And so while the formation program does not appear to have documented and articulated goals, this may be as much a function of the new energy around this area as anything else. Recall the administrator at the Jesuit school quoted above about these efforts starting in the 1970s.

What is to be noted was the ways in which, in both schools, the charism, the mission, and the presentation of materials to a larger group, such as perspective students or those interested in employment at these schools, was clear. All four schools had significant sections of their websites that detailed the understanding of the charism, and the ways in which in school life these were made available. While overwhelmingly these were set into the context for working with students, there were a couple of instances where there were formation efforts geared to a larger community. Both Jesuit schools,

for example, had formation programs that sought to attract parents, and one had documentation on outreach to alumni.

One important way that integration was attempted in Jesuit high schools was the inclusion of faculty and others on the team that was developing the plan for faculty faith formation. This is not simply a helpful way of planning, but has the effect of communicating the mission too, through the people working on the plan. Both Jesuit high schools also sought to prioritize involvement by adults working at the school in student faith formation activities.

Since the attempt to integrate the employees into Dominican high schools is only now appearing to be a focus, common sense would suggest there is work that needs to be done to make the soil fertile for growth. Jesus never forced faith. Catholic schools have faculties of engaged and disengaged people, and they cannot simply dismiss people who may not be engaged in favor of hiring those who are engaged.

That said, the data indicate an increasing recognition at both Dominican schools that there is a greater emphasis on developing the charism and instilling the mission. This perceived engagement on the part of those interviewed in Dominican schools is encouraging, and perhaps their perception of recognizing it could be itself a type of engagement of the faculty. Leaders at both schools recognized the importance of this hiring and evaluating on the basis of charism and mission. School leaders articulated expectations very clearly. Recall the principal at a Jesuit high school who asked, “This school exists to bring souls to Jesus. And how do we do that every day, every class, every lesson, every time?” Or the president of a Dominican high school who said, “You are partnering with the [sponsoring community] in the ministry of the Church, through [our

school], and our ministry.” Or the administrator who wondered about new teachers and asked, “So, the idea is, when I say, if I’m a new teacher, when I say yes to work at [this school], what am I really saying yes to?”

These questions just quoted provide a reason for hope. So the fact that the Dominican schools appear to be early in this new emphasis on formation of the faculty, at least as suggested by the data, should not be interpreted as hopeless. Winseman (2007) and Weddell (2012) suggest this type of work is only just beginning in the Church at large, and so the fact the data suggest the effort at Dominican schools appears to be recent is not unusual. While the data suggest the efforts in Jesuit schools are stronger and taking root in the lives and minds of those who work in these schools, the recognition of the need in Dominican schools, especially by school leaders, and the acknowledgment of these efforts are hopeful. The task of faith formation into the mission and charism of a school, any school, is quite possible given the enthusiasm and energy of those interviewed.

Limitations of the Study

In this study, the researcher chose to use a modified version of the Gallup ME²⁵ Member Engagement Survey. While used in congregations all over the country, a survey depends upon how the questions are understood by the respondent. Further, the relationship between engagement and discipleship is not precise. As was examined, some of the survey questions may not have been worded (even with modification) in ways that produced valid results for those in schools in the same way they might for congregations.

Another limitation of the study was the difficulty in finding schools willing to cooperate that also provided a sufficient response rate to the survey. While this did not really appear to this researcher to have a deep negative impact on results, having no point of comparison with others schools, it is not possible to reach this conclusion with any certainty.

Conclusions

This study examined the faith formation of the adult community, specifically the administrators, teachers, and staff of four schools, two Jesuit high schools and two Dominican high schools. The process proved to be both challenging and enriching. There were examples at the Jesuit schools of attempts at formation with both well-articulated goals and clear understanding of the charism. Moreover, the formation programs, both formally and informally, seem from the data to be effective in creating the living formators who embodied the charism for the high school community in which they served. There were the Dominican schools which could be described as being at the beginning of the process of creating these documents and plans. The interviews did suggest something very encouraging. All four of the high schools had employees engaged in their Catholic faith that should give some hope to the future of Catholic high schools.

Before getting to the conclusions, it seems wise to return to the conceptual framework of this study. The study presumed that engagement was the first part of the process of becoming a disciple. In other words, it is important to believe that one belongs before there is a growth in faith commitment. One statistically significant question from the survey specifically referred to this belonging. Statement 9 of the modified survey,

said this: “The mission or purpose of my school makes me feel my participation is important.” This too was a statistically significant question (p-value =0.002, $p<.05$). This was very high in Jesuit schools, as 90.37% of those who work in Jesuit schools agreed. That is a very high level of agreement. In Dominican schools this was still healthy, though not as high, as 70.45% of those in Dominican schools agreed. The feeling of belonging that is an important beginning to faith commitment, seemed to be high, at least in this question.

Couple this then with the next step of the conceptual framework, faith commitment. Once again, survey question 5 (The spiritual leaders of the school seem to care about me.) indicated the importance of this in Jesuit schools as compared to Dominican schools. This was statistically significant (p-value = 0.001, $p<.05$). In Jesuit schools, almost the same percentage of those who answered this survey question agreed. Compare that with the roughly one in four in Dominican high schools that were not sure about this statement concerning the care of school leaders.

This level of faith engagement becomes more striking when the question 6 (There is someone in my school who encourages my spiritual development.) is considered. This question too was statistically significant (p-value = 0.0004, $p<.05$). In Dominican schools, 41.01% either disagreed or were not sure. In Jesuit schools, where 86.67% agreed with this statement. While the reasons for this will be explored below, it seemed wise to emphasize this framework because it provided a snapshot of the conceptual framework and the potential differences in the Jesuit and Dominican schools around this framework.

As the meaning of the results suggested, it is important to focus on the ultimate end goal, which is discipleship. The goal is to leave all behind, to go wherever Jesus may lead. As shall be shown below, this is the goal for the students of Catholic schools, and this is the goal for those who form them, the administrators, faculty and staff.

Hopefully it will then become clear that the study suggests conclusions that are important for not just the four Catholic high schools in the study, but more importantly might be helpful to the larger Catholic school universe. For if those who work in Catholic schools do not see themselves as formators of students in the faith, then what is the purpose of a Catholic school? Moreover, if attention is not given to the formation of the faculty, not in a “one-shot deal” but rather in a deep and ongoing way of sustained faith development, then how is it this task will be accomplished? Recall the observation about the “depth, sustainability, spread, and shift in reform ownership” (Coburn, 2003, p. 4) that is essential for reform, or the belief in the importance of professional development that is comprehensive, sustainable and intense, as discussed on the Learning Forward (2015) website. Given the discussion in Chapter II of the renewed emphasis on evangelization, called the “New Evangelization”, then it matters that faith formation too must be comprehensive, sustainable and intense as well.

In comparing four high schools, the study sought to add something to the understanding about faith formation in Catholic schools for the employees who work and minister there, at least from the perspective of two Jesuit high schools as compared with two Dominican high schools. While not specifically part of the study, there is also the importance of this type of faith formation not just for those who work in Catholic schools, but also those who are a part of other ministries of the Church.

By examining and listening to the engaged, and the efforts of formation in four high schools, this researcher looked to better understand the process of faith formation for adult employees. What follows are the conclusions from this study, which together with the recommendations that come later, make the importance of faith formation, and a way of proceeding in forming adults in their faith, might become clear.

The Priority and Centrality of a Personal Relationship with Jesus

More than anything, it appears the importance for all Catholic schools is to become places where the mission of education comes out of the Great Commission of Jesus in Matthew 28 which one president of a Jesuit high school mentioned.

I, I think education is, is one of the, one of the most important ministries we have in the church. You know it was the great commission by Christ when he handed over up to us to go and teach all nations and make them disciples. And, in this country, I think we have a privileged position and heritage of these schools as being privilege places to conduct that kind of work.

Catholic schools must be places where disciples of Jesus, and those wishing to be disciples of Jesus, work in schools to make of students disciples of Jesus, or as one principal mentioned, “to bring souls to Jesus.”

And it was the case that many who were interviewed saw the purpose of their life as a relationship with Jesus. One Jesuit administrator put it this way, “My relationship with God is really what I depend on to, ah, understand and make sense of the world and everything else. So, it's really kind of central to me.” Or the president of a Dominican school who said, “God is central to my life, and in that call to be in the world as a representative of God and living the, the, message of Christ in our world.” For many, it was the reason they worked in a Catholic school. It was the foundation of their lives. It

provided the way many integrated their lives. This relationship with Jesus seemed to touch every aspect of their lives, big or small.

What this seems to suggest is the need for many opportunities for the employees of a Catholic school to reflect on their relationship with Jesus and to be challenged to live out the implications of this relationship. The abundance of religious sisters, brothers and priests of days ago provided living witnesses for all to be inspired to live the gospel life, because this gospel life was embodied in the faith of those who served day in and day out as teachers, administrators and staff.

And the living witness of lay faculty, staff and administration was not without its effect. Just as the relationship with Jesus was critical for members of the sponsoring communities, it seems it also was so for many of those Catholic lay faculty working in both the Jesuit and Dominican schools studied. Even for those interviewed whose faith may not have been seen as strong, the mere presence of these individuals who had a strong personal relationship with Jesus seemed to make a profound difference for them. This is not unlike the description of spirituality by Nouwen (2010) that it both creates community, while at the same time the community provides the support for prayer.

It is important to recall, however, the centrality of the sacramental life of the Church, mentioned in Chapter II. “No theological principle or focus is more characteristic of Catholicism or more central to its identity than the principle of *sacramentality*” (McBrien, 1994, p. 1196). Maintaining sacramental celebrations like Mass and Confessions may prove to be a challenge for the Dominican high schools, and even Jesuit high schools and other Catholic high schools who do not have a priest available for celebrating the sacraments. While both schools had members of the

sponsoring communities working or volunteering in them in some way, the ability for Jesuit priests to provide sacramental ministry to their schools cannot be overstated as a difference between them. And so, creative solutions need to be found. Perhaps Catholic schools could “adopt” a parish nearby to join communities for daily Mass, for example.

And yet, this sacramentality must be set in the context of the relationship with Jesus. Recall Weddell (2012) who observed, “The majority of Catholics are *sacramentalized* but not *evangelized* (p. 46). So it seems Weddell (2012) is suggesting that if Catholics go to Mass without the realization that a personal relationship with Jesus is not only possible, but normative, then there is the risk that “Unaffiliated ex-Catholics ... are more likely to say they simply drifted away” (Weddell, 2012, p. 32). And so, what if those new teachers arriving at Catholic schools reflect the trend of declining Mass attendance? What if they know things about Jesus, but do not know Jesus? Catholic schools may find themselves in the position of what might be called “dual evangelization.” That is, they may need not only to evangelize students, but perhaps more importantly to evangelize the teachers, staff, and administration of Catholic schools, and that formation may even be more critical.

Recall the discussion from Chapter II about faith. The concept of faith, as was stated earlier by Fowler (1981) “is an orientation of the whole person” (p. 15). Such an orientation simply cannot be created, formed, or deepened by a one day retreat of a few hours, or by focusing only on the content of knowing about Jesus, if it is not the case that formation is comprehensive.

If the relationship with Jesus becomes central, and this faith in Jesus becomes coupled with the practical skills necessary for the organizational aspects of a Catholic

school, then this researcher must believe that God will continue to bless genuine efforts of people to know Jesus. Because there are practical challenges. One principal referenced the economic challenges of being able to pay new teachers a salary they can afford to live on, and a salary that enables them to pay off what are often large student loans from college. And what of the circumstance where the only people who apply for a particular position to teach at a school, for example, are not engaged in any way in the Catholic faith, perhaps not believing in God? This possibility makes it all the more important to find ways for schools to create the programs and environment that makes possible the development of a relationship with Jesus.

Those interviewed, from both schools, who expressed they worked in a Catholic school because they perceived a call from God to do so is very encouraging. More encouraging is that this call was perceived by veteran teachers and by those teachers who were younger. Providing more ways to help faculty develop this personal relationship with Jesus is critical.

One last observation is needed. This study involved Catholic schools with well-developed charisms. The Dominicans are 800 years old, the Jesuits are almost 500 years old. What of Catholic high schools that do not have such a developed charism upon which they can form their faculty, staff and administration?

A Detailed Plan Made a Difference

There are clichés from the business world that come to mind when considering this first conclusion. Begin with the end in mind. If you can't measure it, you can't manage it. If you do not know where you are going, how do you know if you have gotten there? What was obvious over and over again from the study was the importance of

having a clear articulation for what is meant by formation, what the key concepts of the charism are, and what the goals and outcomes of instilling and living the charism are.

The Jesuits have been at this for decades. The Jesuits have the benefit of a powerful school network, with a top-down model of leadership that is able to be leveraged to create a brand. They have worked to ask themselves questions about not just their mission as it applies to Jesuit priests and brothers, but more importantly how it is that the Jesuit mission and charism gets instilled in their institutions, with Jesuits and lay people working side by side. The fruits of this effort of reflection can be seen in the resources available to all Jesuit schools through the Jesuit Schools Network. Documents such as *What Makes a Jesuit School Jesuit?* (2016), *Profile of an Ignatian Educator* (2016), and *Profile of the Graduate at Graduation* (2016) all provide the resources for Jesuit high schools to apply these principles and foundations of the charism to all of their schools.

And the details of the plan are clearly grounded in the writings of Saint Ignatius. Both Jesuit schools had plans for formation grounded in the Spiritual Exercises, which as one administrator expressed it, form the foundation of a Jesuit understating of faith, and the purpose for our existence. And given the deep stress of finding God in everything good, the plans reflect the practicality of the founder. Remember the quote from Ignatius used in Chapter II. “The Exercises must be adapted to the condition of the person who is making them, for example, according to his age, his education and his aptitude” (Wolff, 1997, p. 8).

The Jesuits create resources that are deeply connected to the charism of their founder in a way that makes the plans both adaptable to today and recognizable to Saint

Ignatius. The resources are readily available and the length of time these Jesuit schools had been developing these plans is significant. The study revealed the results of these programs and how they have made their way into the methods teachers who teach at a Jesuit school use. The *Ignatian Pedagogical Paradigm* (Elements of the Ignatian Pedagogical Paradigm, 2016) is a structure to embody the method of instruction, and to ingrain the process of reflection and evaluation so critical to Saint Ignatius of Loyola. Having these documents made real in the formation efforts of the schools, not just in a “one-shot deal” but over time, having them readily available for teachers and others, and using them as a measure for successful “job” performance created a very deep sense of presentation, understanding and living the Jesuit charism. In this sense, there is similarity between the extended four-year plan for new teachers, and the initial formation experiences for religious.

This Jesuit way of teaching, the Ignatian Pedagogical Paradigm (Elements of the Ignatian Pedagogical Paradigm, 2016), was mentioned over and over at both Jesuit high schools. There was the president of the Jesuit high school who referenced it early in his interview.

And uh, firm believer in the scientific method, and then we have you probably heard of, of the Ignatian Pedagogical Paradigm, and, you know, which is founded on, you have context, you have experience, reflection, action and then evaluation, and then you just continue to do the cycle, continue to do the cycle.

This was also mentioned by an administrator at a Jesuit high school, who connected it to the Spiritual Exercises.

We also have what is called, what, the Ignatian Pedagogical Paradigm, so if you take the dynamics of the exercises, so how does this, how does it apply to education, well this is the IPP, the methodology, it's really the methodology of the

exercises. And so, I think that that charism then, kind of flows through the school through that methodology.

Given the ages of some of those interviewed, it was clear this paradigm had been articulated for some time as well. And it was clear at least in one Jesuit school, the Ignatian Pedagogical Paradigm (Elements of the Ignatian Pedagogical Paradigm, 2016) would become the way all teachers in the classroom would be evaluated. There was also clear evidence the paradigm was being used (at least by the engaged mentioning it) and a plan to incorporate it more fully into the regular teacher evaluations.

The themes discussed earlier call to mind how a charism, when one is formed in it, shapes the way the world is seen. In fact there was the quote of those who said essentially this. This relates to Nouwen (2010) and his reference of the role and importance of spirituality. “We need to begin with a careful look at the way we think, speak, feel, and act from hour to hour, day to day, week to week, and year to year, in order to become more fully aware of our hunger for the Spirit” (p. xxii).

All of this seems to mimic the quote from Caruso (2012) used earlier:

Formal classes were taught on the Catholic faith, along with the history of the community, and the vows of poverty, chastity and obedience that the novices would one day profess.

In addition to classes, the days were punctuated with times for praying the Liturgy of the Hours in common, Mass, spiritual reading and reflection, manual work, silence and recreation. (pp. 35-36)

There was a story recounted that remains for the researcher a powerful witness to the effectiveness of this approach to forming Catholic employees in the Jesuit charism, one told by an administrator of a Jesuit school who referenced what was said to him by an elderly Jesuit priest, who moved from blame and possible resentment to this

acknowledging the depth that the Jesuit charism had taken root in this particular Jesuit high school. “[This school] is probably more Jesuit now than it was when it was full of Jesuits.” He noted the difference in this way, “you guys talk about it, but when we were here, all Jesuits, we expected them that him to get it by osmosis. You guys talk about it along with the modeling.”

Such a quote suggests a high compliment. This does not mean that the challenges of faith formation of the adults and the students are not still great. But it does suggest that the partnership between the Jesuits and the laity has begun to bear fruit.

It has been discussed already that the national network for Dominicans schools is not as strong. The governance style of Dominican communities is more democratic, and the different sponsoring communities make up something more like a confederation. The decisions are left to the individual sponsoring community, not the entire Dominican order. Put simply, even though the sponsoring communities of Dominicans sisters which were studied had a number of schools each, there was not the overall ability to mandate or to force all schools sponsored by many individual congregations to adapt anything, and so the common attention to the development of the type of formation programs for Jesuit schools was not present in the same way for Dominican schools. The absence of this may very well be why the outcomes do not appear to be clear in these schools.

There is also, in another way, the challenge mentioned earlier about Saint Dominic himself. Remember there is almost nothing Dominicans have today that was written by Saint Dominic. But there is a rich and deep tradition of the faith and teachings of Saint Thomas Aquinas, the brilliant Dominican saint. And there are many books and articles about Aquinas that might easily be the foundation for the work of the charism.

People who worked in Jesuit high schools spoke well in interviews about the formation opportunities. Recall the teacher at a Jesuit school who was so grateful for the opportunity to go on a retreat, paid for by the Jesuit school where she worked. “I’m so grateful at [this school], they have here, one thing I’m really impressed with, is they have, they’re sending me on a five-day silent retreat this summer, all expenses paid.” Those responsible for formation of faith were identified as quite helpful to the journey of faith growth.

Those who worked in Dominican high schools had more mixed reactions. It was not always clear to those interviewed what the purpose of these formation events was. But it is the case that both Dominican high schools studied were making progress and that the progress was being recognized by the engaged who were interviewed.

What did seem to be important about the plan, that as it pertains to growth in the charism and faith, it cannot just focus on these areas in a vacuum. Consider a quote commonly displayed, “Christ is the reason for this school.” If that is to be true, it must be true in all aspects of school life. Consider question 14 from the survey. “My faith is involved in every aspect of my life.” The key to this question was the sense that faith was not an “add-on” or an extra. Faith was not simply something that occurred at Mass on Sunday or when praying only during a crisis. Rather, it was an organizing principle of life. And given that three of four who took the survey in Jesuit high schools and two of three in Dominican high schools indicated faith was this defining aspect of their lives, there is an important group of people who could be leaven in the schools of those who are motivated by their faith.

It is a hope that these high numbers of people who agreed with this statement reflect a desire for the “something more” that a charism provides to working in a school. What was hopeful from the interviews and the surveys overall is the existence in all schools of what seemed to be a critical mass of people interested in a deeper formation program, and a more comprehensive approach to Catholic education.

Communicating the Plan was Important

It is not enough to have a plan. The plan must be communicated effectively so people understand what is expected of them. Most important in Jesuit schools was not simply that there was a plan, but more so that it was easily available to the faculty, staff and administration that were expected to be engaged in the plan. The teacher quoted earlier who knew little about the charism and now was working on developing the new draft, bears repeating.

But we'd meet on a regular for the first year, I mean, kind of, first year we meet on a regular, once a month the first year, we'd meet and we just go through, ah, different passages, and talk about, ah, Ignatius, and different, Ignatius life and ideas, so I didn't really know much of anything before I'd been to [this school], to be honest with you, about St. Ignatius but I've learned a lot of bit since I've been here along with many other things.

This seems to be an amazing success story of the fruits of instilling the charism.

The administrator for faith formation in one Jesuit school enjoyed the respect of the faculty. In some ways, both in my interview with him, and in the comments of others from the same school interviewed, the director of formation was a “walking plan.” Numerous individuals referenced having spiritual conversations with him, saw him as one who was deeply respected for his faith, and had the temperament to listen and guide others in their faith. One other administrator mentioned his “strength of faith and

character.” Others referred to conversations about faith, and even he expressed a desire to have more small groups to discern the presence of the group. “Now ah, the analogy I use with [administrator for faith formation], um, cause I wanted to see what he thought about that.” Another teacher said, “we talk all the time, about, you know, how does it in an affective way, influence us, that information, does it make you want to work more for social justice, does it wanna make you want to question immigration policy?” Another teacher said, “Well, we've had [the administrator for faith formation], ah, has his program, they're actually done a lot.” Others referred to the fact that the formation he oversaw was comprehensive. It was not just faith formation, but all formation. In addition to the plan for faith formation, this administrator also oversaw further academic programs and pursuit of advanced academic degrees.

These interview quotes could suggest the charisma and its communication is at the heart of everything in terms of the adult faith formation, and everything flows from this charisma. Things are not compartmentalized. They flow from an integrated understanding that human development in faith cannot be separated from human development academically or in the classroom. Leaders in Jesuit schools discussed, for example, how the Ignatian Pedagogical Paradigm was to be used in teacher evaluations.

Opportunities for Ongoing Growth Matter

In both schools, people responded with agreement, “In my school, I have opportunities to learn and grow.” But what were these opportunities? Were they opportunities to grow in faith, or to seek God? From the interviews and the documents it appeared that in Jesuit schools this type of spiritual growth and learning are significant,

happen often, and are often privileged moments of grace, as indicated by those interviewed.

This was considered in the discussion of onboarding as contrasted with orientation. It could be said that in this study there was the witness of both onboarding and orientation, if those terms are to be used. If employees are to be grounded in the charism and mission of the Catholic school in which they work, then their formation and development in the faith and in the charism requires the personnel and resources to make it effective. This was not the case in the Dominican high schools, and the effect of having these personnel was evident in the Jesuit schools. Both Jesuit schools had teams, and one Jesuit school in particular had multiple employees who had the responsibility for instilling and developing the charism and mission of the school in the adult employees. The students had their own chaplain, but so too did the faculty.

The persons who were responsible for this type of formation in the Dominican high schools often appeared to have other areas of responsibilities and duties. Anyone who has been in the position of having a combination of significant part-time jobs put together as a full-time job can understand the frustration that comes from having too much to do and too little time to do it. Moreover, considering the Dominican charism, which relies heavily on contemplation, or the Jesuit charism, and its insistence on reflection and evaluation both communally and individually, it seems that it simply is not possible to find this reflective time for contemplation or reflection if one person is not at least given the formation of this faculty, staff and administration as their sole responsibility, but rather is assigned multiple tasks. For, when exactly is this type of contemplation and prayer supposed to occur if the person has no time for it?

In addition to personnel, the study also discovered the important need of a variety of ways to instill the charism. This quote by Winseman (2007) is repeated here because it describes the variety of ways in which people learn and grown in a congregation, and by extension in a school.

Opportunities to learn and grow” means different things to different people. Some want to learn from challenging and powerful sermons or homilies. Others prefer short-term classes on subjects that interest them. Some would like to participate in small groups on a long-term basis for support and study. Others favor in-depth Bible studies led by the pastor. Still others want opportunities to serve the poor in their community. (p. 109)

As a professed Dominican friar, it can be suggested that all formation involves both a communal dimension and a personal dimension. There were many who identified clearly the reason that they teach, or work in Catholic schools flows directly from a personal call from God. To instill a charism and a mission requires knowing what that charism and mission is, and what it means to have that charism instilled. But there is also a personal dimension. It is in our personal relationship with God where the vocational call is heard. And to be successful in living that call in a community like a school with a special charism, it involves attention be given to the personal opportunities for growth in faith.

This was evident especially in Jesuit schools where there was the possibility to go on a personal retreat, or to enter into some other way of personal faith growth with expenses covered by the school. Many who worked in Jesuit schools were already quoted many times about the power of these opportunities.

So they're paying for my gas to get there, they're praying for my retreat experience which is \$500, ah, you know, food paid, um, but I would never be able to do something like that or to think of something like that, whether, ah, before it was presented to me.

Listening to the teacher being so excited about the school paying for her retreat was moving. It could be difficult enough for a young married teacher to find time to go on such a retreat, but if there were travel expenses and other costs to consider as well, the likelihood of attending to personal faith life by going on a retreat would seem to decrease.

And, I'm doing it this summer, and, that is something that I'm really looking forward to. Now being a mom it's, it's hard to get away, but now that I have the expenses paid, and I'm encouraged to do this, it's like, ok, let's go. So, it's exciting.

Hearing the excitement in the teacher at a Jesuit school about being able to go on a retreat, all expenses paid was uplifting. And given her enthusiasm, and the love of God, it is hard to imagine how it will not be the case that she comes back it will be with a deeper relationship with God and a deeper integration in her life of the charism and mission of the Jesuits.

But it was also mentioned in all the schools that having a chapel to pray, being encouraged to do the *Examen*, or seeing symbols around the building were also a type of informal formation that led to faith growth, at least as people discussed it in the interviews.

The importance of these multi-faceted ways of prayer was mentioned in Chapter II. Nouwen (2010) references prayer as an invitation from Jesus. "Come spend some useless time in prayer with me" (p. 18). These opportunities to learn and grow involve both practical knowledge, about the content of the faith. At the same time, it must be remembered that it is not always about us. "If we think of prayer in terms of its usefulness to us ... God cannot easily speak to us" (p. 18). The types of opportunities to

learn and to grow must not exclude that type of contemplation that helps one get to know God.

Money and Resources are Critical

It has been said, to see the priorities of an organization, consider its budget. The study suggests, through the data gathered, that if faith formation of the adult employees in a Catholic school is an important priority, the budget will reflect this. The largest part of expenses in most school budgets are those from salaries and benefits of its employees. So, hiring one or more full-time employees to do faith formation will probably be expensive. But how can the employees of a Catholic school be as effective in instilling faith and the charism, if they are not deeply formed in it? Given this, is it not important to make sure the employees of any organization are grounded in the mission of the organization?

But, as an observation, Jesuit schools had staff whose primary and often only responsibility was the spiritual growth and development of the faculty. While there were campus ministers available in Dominican schools, they seemed to be more focused on the job of the faith development and growth of the students, or at least to be given the faith development of the students as a significant part of their job. It did not seem they had as much time, then, to develop the programs for the faculty, to reflect and contemplate, and to have the types of relationships mentioned earlier with the person responsible for adult faith formation that was referenced so often.

It seems like common sense that if the faith formation of the faculty, staff and administration of the sponsoring community in a school is a priority, then giving it to at least one person for whom it is the only responsibility seems important. But to do this,

and to make available the programs to help people in their growth, it will take financial resources.

Jesuit schools appeared better able to do this because of the length of time they had been creating and implementing these programs. Further, their enrollments overall were larger, which might have provided the financial ability to raise funds for formation. One administrator in a Jesuit school mentioned having an endowment restricted to programs for faith formation. However it happened, there seemed to be more people dedicated to the task of forming the Catholic employees in the Jesuit schools than there were in Dominican schools.

It is not simply money for personnel. Jesuit schools also provided financial assistance for faculty to go on the national New Ignatian Educators retreat, and on personal retreats. While many schools provide some financial assistance to get advanced degrees, the same was true in the two Jesuit schools considered in this study for opportunities for faith growth as well. The data suggest this seemed to make a difference.

Recommendations

What do these results mean for Catholic schools, at least for the Dominican and Jesuit schools studied? What should they be doing? The work of Winseman (2007) and Weddell (2012) shows clearly, using data, there is a serious decline in church affiliation. This study matters because in the view of this researcher Catholic schools provide a privileged position for evangelization in the Church, but if there is not significant attention given to the decline in religious, and the role of lay Catholics, and how to form them as effectively as religious sisters, brothers and priests were formed, this privileged

position of evangelization might be lost. And this matters not just because of schools, but to the synergy that could exist by active disciples of Jesus in parishes and in schools to, as Dominicans are told over and over again, to set the world ablaze. What follows below are recommendations that arise from the data in this study, that may also apply to other Catholic schools working at faith formation of their teachers, staff and administrators.

The understanding of the Church concerning the Catholic schools and their importance was discussed in Chapter II. Consider again the quote mentioned before from *Gravissimum Educationis*, as it considers the proper function of Catholic schools. “But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made to be through baptism” (*Gravissimum Educationis*, 1965, para. 8). It is in the stress of this importance of creating a “special atmosphere animated by the Gospel spirit” that the following recommendations are made from this study.

Catholic Schools Should Examine their Purpose. More than anything else, the study suggests the question of the purpose of Catholic schools needs to be examined. Recall the purpose of the study mentioned in Chapter I. If Catholic schools are to survive, and in fact, thrive, then it is more important than ever to identify the unique mission for which they exist. Catholic schools must provide parents a significant reason to pay extra tuition so their children can attend Catholic schools. The incentive for parents to make this financial sacrifice must lie in the fidelity to mission of the school. And even the non-Catholic parent must be provided a reason for selecting a Catholic school beyond its simply being private. And so, why do religious communities sponsor

schools? Why do dioceses and archdioceses put so much energy and effort into the schools they manage? What is their purpose?

To put it bluntly, Catholic schools exist to make disciples of Jesus Christ, and Catholic schools must make discipleship the focus of everything they do. This recommendation cannot be made any more strongly. Women and men who are formed themselves in the gospels, in the faith and in the Church, in a way that they are able to respond as disciples to the great commission of Christ to go forth, to teach and to make disciples. Then, these teachers, administrators, staff members, and those who serve on boards become the leaven that attracts to the school those who want more than information for their children, but faith formation. They will seek the Catholic school because it challenges the heart to, as Weddell (2012) suggests, come to the point of “dropping the nets” to follow Jesus.

It has already been stated that Jesuit and Dominican high schools have clearly defined charisms. What of those schools sponsored by communities whose charism is not as well developed? How is it they should form the adult employees in their school? There are diocesan and archdiocesan high schools as well. What is their mission? Great resources, financial and otherwise, are put in Catholic schools by dioceses. What is the hope from this use of resources? What is it the Church seeks in the students when they finish attending their schools? What are the expectations for employment in Catholic high schools, for instance?

These are foundational questions that appear to be important if the evangelization efforts of the Church, through Catholic schools, are to be effective. It is a challenge, to be sure. But if the reason for a Catholic school’s existence is not clear, then should it

exist? Winseman (2007), though he is talking about churches, has this sobering quote: “Churches have been in serious decline for nearly 40 years, and increasingly are labeled as lifeless and outmoded. Some observers of the religious scene go so far as to predict a “churchless Christianity” in the decades ahead” (p. ix).

When these Jesuit schools were examined, it was clear from at least these two high schools studied, and in fact, the Jesuit order in the United States, of the importance of this consideration. Again and again there was an attempt to present here the results of having such a plan. What does the Catholic Church in the United States want from its Catholic schools? What does it expect from its graduates?

Without clarity around the mission and purpose of Catholic schools, and more importantly around the faith formation of the administrators, staff, and teachers, could there be a day when Catholic schools exist for reasons other than making disciples of Jesus Christ, the equivalent of the “churchless Christianity”?

Catholic Schools Should Make Faith Formation of Administrators, Teachers and Staff a Priority. If these schools are to re-energize themselves, to continue not just to survive but to thrive, then the time is now to develop and strengthen these formation programs. The conversation is not simply how to keep Catholic schools open, but rather to address the more fundamental question of the ways in which the Catholic Church will evangelize, with Catholic schools an important tool in these evangelizing efforts. It could be said the question of the faith formation of teachers, administrators and staff is not simply the question when it comes to evangelization. Rather, it is the question of how it is the Church will evangelize in any way at all? If the call of Jesus in Matthew 28 is to

baptize, teach, and make disciples, then it becomes imperative for the Church to identify all ways this can be effectively done.

Hopefully Chapter II made clear the important role of the laity. Already quoted was Kolvenbach (2000) who suggested “the Church of the third millennium will be a Church of the laity” (p. 279). For this to occur, then it becomes critical to focus formation efforts of the laity with every bit of the priority given historically to religious sisters, brothers and priests. Catholic high schools sponsored by religious congregations must find ways to create formation programs that authentically arise from the charism of the founder. Dioceses, and probably more importantly, the conference of bishops, must create the types of formation outcomes that could inform this formation program in high schools sponsored by dioceses.

The Catholic colleges and universities that have programs for developing Catholic school teachers is a start. Many of the same colleges and universities also have leadership programs for Catholic schools. And while it was not a focus of this study, given the large geographic size of the United States, and the rural nature of many dioceses, perhaps these same colleges and universities could explore together online ways to conduct these programs, or affordable ways to create some type of hybrid education model.

However this occurs, it does not remove the need for Catholic high schools to prioritize the formation of the adult employees who work there. There must be dedicated resources and persons, trained in evangelization and formation, if this is to be a priority.

And if the mission of a Catholic schools is to make disciples of Jesus, then the task of forming the formators, must be central. Students spend the bulk of their time

being taught by teachers. And discipleship is a hard and challenging endeavor at times. Sometimes the easy temptation is either to avoid the formation because it is too difficult, or to water it down, to what Bonhoeffer (1973) calls “cheap grace” (p. 46).

Discipleship was the framework for this study. Recall that one element of discipleship is the devotion of the disciples to the teaching of the apostles, the communal life, breaking of bread and prayers. This is an outline for formation that can help to provide the clarity that brings the world view into clearer focus for all schools.

For just as it is important to distinguish what schools *do* (their mission) from what they *are* (their charism), so too, the formation of administrators, faculty and staff is not just about what they do, but who they are. If the claim is that Catholic schools educate the whole person, then it seems logical that in terms of formation, the whole person of an administrator, teacher, must focus on both the actions of the person, as well as what the person is and wishes to become. This is not unlike the consideration of the purpose of our creation made by Saint Ignatius..

The cost of inaction, the cost of not working more deeply to evangelize in Catholic schools, could very well be the survival of Catholic schools. And, if Catholic schools do remain, it could be for reasons that have little to do with the Gospel of Jesus Christ. Sadly, it appears some Catholic schools will close. But with an immediate recognition of the importance of forming the formators, there will be Catholic schools that are strong and thriving centers of faith that make the world they are in a better place. Catholic schools become places to encourage those who build the Kingdom of God.

The benefit to the fruits of long reflection by the Jesuits is clear. There is a formation program for the faculty, administrators and staff that, while not as intense,

perhaps, mirrors the type of formation that introduces those wishing to be Jesuits into the understanding and living of a charism by entering the community. It seems quite important, then, for each school, whether sponsored by a religious community or by a diocese, with a charism or not, to work to develop a profile of what a successful teacher alive in the Catholic faith, looks like in their schools. How can one be formed in a charism if it is not clear what the essential characteristics of the charism are?

At the same time, this common understanding of an educator does not eliminate the unique way in which each person lives out the charism. To be a disciple is not to become a robot. Rather, to be a disciple is to help people recognize the call of God in their lives, to help them respond to that call in their lives, and to help them ultimately to become those precious persons created to glorify God.

Catholic Schools Should Offer Formation Programs for Parents and Alumni.

All charisms in some ways are meant for the founder. The founder paints a vision, attracts others who share that vision or are inspired by it, and then gives that gift to the Church, which is in fact what a charism is. But at some point, perhaps especially in educational ministry, there comes a point where the charism that was entrusted to the founder, which drew others who wished to engage in it, becomes evident in the administrators, teachers and staff who work in schools, and the students served.

There is perhaps no more important group than parents. Recall this quote from Chapter II. “Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered” (*Gravissimum Educationis*, 1965, para. 3). But how is it that parents

are formed in the faith themselves? And how is it they receive the type of formation that fuels their desire to raise children who are active and alive in their faith?

While this study did not interview many parents (only those who also happened to work in the Catholic school), the same stark challenge could exist similar to the one for Catholic schools too far removed from their central mission. Could there come a day where parents do not choose Catholic schools out of a desire to form their children into disciples of Jesus, but for some other reason, perhaps outstanding sports teams or getting into a good college? And if parents are not motivated by discipleship in Jesus, will it be long before they begin to see the financial savings of sending their children to the local public school?

It is important to note that faith formation programs for parents are not meant to replace what occurs in parish life, but rather to enhance what occurs in parish life. Imagine the synergy that might be developed in a formation program not only for teachers, but also for parents, that is directly connected to the type of formation instilled by the charism?

Moreover, when thinking of formation, it is important not to lose sight of the critical role played by the alumni in a school. For Jesuits, there does exist a graduate profile well-known by all students who attend a Jesuit school. If this were connected in a way that sent high school graduates into the world equipped to practice their faith and to grow in their relationship with God, the impact on the Church would be powerful indeed. The impact this could have on developing parents who wish the same type of formation for their children as they experienced, the desire on the part of some alumni to return to the school and teach or work, and the connection to the mission by alumni who are the

next successful donors cannot be overstated. The two Jesuit high schools both offered programs for faith development to parents and alumni.

Most importantly, this serves an important need for the Church. It could connect Catholic schools to the efforts in parishes to evangelize. It could provide a vehicle for parishes to identify members who desired to become active in their faith life by being active in the Church. It could create a dynamic synergy between evangelization efforts in schools with those occurring in parish. Imagine the “force of disciples” being formed in Catholic schools and actively involved in their parishes.

The potential benefits seem obvious. In both Jesuit schools, faith and charism expectations are strong. For over 30 years, Jesuit high schools have used the Grad at Grad (Graduate at Graduation, 2016) as a profile for student graduation. They have developed a profile of an educator. What if they put the same energy in to developing a profile of an Ignatian Parent? Or an Ignatian Alum? What does one fully formed in the faith, mission, and charism of the school demonstrate in attitudes, ideas, actions, and beliefs? And could there be a powerful connection in the efforts to form the employees who work in Catholic schools, the parents who send their children to Catholic schools and those who graduate from Catholic schools? And how would this impact the goals of the charism and mission of the school as it works with the students that attend? Could there be an interesting interaction between all of these groups in making disciples of Jesus?

The synergy when the formation of the faculty, students, parents and alumni are all formed in the Catholic faith could be a powerful leaven for evangelization in the Church. A comprehensive formation program for all connected to the school could also

become a means to foster and encourage vocations. Both Jesuit and Dominican high schools have had, and may still have, students who entered their communities. There was a time when having students grow up to become members of the sponsoring community of the school, either as sisters, brothers or priests were common. While not as many do so today, there are still those who are inspired to enter religious life. There are many more who take advantage of service organizations sponsored often by the same community. One administrator at a Jesuit school, for example spent time living the Jesuit charism in the Jesuit Service Corps.

It is important to note the resources that are available to assist in this endeavor. There are the materials from the Jesuits that could serve as a model for other schools. The Catholic School Standards Project (Ozar & Weitzel-O'Neill, 2012) developed the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* which also provide a very helpful framework for creating for schools a means to not only develop plans, but also to have concrete ways to measure the success of such plans.

While perhaps a little more removed, Catholic school formation might also be able to provide the framework for faith formation in other venues, such as those who work and volunteer in parishes, or hospitals, or other ministries in the Church. Alumni often go forth into the world with a variety of choices about where to study, and what to do with their lives. By developing formation programs for parents and alumni, who find themselves in a wide variety of jobs and circumstances, the benefits for the Church could be exceptional.

Catholic Schools Should Make Expectations of Employment Clear from the Start.

Winseman (2007) speaks of the need to clarify expectations for membership in the Church. Expectations of working in Catholic schools must also clarify the expectations of what working in a Catholic school means. What are the expectations of those who choose to work in a Catholic school? Recall the quote from the administrator of a Jesuit high school.

So, the idea is, when I say, if I'm a new teacher, when I say yes to work at [this school], what am I really saying yes to? Well, I am, I really am saying yes to is that I want to be a part of this apostolic work, in service to the mission of the universal Church.

Or the principal of a Jesuit high school that put it this way, "Do you really believe that the purpose of you here is to lead a soul to Jesus Christ?" This researcher suggests the implied answer is yes, and schools must expect this in the persons they hire.

This expectation should be stated every time there is a person hired in a Catholic school. And, as stated above, it must then be developed and nurtured, this expectation to form disciples, by a robust plan of formation. One way of expressing these expectations for schools can be taken from the quote below:

The Council, therefore, declared that what makes the Catholic school distinctive is its religious dimension, and that this is to be found in *a*) the educational climate, *b*) the personal development of each student, *c*) the relationship established between culture and the Gospel, *d*) the illumination of all knowledge with the light of faith. (The Religious Dimension of Education in a Catholic School, 1997, para. 1)

It was mentioned in Chapter II that the reasons for emphasis upon lay ministry was not primarily one of need, but it was based upon theological principles, especially developed and articulated at Vatican II.

Suggestions for Further Study

This study concludes with the realization that no study is complete or entire. The questions raised, the data gathered and the conclusions reached are meant to be tentative, the recommendations open to other interpretations. Because of this, it seems prudent to offer other areas that may be considered for further study.

The Disengaged. It has already been suggested the “disengaged” in the faith would be an area for further study. There are so many questions to be explored in this area. But perhaps the most important reason is to determine why they choose to work in a Catholic school, and why they are not more engaged either from a personal faith level, or in the charism of the school. There are many reasons a person may not be engaged in faith. Identifying what those reasons might be could be a valuable question to explore.

And, if recent studies are any indication, the prevalence of the disengaged in Catholic schools might rise in numbers. The Pew Research Center (2015) has documented the rise of the so-called “nones,” or those who claim no faith affiliation. Weddell (2012) has discussed those former Catholics who leave the Church not because of a sharp disagreement, but in some ways because of apathy. This is a group of people that the Church and Catholic schools simply must learn more about.

Adult Formation in Other Types of Catholic Schools. The studies of Jesuit and Dominican high schools were interesting. What of other types of Catholic schools? In the Literature Review the different types of Catholic school sponsorship allowed in Canon Law were developed. Are there differences in schools sponsored by dioceses as compared to those sponsored by religious communities? There is a new type of Catholic school sponsorship model called the Independent Catholic school, where the school is run

by an independent board, with recognition from the bishop. What about schools sponsored by the diocese that now are staffed by sisters? Exploring the faith formation programs in these schools could provide additional insights into forming faith and instilling the charism in Catholic schools.

Above it was mentioned the special challenge for some of these schools, but it is helpful to reiterate these ideas and questions here, if for no other reason than the importance of knowing the signs of the times. What of schools without well-defined charisms? What of a brand new Catholic school? Has thought been given to the formation of its faculty?

It is also important to study other programs for the purpose of identifying other stellar formation programs. Jesus called a community of disciples, and as such, there should not be fear from engaging conversations among those concerned about faith formation of Catholic employees at Catholic schools. A study in this area could strengthen all Catholic schools.

Motivations of Parents for Choosing Catholic Schools. Why is it parents choose to send their children to a Catholic school? While the hope would always be for the faith development of their children that does not always appear to be the case. Parents are probably motivated for a variety of reasons in making the decision so send their children to a Catholic school. Determining parents' motivations might help to identify the ways in which their faith, as primary educators of their children, might be strengthened. It could also be the case that identifying these motivations would provide valuable stakeholder information for Catholic schools. One last consideration – are parents more likely to

send their children to a Catholic school where the formation program of the faculty is strong? Is there any connection between the two?

Perceptions of Students About Their Own Faith. If the purpose, at least as suggested by this study, is that Catholic schools exist to make disciples of Jesus Christ, then what ways do our students perceive they are or are not disciples? What is their Catholic school experience? Is the faith aspect, the evangelizing, the Christian service, are these areas of faith formation and action ways that students fundamentally define their school experience in a positive way, or is it the case these are simply areas to be endured, tolerated or disliked? Or, is the faith life of students higher in schools with robust faith formation programs for the faculty? Is there any relationship between the two?

Former priests, former brothers or former sisters working in Catholic schools. A surprising discovery was the relatively large number of people working in these schools who had been, at one time in their life, professed members of religious communities or diocesan priests. There were, especially in the Jesuit schools, a number of individuals who had been members of a religious community.

This is merely an observation. It may not be the case in other schools there is a high number of former religious working in them. But if those interviewed in the schools of this study are any indication, is there any reason to be concerned that this group of former religious, like those who are active in religious ministry, may also be aging and declining in number? And are these former religious working in significant roles of faith formation, teaching theology, or becoming leaders of Catholic schools? And if they are,

then what is the plan for identifying, and more importantly, training people to assume these important roles as the former priests, sisters and brothers age?

Conclusions

This study was an attempt to examine faith formation in four Catholic high schools, two sponsored by Jesuits, and two sponsored by Dominicans. Using a modified version of the ME25 Membership Engagement Survey, the study sought to identify those engaged in their faith, with a view to discovering characteristics in the engaged as determined by the survey. From interviews conducted with people who were engaged, the hope was to compare the faith formation programs in two Jesuit high schools with those in two Dominican high schools.

Given the challenges that have arisen with the decline in religious sisters, brothers, and priests who work in Catholic schools, and the significant increase in lay Catholics who work in these schools, the study looked to identify those types of practices in these schools that seemed effective in forming their adult Catholic employees in the faith.

This was not done without some acknowledgement of urgency. The time is clearly now for the faith formation programs, if the excellence that was instilled in Catholic schools by these dedicated sisters, brothers and priests is to be done now in the authentic gospel witness by lay Catholics, as they take their rightful vocational place so eloquently outlined by the Second Vatican Council and numerous other Church documents.

Perhaps most importantly, even though there are many urgent challenges for education generally and Catholic schools specifically, this study provided reason for

hope. Possibly most significant is that just like many brave women and men who opened and starting teaching centuries ago to share the faith, those interviewed in this study suggested there are still today people deeply moved by the power and presence of the Holy Spirit working in our schools. And while this study focused on only four high schools, this researcher suggests it seems reasonable to assume this is also the case that in Catholic school after Catholic school, there are people working in these schools who believe deeply they are engaged in the educational ministry of the Church, and whose faith inspires every bit as much as the heroic witness of religious men and women.

The powerful stories of faith heard by this researcher became a powerful source of hope, and a deep theological grace given by God. Just as priests, sisters and brothers worked for centuries in Catholic schools those who shared their deep personal faith in Jesus so too are there people who the call of Christ today, to “Go, therefore, and make disciples of all nations” (Matthew 28:19).

APPENDIX A

ME25 MEMBER ENGAGEMENT SURVEY (MODIFIED)

A. School Community Engagement Items

- As an administrator, teacher, staff member, or student of this school, I know what is expected of me.
- In my, school, my spiritual needs are met.
- In my, school I regularly had the opportunity to do what I do best.
- In the last month, I have received recognition or praise from someone in my school.
- The spiritual leaders in my school seem to care about me as a person.
- There is someone in my school who encourages my spiritual development.
- As a member of my school, my opinions seem to count.
- I know the mission or purpose of the school as it is stated by the school.
- The mission or purpose of my school makes me feel my participation is important.
- The other members of my school are committed to spiritual growth.
- I have a best friend in my school.
- In the last six months, someone in my school has talked to me about the progress of my spiritual growth.
- In my school, I have opportunities to learn and grow.

B. Spiritual commitment items

- My faith is involved in every aspect of my life.
- Because of my faith, I have meaning and purpose in my life.
- My faith gives me an inner peace.
- I am a person who is spiritually committed.
- I spend time in worship or prayer every day.
- Because of my faith, I have forgiven people who have hurt me deeply.
- My faith has called me to develop my given strengths.
- I will take unpopular stands to defend my faith.
- I speak words of kindness to those in need of encouragement.

C. Outcomes

- I am completely satisfied with my life.
- In the last month, I have invited someone to attend, work or volunteer my school.
- Thinking about the amount of money you give to your school, would you say you give more than 10%, or less than 10% of your income each year?
- How much do you give to your school annually?
- On average, how many volunteer hours a week do you give to help and serve others in your community?

D. Demographics

- Please tell me your age.
- Gender
- Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or other Spanish background?
- What is your race? Are you White, African-American, Asian, or some other race?
- If "Hispanic" answer given to either ethnicity or race question:
- Do you consider yourself to be a white-Hispanic, or black-Hispanic?
- What is your religious preference?
- Including parents and children, how many people are in your household?
- What is your marital status?
- What is the highest level of education you have completed?
- What is your current occupation?
- Total annual household income

APPENDIX B

ME25 MEMBER ENGAGEMENT SURVEY (ORIGINAL)

A. Congregational Engagement Items

- As a member of my congregation/Parish, I know what is expected of me.
- In my congregation/Parish, my spiritual needs are met.
- In my congregation/Parish, I regularly had the opportunity to do what I do best.
- In the last month, I have received recognition or praise from someone in my congregation/parish.
- The spiritual leaders in my congregation/Parish seem to care about me as a person.
- There is someone in my congregation/parish who encourages my spiritual development.
- As a member of my congregation/Parish, my opinions seem to count.
- The mission or purpose of my congregation/Parish makes me feel my participation is important.
- The other members of my congregation/parish are committed to spiritual growth.
- Aside from family members, I have a best friend in my congregation/parish.
- In the last six months, someone in my congregation/Parish has talked to me about the progress of my spiritual growth.
- In my congregation/Parish, I have opportunities to learn and grow.

B. Spiritual commitment items

- My faith is involved in every aspect of my life.
- Because of my faith, I have meaning and purpose in my life.
- My faith gives me an inner peace.
- I am a person who is spiritually committed.
- I spend time in worship or prayer every day.
- Because of my faith, I have forgiven people who have hurt me deeply.
- My faith has called me to develop my given strengths.
- I will take unpopular stands to defend my faith.
- I speak words of kindness to those in need of encouragement.

C. Outcomes

- I am completely satisfied with my life.
- In the last month, I have invited someone to participate in my congregation parish.
- Thinking about the amount of money you give to your congregation/Parish, would you say you give more than 10%, or less than 10% of your income each year?
- How much do you give to your congregation annually?
- On average, how many volunteer hours a week do you give to help and serve others in your community?

D. Demographics

- Please tell me your age.
- Gender
- Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or other Spanish background?

- What is your race? Are you White, African-American, Asian, or some other race?
 - If "Hispanic" answer given to either ethnicity or race question:
 - Do you consider yourself to be a white-Hispanic, or black-Hispanic?
 - What is your religious preference?
 - Including parents and children, how many people are in your household?
 - What is your marital status?
 - What is the highest level of education you have completed?
 - What is your current occupation?
 - Total annual household income
- (Winseman, 2007, pp. 170-171)

APPENDIX C
INTERVIEW QUESTIONS

1. How would you describe your relationship with God?
2. What types of actions are important to you in your faith life, and why?
3. What do you think God requires of you to achieve human fulfillment?
4. How would you compare your faith to the faith of others?
5. How would you describe the relationship between your personal faith, and the charism and mission of this school?
6. How was the charism of the school presented to you? What ongoing ways is the faith development of the faculty, staff and administration engaged in each year?
7. How do you live differently because of your faith? What ways does faith cause you to make different decisions than you might make if you were not a person of faith?

APPENDIX D

INFORMED CONSENT FORM – HIGH SCHOOL PRESIDENT

6/1/2015

Project Title: Keeping Schools Catholic: Discipleship as Paradigm for Administrators, Teachers, Staff and Students

Researcher: DePorres Durham, OP

Faculty Sponsor: *Dr. Michael Boyle*

Dear High School President,

You are being asked to participate in a qualitative research study being conducted by DePorres Durham, OP for a dissertation under the supervision of Dr. Michael Boyle, in the Department of Educational Leadership at Loyola University Chicago.

You are being asked to participate because you are the President of *St. XYZ school*. The ultimate hope is that with your approval first, there would be approval from the Board President, board members, your other administrators, faculty, and staff.

You are being asked to participate because your school is part of a larger high school network sponsored by the Society of Jesus. Since the Society of Jesus has long been involved in working to articulate hopes and expectations for a Jesuit, Catholic education, the opportunity exists to see both a macro and a micro level of sponsorship.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to measure the level of engagement in the religious mission of the school by the employees of *St. XYZ school*. Also, some participants will be selected for a brief, follow-up interview of no more than one hour.

Procedures:

If you agree to be in the study, you will be asked to:

- Take a modified version of the Gallup ME25 Member Engagement Survey
- Provide direction to direct the building principal for the researcher to have permission to distribute the Member Engagement Survey electronically to other administrators, faculty and staff.
- To agree to a follow up interview of no more than one hour.
- Provide direction to direct the building principal for the researcher to have permission to interview select members of the administrators, faculty and staff, selected for a follow-up interview of no more than one hour.

Procedures:

There are two steps to this research project. First, participants will be emailed a link to a survey via Survey Monkey®. Some participants who complete the survey will be contacted for a follow-up interview, using an anonymous code you will create at the time you take the survey. If you agree to participate in this study, you will be emailed a link to a survey, which will be a series of statements to which you will indicate agreement or disagreement. You may be chosen for a follow up interview you based upon the results of the survey.

Participants will create a unique code to make it possible for follow up interviews, for those who are chosen, to preserve the anonymity of the interview participants and all survey participants.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research study beyond those experienced in everyday life.

In addition, there are no direct benefits to you from your participation, however, the results of this study may aid in understanding the level of faith engagement. The study hopes to provide recommendations for building leaders to develop faith in their employees.

Confidentiality:

Every attempt will be taken to ensure confidentiality. While the email is sent using your school provided email address, you will create a unique code when filling out the survey, and only basic demographic information will be collected.

While quotes may be used in the research study and dissertation, there will be no identification as to the name of the school or the name of the particular individual. As the purpose of the study is to identify faith engagement, information will be presented only in a general way for the purpose of the conclusions of the study. Building administrators will not receive a copy of the results. They may be provided a list of recommendations, but it will not reference specific answers or code numbers. Further, Access to the data will be by the researcher only.

Voluntary Participation:

Participation in this study is voluntary. As part of the consent given below, you are free to choose not to answer a particular survey question, or to start the survey and choose not to complete it. If you are chosen for a follow up interview, and you decide to participate, you are free not to answer any questions or to withdraw from participation at any time without penalty. If you do not want to be in this study, you do not have to participate.

Contacts and Questions:

If you have any questions, you may contact the researcher, DePorres Durham, OP. You may also contact the researcher's faculty advisor, Dr. Michael Boyle, Loyola University at (312) 915-6831.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. Your signature also indicates that you consent to the interview, as well as to have the interview audio-taped. You will be given a copy of this form to keep for your records.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX E

INFORMED CONSENT FORM – HIGH SCHOOL BOARD PRESIDENT

6/1/2015

Project Title: Keeping Schools Catholic: Discipleship as Paradigm for Administrators, Teachers, Staff and Students

Researcher: DePorres Durham, OP

Faculty Sponsor: *Dr. Michael Boyle*

Project Title: Keeping Schools Catholic: Discipleship as Paradigm for Administrators, Teachers, Staff and Students

Dear High School Board President,

You are being asked to participate in a qualitative research study being conducted by DePorres Durham, OP for a dissertation under the supervision of Dr. Michael Boyle, in the Department of Educational Leadership at Loyola University Chicago.

You are being asked to participate because you are the board president of *St. XYZ school*. The ultimate hope is that with your approval first, there would be approval board members. In addition to you, the invitation to participate is being offered to school administrators, board members, teachers and staff.

You are being asked to participate because your school is part of a larger high school network sponsored by the Society of Jesus. Since the Society of Jesus has long been involved in working to articulate hopes and expectations for a Jesuit, Catholic education, the opportunity exists to see both a macro and a micro level of sponsorship.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to measure the level of faith engagement in the employees of *St. XYZ school*. Also, some participants will be selected for a brief, follow-up interview of no more than one hour.

Procedures:

If you agree to be in the study, you will be asked to:

- Take a modified version of the Gallup ME25 Member Engagement Survey
- Provide direction to direct the building principal for the researcher to have permission to distribute the Member Engagement Survey electronically to other administrators, faculty and staff.

- To agree to a follow up interview of no more than one hour.
- Provide direction to direct the building principal for the researcher to have permission to interview select members of the administrators, faculty and staff, selected for a follow-up interview of no more than one hour.

Procedures:

There are two steps to this research project. First, participants will be emailed a link to a survey via Survey Monkey®. Some participants who complete the survey will be contacted for a follow-up interview, using an anonymous code you will create at the time you take the survey. If you agree to participate in this study, you will be emailed a link to a survey, which will be a series of statements to which you will indicate agreement or disagreement. You may be chosen for a follow up interview you based upon the results of the survey.

Participants will create a unique code to make it possible for follow up interviews, for those who are chosen, to preserve the anonymity of the interview participants and all survey participants.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research study beyond those experienced in everyday life.

In addition, there are no direct benefits to you from your participation, however, the results of this study may aid in understanding the level of faith engagement. The study hopes to provide recommendations for building leaders to develop faith in their employees.

Confidentiality:

Every attempt will be taken to ensure confidentiality. While the email is sent using your school provided email address, you will create a unique code when filling out the survey, and only basic demographic information will be collected.

While quotes may be used in the research study and dissertation, there will be no identification as to the name of the school or the name of the particular individual. As the purpose of the study is to identify faith engagement, information will be presented only in a general way for the purpose of the conclusions of the study. Building administrators will not receive a copy of the results. They may be provided a list of recommendations, but it will not reference specific answers or code numbers. Further, Access to the data will be by the researcher only.

Voluntary Participation:

Participation in this study is voluntary. As part of the consent given below, you are free to choose not to answer a particular survey question, or to start the survey and choose not to complete it. If you are chosen for a follow up interview, and you decide to participate, you are free not to answer any questions or to withdraw from participation at any time without penalty. If you do not want to be in this study, you do not have to participate.

Contacts and Questions:

If you have any questions, you may contact the researcher, DePorres Durham, OP. You may also contact the researcher's faculty advisor, Dr. Michael Boyle, Loyola University at (312) 915-6831.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. Your signature also indicates that you consent to the interview, as well as to have the interview audio-taped. You will be given a copy of this form to keep for your records.

 Participant's Signature

Date

 Researcher's Signature

Date

APPENDIX F

INFORMED CONSENT FORM – BOARD MEMBERS

Project Title: Keeping Schools Catholic: Discipleship as Paradigm for Administrators, Teachers, Staff and Students

Researcher: DePorres Durham, OP

Faculty Sponsor: *Dr. Michael Boyle*

Dear member of the school board,

You are being asked to participate in a qualitative research study being conducted by DePorres Durham, OP for a dissertation under the supervision of Dr. Michael Boyle, in the Department of Educational Leadership at Loyola University Chicago.

You are being asked to participate because you are a member of the board of *St. XYZ school*. In addition to you, the invitation to participate is being offered to school administrators, board members, teachers and staff.

You are being asked to participate because your school is part of a larger high school network sponsored by the Society of Jesus. Since the Society of Jesus has long been involved in working to articulate hopes and expectations for a Jesuit, Catholic education, the opportunity exists to see both a macro and a micro level of sponsorship.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to measure the level of faith engagement in the employees of *St. XYZ school*. Also, some participants will be selected for a brief, follow-up interview of no more than one hour.

Procedures:

If you agree to be in the study, you will be asked to:

- Take a modified version of the Gallup ME25 Member Engagement Survey
- Provide direction to direct the building principal for the researcher to have permission to distribute the Member Engagement Survey electronically to other administrators, faculty and staff.
- To agree to a follow up interview of no more than one hour should you be selected.

- Provide direction to direct the building principal for the researcher to have permission to interview select members of the administrators, faculty and staff, selected for a follow-up interview of no more than one hour.

Procedures:

There are two steps to this research project. First, participants will be emailed a link to a survey via Survey Monkey®. Some participants who complete the survey will be contacted for a follow-up interview, using an anonymous code you will create at the time you take the survey. If you agree to participate in this study, you will be emailed a link to a survey, which will be a series of statements to which you will indicate agreement or disagreement. You may be chosen for a follow up interview you based upon the results of the survey.

Participants will create a unique code to make it possible for follow up interviews, for those who are chosen, to preserve the anonymity of the interview participants and all survey participants.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research study beyond those experienced in everyday life.

In addition, there are no direct benefits to you from your participation, however, the results of this study may aid in understanding the level of faith engagement. The study hopes to provide recommendations for building leaders to develop faith in their employees.

Confidentiality:

Every attempt will be taken to ensure confidentiality. While the email is sent using your school provided email address, you will create a unique code when filling out the survey, and only basic demographic information will be collected.

While quotes may be used in the research study and dissertation, there will be no identification as to the name of the school or the name of the particular individual. As the purpose of the study is to identify faith engagement, information will be presented only in a general way for the purpose of the conclusions of the study. Building administrators will not receive a copy of the results. They may be provided a list of recommendations, but it will not reference specific answers or code numbers. Further, Access to the data will be by the researcher only.

Voluntary Participation:

Participation in this study is voluntary. As part of the consent given below, you are free to choose not to answer a particular survey question, or to start the survey and choose not to complete it. If you are chosen for a follow up interview, and you decide to participate, you are free not to answer any questions or to withdraw from participation at any time without penalty. If you do not want to be in this study, you do not have to participate.

Contacts and Questions:

If you have any questions, you may contact the researcher, DePorres Durham, OP. You may also contact the researcher's faculty advisor, Dr. Michael Boyle, Loyola University at (312) 915-6831.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. Your signature also indicates that you consent to the interview, as well as to have the interview audio-taped. You will be given a copy of this form to keep for your records.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX G
INFORMED CONSENT FORM – PRINCIPAL

Project Title: Discipleship as Paradigm for Catholic Education

Researcher: DePorres Durham, OP

Faculty Sponsor: *Dr. Michael Boyle*

Dear Principal,

You are being asked to participate in a qualitative research study being conducted by DePorres Durham, OP for a dissertation under the supervision of Dr. Michael Boyle, in the Department of Educational Leadership at Loyola University Chicago.

You are being asked to participate because you are the principal of *St. XYZ school*. In addition to you, the invitation to participate is being offered to school administrators, board members, teachers and staff.

You are being asked to participate because your school is part of a larger high school network sponsored by the Society of Jesus. Since the Society of Jesus has long been involved in working to articulate hopes and expectations for a Jesuit, Catholic education, the opportunity exists to see both a macro and a micro level of sponsorship.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to measure the level of faith engagement in the employees of *St. XYZ school*. Also, some participants will be selected for a brief, follow-up interview of no more than one hour.

Procedures:

If you agree to be in the study, you will be asked to:

- Take a modified version of the Gallup ME25 Member Engagement Survey
- Provide direction to direct the building principal for the researcher to have permission to distribute the Member Engagement Survey electronically to other administrators, faculty and staff.
- To agree to a follow up interview of no more than one hour.
- Provide direction to direct the building principal for the researcher to have permission to interview select members of the administrators, faculty and staff, selected for a follow-up interview of no more than one hour.

Procedures:

There are two steps to this research project. First, participants will be emailed a link to a survey via Survey Monkey®. Some participants who complete the survey will be contacted for a follow-up interview, using an anonymous code you will create at the time you take the survey. If you agree to participate in this study, you will be emailed a link to a survey, which will be a series of statements to which you will indicate agreement or disagreement. You may be chosen for a follow up interview you based upon the results of the survey.

Participants will create a unique code to make it possible for follow up interviews, for those who are chosen, to preserve the anonymity of the interview participants and all survey participants.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research study beyond those experienced in everyday life.

In addition, there are no direct benefits to you from your participation, however, the results of this study may aid in understanding the level of faith engagement. The study hopes to provide recommendations for building leaders to develop faith in their employees.

Confidentiality:

Every attempt will be taken to ensure confidentiality. While the email is sent using your school provided email address, you will create a unique code when filling out the survey, and only basic demographic information will be collected.

While quotes may be used in the research study and dissertation, there will be no identification as to the name of the school or the name of the particular individual. As the purpose of the study is to identify faith engagement, information will be presented only in a general way for the purpose of the conclusions of the study. Building administrators will not receive a copy of the results. They may be provided a list of recommendations, but it will not reference specific answers or code numbers. Further, Access to the data will be by the researcher only.

Voluntary Participation:

Participation in this study is voluntary. As part of the consent given below, you are free to choose not to answer a particular survey question, or to start the survey and choose not to complete it. If you are chosen for a follow up interview, and you decide to participate, you are free not to answer any questions or to withdraw from participation at any time without penalty. If you do not want to be in this study, you do not have to participate.

Contacts and Questions:

If you have any questions, you may contact the researcher, DePorres Durham, OP. You may also contact the researcher's faculty advisor, Dr. Michael Boyle, Loyola

University at (312) 915-6831.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. Your signature also indicates that you consent to the interview, as well as to have the interview audio-taped. You will be given a copy of this form to keep for your records.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX H

CONSENT FORM – HIGH SCHOOL TEACHERS AND STAFF

Project Title: Discipleship as Paradigm for Catholic Education

Researcher: DePorres Durham, OP

Faculty Sponsor: *Dr. Michael Boyle*

Dear faculty and staff,

You are being asked to participate in a qualitative research study being conducted by DePorres Durham, OP for a dissertation under the supervision of Dr. Michael Boyle, in the Department of Educational Leadership at Loyola University Chicago.

You are being asked to participate because you are a member of the faculty and staff of *St. XYZ school*. In addition to you, the invitation to participate is being offered to school administrators, board members, teachers and staff.

You are being asked to participate because your school is part of a larger high school network sponsored by the Society of Jesus. Since the Society of Jesus has long been involved in working to articulate hopes and expectations for a Jesuit, Catholic education, the opportunity exists to see both a macro and a micro level of sponsorship.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to measure the level of faith engagement in the employees of *St. XYZ school*. Also, some participants will be selected for a brief, follow-up interview of no more than one hour.

Procedures:

If you agree to be in the study, you will be asked to:

- Take a modified version of the Gallup ME25 Member Engagement Survey
- Provide direction to direct the building principal for the researcher to have permission to distribute the Member Engagement Survey electronically to other administrators, faculty and staff.
- To agree to a follow up interview of no more than one hour if selected.
- Provide direction to direct the building principal for the researcher to have permission to interview select members of the administrators, faculty and staff, selected for a follow-up interview of no more than one hour.

Procedures:

There are two steps to this research project. First, participants will be emailed a link to a survey via Survey Monkey®. Some participants who complete the survey will be contacted for a follow-up interview, using an anonymous code you will create at the time you take the survey. If you agree to participate in this study, you will be emailed a link to a survey, which will be a series of statements to which you will indicate agreement or disagreement. You may be chosen for a follow up interview you based upon the results of the survey.

Participants will create a unique code to make it possible for follow up interviews, for those who are chosen, to preserve the anonymity of the interview participants and all survey participants.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research study beyond those experienced in everyday life.

In addition, there are no direct benefits to you from your participation, however, the results of this study may aid in understanding the level of faith engagement. The study hopes to provide recommendations for building leaders to develop faith in their employees.

Confidentiality:

Every attempt will be taken to ensure confidentiality. While the email is sent using your school provided email address, you will create a unique code when filling out the survey, and only basic demographic information will be collected.

While quotes may be used in the research study and dissertation, there will be no identification as to the name of the school or the name of the particular individual. As the purpose of the study is to identify faith engagement, information will be presented only in a general way for the purpose of the conclusions of the study. Building administrators will not receive a copy of the results. They may be provided a list of recommendations, but it will not reference specific answers or code numbers. Further, Access to the data will be by the researcher only.

Voluntary Participation:

Participation in this study is voluntary. As part of the consent given below, you are free to choose not to answer a particular survey question, or to start the survey and choose not to complete it. If you are chosen for a follow up interview, and you decide to participate, you are free not to answer any questions or to withdraw from participation at any time without penalty. If you do not want to be in this study, you do not have to participate.

Contacts and Questions:

If you have any questions, you may contact the researcher, DePorres Durham, OP. You may also contact the researcher's faculty advisor, Dr. Michael Boyle, Loyola

University at (312) 915-6831.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. Your signature also indicates that you consent to the interview, as well as to have the interview audio-taped. You will be given a copy of this form to keep for your records.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX I

CONSENT FORM – OBSERVATIONS

Project Title: Discipleship as Paradigm for Catholic Education

Researcher: DePorres Durham, OP

Faculty Sponsor: *Dr. Michael Boyle*

Dear faculty and staff,

You are being asked to participate in a qualitative research study being conducted by DePorres Durham, OP for a dissertation under the supervision of Dr. Michael Boyle, in the Department of Educational Leadership at Loyola University Chicago.

You are being asked to participate because you are a member of the faculty and staff of *St. XYZ school*. In addition to you, the invitation to participate is being offered to school administrators, board members, teachers and staff.

You are being asked to participate because your school is part of a larger high school network sponsored by the Society of Jesus. Since the Society of Jesus has long been involved in working to articulate hopes and expectations for a Jesuit, Catholic education, the opportunity exists to see both a macro and a micro level of sponsorship.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to measure the level of faith engagement in the employees of *St. XYZ school*. Also, some participants will be selected for a brief, follow-up interview of no more than one hour.

Procedures:

If you agree to be in the study, you will be asked to:

- Allow yourself to be observed in various activities related to orientation in instilling and developing the mission and charism of **School XYZ**.
- Provide direction to direct the building principal for the researcher to have permission to observe various activities related to instilling and developing the mission and charism of **School XYZ**.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research study beyond those experienced in everyday life.

In addition, there are no direct benefits to you from your participation, however, the results of this study may aid in understanding the level of faith engagement. The study

hopes to provide recommendations for building leaders to develop faith in their employees.

Confidentiality:

Activities that are observed in a group setting are not fully confidential, since there are other participants in the group, and as such, the researcher cannot guarantee confidentiality.

While quotes may be used in the research study and dissertation, there will be no identification as to the name of the school or the name of the particular individual. As the purpose of the study is to identify faith engagement, information will be presented only in a general way for the purpose of the conclusions of the study. Building administrators will not receive a copy of the results. They may be provided a list of recommendations, but it will not reference specific answers or code numbers. Further, access to the data will be by the researcher only.

Voluntary Participation:

Participation in this study is voluntary. As part of the consent given below, you are free to choose not to answer a particular survey question, or to start the survey and choose not to complete it. If you are chosen for a follow up interview, and you decide to participate, you are free not to answer any questions or to withdraw from participation at any time without penalty. If you do not want to be in this study, you do not have to participate.

Contacts and Questions:

If you have any questions, you may contact the researcher, DePorres Durham, OP. You may also contact the researcher's faculty advisor, Dr. Michael Boyle, Loyola University at (312) 915-6831.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Your signature below indicates that you have read and understood the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. Your signature also indicates that you consent to the interview, as well as to have the interview audio-taped. You will be given a copy of this form to keep for your records.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX J
SURVEY RESULT TABLES FROM MODIFIED ME25 MEMBERSHIP
ENGAGEMENT SURVEY

Statement 1: As an administrator, teacher, staff member, or board member of this school, I know what is expected of me.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=136	125 {95.91%} (126.18) [0.01]	1 {0.74%} (1.51) [0.17]	10 {7.35%} (8.31) [0.34]
Dominicans n=44	42 {95.45%} (40.82) [0.03]	1 {2.27%} (0.49) [0.53]	1 {2.27%} (2.69) [1.06]
$\chi^2=2.1562$	$P\text{-value}=.340$	Fisher's Exact Test $p\text{-value}=0.252$	
For both the chi-square and the Fisher's Exact Test, the result is not significant as $p>.05$.			

Statement 2: In my school, my spiritual needs are met.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	110 {81.48%} (106.18) [0.14]	11 {8.15%} (14.41) [0.81]	14 {10.37%} (14.41) [0.01]
Dominicans n=43	30 {69.77%} (33.82) [0.43]	8 {18.60%} (4.59) [2.53]	5 {11.63%} (4.59) [0.04]
$\chi^2=3.9579$	$P\text{-value}=.138$	Fisher's Exact Test $p\text{-value}=0.140$	
For both the chi-square and the Fisher's Exact Test, the result is not significant at $p>.05$.			

Statement 3: In my school, I regularly had the opportunity to do what I do best.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=134	119 {88.81%} (116.69) [0.05]	5 {3.73%} (6.02) [0.17]	10 {7.46%} (11.29) [0.15]
Dominicans n=44	36 {81.82%} (38.31) [0.14]	3 {6.82%} (1.98) [0.53]	5 {11.36%} (3.71) [0.45]
$\chi^2=1.4861$	$P\text{-value}=.476$	Fisher's Exact Test $p\text{-value}=0.401$	
For both the chi-square and the Fisher's Exact Test, the result is not significant as $p>.05$.			

Statement 4: In the last month, I have received recognition or praise from someone in my school.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	113 {83.70%} (110.11) [0.08]	18 {13.33%} (20.36) [0.27]	4 {2.96%} (4.53) [0.06]
Dominicans n=44	33 {75.00%} (35.89) [0.23]	9 {20.45%} (6.64) [0.84]	2 {4.55%} (1.47) [0.19]
$\chi^2=1.6718$	$P\text{-value}=.433$	Fisher's Exact Test $p\text{-value}=0.366$	
Chi-square (p-value = 0.433, $p>.05$) Fisher's Exact Test (0.366, $p>.05$).			

Statement 5: The spiritual leaders in my school seem to care about me as a person.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	121 {89.63%} (113.76) [0.46]	6 {4.44%} (6.83) [0.10]	8 {5.93%} (14.41) [2.85]
Dominicans n=43	29 {67.44%} (36.24) [1.44]	3 {6.98%} (2.17) [0.31]	11 {25.58%} (4.59) [8.95]
$\chi^2=14.1224$	$P\text{-value}=.001$	Fisher's Exact Test $p\text{-value}= 0.001$	
Chi-square (p-value = 0.001, $p<.05$) Fisher's Exact Test (0.001, $p<.05$).			

Statement 6: There is someone in my school who encourages my spiritual development.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	117 {86.67%} (107.85) [0.78]	8 {5.93%} (12.82) [1.81]	10 {7.41%} (14.33) [1.31]
Dominicans n=44	26 {59.09%} (35.15) [2.38]	9 {20.45%} (4.18) [5.56]	9 {20.45%} (4.67) [4.01]
$\chi^2=15.8559$	$P\text{-value}=.0003$	Fisher's Exact Test $p\text{-value}=0.0004$	
Chi-square (p-value = 0.0003, $p<.05$) Fisher's Exact Test (0.0004, $p<.05$).			

Statement 7: As a member of my school, my opinions seem to count.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	96 {71.11%} (90.50) [0.33]	19 {14.07%} (22.63) [0.58]	20 {14.81%} (21.87) [0.16]
Dominicans n=44	24 {54.55%} (29.50) [1.02]	11 {25.00%} (7.37) [1.78]	9 {20.45%} (7.13) [0.49]
$\chi^2=4.3735$	$P\text{-value}=.112$	Fisher's Exact Test $p\text{-value}=0.111$	
Chi-square (p-value = 0.112, $p>.05$) Fisher's Exact Test (0.111, $p>.05$).			

Statement 8: I know the mission or purpose of the school as it is stated by the school.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=133	129 {96.99%} (127.74) [0.01]	0 {0.00%} (0.75) [0.75]	4 {3.01%} (4.51) [0.06]
Dominicans n=44	41 {93.18%} (42.26) [0.04]	1 {2.27%} (0.25) [2.27]	2 {4.55%} (1.49) [0.17]
$\chi^2=3.3034$	$P\text{-value}=.192$	Fisher's Exact Test $p\text{-value}=0.184$	
Chi-square (p-value = 0.192, $p>.05$) Fisher's Exact Test (0.184, $p>.05$).			

Statement 9: The mission or purpose of my school makes me feel my participation is important.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	122 {90.37%} (115.39) [0.38]	2 {1.48%} (5.28) [2.04]	11 {8.15%} (14.33) [0.77]
Dominicans n=44	31 {70.45%} (37.61) [1.16]	5 {11.36%} (1.72) [6.25]	8 {18.18%} (4.67) [2.37]
$\chi^2=12.9742$	$P\text{-value}=.002$	Fisher's Exact Test $p\text{-value}=0.002$	
Chi-square (p-value = 0.002, $p<.05$) Fisher's Exact Test (0.002, $p<.05$).			

Statement 10: The other members of my school are committed to spiritual growth.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=134	89 {66.42%} (79.80) [1.06]	8 {5.97%} (10.54) [0.61]	37 {27.61%} (43.66) [1.02]
Dominicans n=44	17 {38.64%} (26.20) [3.23]	6 {13.64%} (3.46) [1.86]	21 {47.73%} (14.34) [3.10]
$\chi^2=10.8814$	$P\text{-value}=.004$	Fisher's Exact Test $p\text{-value}= 0.004$	
Chi-square (p-value = 0.004, $p<.05$) Fisher's Exact Test (0.004, $p<.05$).			

Statement 11: I have a best friend in my school.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=133	79 {59.40%} (76.64) [0.07]	38 {28.57%} (40.58) [0.16]	16 {12.03%} (15.78) [0.00]
Dominicans n=44	23 {52.27%} (25.36) [0.22]	16 {36.36%} (13.42) [0.49]	5 {11.36%} (5.22) [0.01]
$\chi^2=0.9617$	$P\text{-value}=.618$	Fisher's Exact Test $p\text{-value}=0.633$	
Chi-square (p-value = 0.618, $p>.05$) Fisher's Exact Test (0.633, $p>.05$).			

Statement 12: In the last six months, someone in my school has talked to me about the progress of my spiritual growth.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=132	70 {53.03%} (54.75) [4.25]	52 {39.39%} (66.75) [3.26]	10 {7.58%} (15.78) [0.00]
Dominicans n=44	3 {6.82%} (18.25) [12.74]	37 {84.09%} (22.25) [9.78]	4 {9.09%} (3.50) [0.07]
$\chi^2=30.1236$	$P\text{-value}=<0.00001$	Fisher's Exact Test $p\text{-value}=\text{error}$.	
Chi-square (p-value = 0.00001, $p<.05$) Fisher's Exact Test (error).			

Statement 13: In my school, I have opportunities to learn and grow.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=134	121 {90.30%} (118.94) [0.04]	4 {2.99%} (3.76) [0.01]	9 {6.72%} (11.29) [0.47]
Dominicans n=44	37 {84.09%} (39.06) [0.11]	1 {2.27%} (1.24) [0.05]	6 {13.64%} (3.71) [1.42]
$\chi^2=2.0859$	$P\text{-value}=.352$	Fisher's Exact Test $p\text{-value}=0.320$	
Chi-square (p-value = 0.352, $p>.05$) Fisher's Exact Test (0.320, $p>.05$).			

Statement 14: My faith is involved in every aspect of my life.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	102 {75.56%} (99.92) [0.04]	18 {13.33%} (19.83) [0.17]	15 {11.11%} (15.25) [0.00]
Dominicans n=42	29 {69.05%} (31.08) [0.14]	8 {19.05%} (6.17) [0.54]	5 {11.90%} (4.75) [0.01]
$\chi^2=0.9133$	$P\text{-value}=.633$	Fisher's Exact Test $p\text{-value}=0.592$	
Chi-square (p-value = 0.633, $p>.05$) Fisher's Exact Test (0.592, $p>.05$).			

Statement 15: Because of my faith, I have meaning and purpose in my life.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	120 {88.89%} (118.22) [0.03]	6 {4.44%} (6.86) [0.11]	9 {6.67%} (9.92) [0.08]
Dominicans n=42	35 {83.33%} (36.78) [0.09]	3 {7.14%} (2.14) [0.35]	4 {9.52%} (3.08) [0.27]
$\chi^2=0.9277$	$P\text{-value}=.629$	Fisher's Exact Test $p\text{-value}=0.503$	
Chi-square (p-value = 0.629, $p>.05$) Fisher's Exact Test (0.503, $p>.05$).			

Statement 16: My faith gives me an inner peace.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	117 {86.67%} (114.41) [0.06]	5 {3.70%} (5.34) [0.02]	13 {9.63%} (15.25) [0.33]
Dominicans n=42	33 {78.57%} (35.59) [0.19]	2 {4.76%} (1.66) [0.07]	7 {16.67%} (4.75) [1.07]
$\chi^2=1.7423$	$P\text{-value}=.418$	Fisher's Exact Test $p\text{-value}=0.395$	
Chi-square (p-value = 0.418, $p>.05$) Fisher's Exact Test (0.395, $p>.05$).			

Statement 17: I am a person who is spiritually committed.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=134	118 {88.06%} (114.97) [0.08]	3 {2.24%} (3.81) [0.17]	13 {9.70%} (15.23) [0.33]
Dominicans n=42	33 {78.57%} (36.03) [0.26]	2 {4.76%} (1.19) [0.55]	7 {16.67%} (4.77) [1.04]
$\chi^2=2.1473$	$P\text{-value}=.299$	Fisher's Exact Test $p\text{-value}=0.234$	
Chi-square (p-value = 0.299, $p>.05$) Fisher's Exact Test (0.234, $p>.05$).			

Statement 18: I spent time in worship or prayer every day.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	100 {74.07%} (99.92) [0.00]	30 {22.22%} (30.51) [0.01]	5 {3.70%} (4.58) [0.04]
Dominicans n=42	31 {73.81%} (31.08) [0.00]	10 {23.81%} (9.49) [0.03]	1 {2.38%} (1.42) [0.13]
$\chi^2=0.2014$	$P\text{-value}=.904$	Fisher's Exact Test $p\text{-value}=0.939$	
Chi-square (p-value = 0.904, $p>.05$) Fisher's Exact Test (0.939, $p>.05$).			

Statement 19: Because of my faith, I have forgiven people who have hurt me deeply.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=134	111 {82.84%} (105.83) [0.25]	9 {6.72%} (10.66) [0.26]	14 {10.45%} (17.51) [0.70]
Dominicans n=42	28 {66.67%} (33.17) [0.81]	5 {11.90%} (3.34) [0.82]	9 {21.43%} (5.49) [2.25]
$\chi^2=5.0912$	$P\text{-value}=.078$	Fisher's Exact Test $p\text{-value}=0.089$	
Chi-square (p-value = 0.078, $p>.05$) Fisher's Exact Test (0.089, $p>.05$).			

Statement 20: My faith has called me to develop my given strengths.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=134	124 {92.54%} (122.58) [0.02]	2 {1.49%} (4.57) [1.44]	8 {5.97%} (6.85) [0.19]
Dominicans n=42	37 {88.10%} (38.42) [0.05]	4 {9.52%} (1.43) [4.61]	1 {2.38%} (2.15) [0.61]
$\chi^2=6.9248$	$P\text{-value}=.031$	Fisher's Exact Test $p\text{-value}=0.037$	
Chi-square (p-value = 0.031, $p<.05$) Fisher's Exact Test (0.037, $p<.05$).			

Statement 21: I will take unpopular stands to defend my faith.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	111 {82.22%} (109.07) [0.03]	4 {2.96%} (5.34) [0.34]	20 {14.81%} (20.59) [0.02]
Dominicans n=42	32 {76.19%} (33.93) [0.11]	3 {7.14%} (1.66) [1.08]	7 {16.67%} (6.41) [0.05]
$\chi^2=1.6315$	$P\text{-value}=.442$	Fisher's Exact Test $p\text{-value}=0.441$	
Chi-square (p-value = 0.442, $p>.05$) Fisher's Exact Test (0.441, $p>.05$).			

Statement 22: I speak words of kindness to those in need of encouragement.

GROUP	TRUE	FALSE	UNSURE
	Observed totals, {percentage}, (expected cell totals) and [chi-square statistic].		
Jesuits n=135	132 {97.78%} <input type="radio"/> <input type="checkbox"/>	0 {0.00%} <input type="radio"/> <input type="checkbox"/>	3 {%} <input type="radio"/> <input type="checkbox"/>
Dominicans n=42	42 {100.00%} <input type="radio"/> <input type="checkbox"/>	0 {0.00%} <input type="radio"/> <input type="checkbox"/>	0 {0.00%} <input type="radio"/> <input type="checkbox"/>
$\chi^2=$	<i>P</i> -value=could not be calculated.	Fisher's Exact Test <i>p</i> -value=1	
Chi-square (could not be calculated) Fisher's Exact Test (1, <i>p</i>>.05).			

APPENDIX K
CODING DEFINITION AND EXAMPLES

I. **Charism.** *Charism can be defined as “a gift given and received for the good of a body of persons and its common life, purposes and sense of destiny.” (Downey, 2005, p. 18) It is a particular gift from God, which emphasizes a unique way of living out the faith and engaging in ministry. A charism expresses itself in actions and beliefs, and so the overall sense of this code is to discover unique attention which is focused on the charism of the sponsoring community of the school, either Dominicans or Jesuits.*

a. **Integration.** *This particular code focused on the degree to which the actions and behaviors of the Dominicans and Jesuits were part of the whole of the way in which a person lived their life, in and out of school.*

i. Exemplar Examples

1. “I live my life like a Jesuit anyway”
2. “I am pretty liberal with regard to trying things provided there’s going to be a commitment to reflection, and that reflection has to entail how it is we see God in this project or how we can bring people to a greater clarity or a greater faith or greater hope.”
3. “I need to trust more in my own Ignatian discernment because I actually do it”
4. “I love the Society, my heart is with the Society, my mind is with, is formed [by the] Society of Jesus, and I, and I’m committed to the mission”
5. “I’m 100% drinking the Ignatian cool-aid.”
6. “I think we learn those gifts, and who we are, um, through prayer, through our interactions with others, through study.”

b. **Understanding.** *How is the charism understood? In other words, is it simply the knowledge of “tag lines”, or is there a more concrete understanding of what it means to be Dominican or what it means to be Jesuit.*

i. Exemplar Examples

1. “Jesuits, as you probably know we have a very approach to education, finding God in all things, and trying to give our students this experience that, that God is found in everything that is good, and ah, it’s valuable for us to learn about creation just to see how absolutely wonderful it is, and how God has a place in all of that and that our work, um, if we go into the sciences or whatever it is, is to help, is to be kind of like a coworker with God.”
2. “And the principle and foundation of the spiritual exercises the way is described it's a principle because it's, that from

which all else, all the exercises, the rest of the excises follow. And it's the, ah, foundation it is that upon which the rest of the exercises are built.”

3. “Jesuit education is so tangible, it’s not just, you know, the five hallmarks of the Grad at grad, but you have all your opportunities, over your time here ... to actively discern and be engaged in those five hallmarks.”
4. “I, I think living my faith life, in um, how I am with people, how I am with, I think that whole study, being Dominican of course that’s an important part of it, but u, personal prayer, contemplation is an important part of my faith life.”
5. “I would probably not, well, the one thing I like about the Dominican order is, ah, their strong commitment to social justice.”
6. “You know, and I think we learn those gifts, and who we are, um, through prayer, through our interactions with others, through study. Um, but, I feel that God has given me, um, wonderful gifts and talents, and I can choose to sue them, or I can choose not to use them.”

c. **Formal Development.** *This code refers to what programs, methods and presentations make understanding the charism clear for new faculty and staff, and to deepen the understanding for veteran faculty and staff.*

i. **Exemplar Examples**

1. “All new teachers, ah, are required to attend and it starts on a Sunday afternoon and continues until Tuesday at noon. And it is a series of talks that develop, a reflection of the principle and foundation of the spiritual exercises.”
2. “So, the idea is, when I say, if I’m a new teacher, when I say yes to work [here], what am I really saying yes to? ... I really want to be part of this apostolic, in service to the mission of the universal Church.”
3. “We had, you know, new teacher orientation, we had, um, we had a couple a days, I guess it was two days, of new teacher orientation I think, and we got a fair amount of that, you know some of that is going to be, how you get into the insurance program, you gotta do, how you teacher checks get deposited, that kind of stuff, but there was also a lot of the description of [the school], itself but also the history of the Jesuits, of Ignatius Loyola, ah, there was a lot of that in those first two days.”

4. "I'm so grateful at [this school], they have here, one thing I'm really impressed with, is they have, they're sending me on a five-day silent retreat this summer, all expenses paid."
5. "We do have a retreat, an annual retreat for all the faculty and staff. Has it always been there? Probably. But I don't know how spiritual it was. We're trying to do better with that. This year we've had, ah, about 10, 10 to 15 minutes on Dominican spirituality at every faculty meeting. Next year the goal is at least 20."
6. So, um, we always do an orientation with our new faculty members, and, you know, um, as a beginning, as the beginning of that."

d. **Informal Development.** *While it may not be through a formal program, method or presentation, the charism is also lived out by others in the school, which helps to deepen an understanding and application of the charism in one's life.*

i. **Exemplar Examples**

1. "So coming to [this school] I found caring loving individuals and very appropriate adult role ways"
2. "I do think that there is a sense of, of learning what other people do, um, and understanding and that that is the way, our way of proceeding."
3. "Um, I also think that there are models in the school, role models in the school. Um, I'd like to hope that I'm one of them."
4. "There were, in the early days, Dominican sisters in the long habit, and you knew it was Dominican because you saw the sisters."
5. "I think coming into an environment that I know, um, the care of the community is first and foremost, obviously the education, but really the care and the community."
6. "Um, and I also think, just the symbols around the building."

e. **Relationship with Sponsors.** *What is the relationship with the larger sponsoring community and the individual school? How does this relationship get expressed? What types of interactions are present with it? This code refers to those types of questions and answers.*

i. **Exemplar Examples**

1. "You know, I think that fundamentally our mission and as a Jesuit work is sponsored and supported by the Society of Jesus."

2. “And I, by the way, do challenge even the Jesuits I grow very weary of the vocation conversation because you want people to enter the Jesuits, if you want people to enter the Jesuits, put younger Jesuits in the school.”
3. “And, so, what I basically think is happening, is the Society is saying, well, this is such an important apostolate, we need to be much more intentional and directive here. And I like that, I welcome that.”
4. “We have a conference every year, and we bring together board members and faculty members and people from our universities and schools.”
5. “That’s an area we need for growth, so starting this year there’s going to be an annual retreat at the Motherhouse with all our Dominican schools.”

II. **Vocation.** *This is coding related to the sense that an individual feels a sense of a personal call from God about how to live their life.*

a. **Job** *In what sense is working at a Catholic school seen as a result of one’s call from God to be doing this?*

i. **Exemplar Examples**

1. “And so, you know, through circumstances, through individuals, through what seemed to be luck or chance. And that’s really what this question centered around, and people looked back over how they came to [this school], they kind of came to realize, that this wasn’t by chance. That, that God was working, and they were responding.”
2. “I feel like I am fulfilling God’s wish for me, and, I feel, at the risk of, ah, being egotistical, I feel good about myself.”
3. “You know, this is the most challenging role of my, um, vocation.”
4. “And so, um, so, yes, going across the country 2,000 miles from home, was clearly faith motivated.”
5. “So, I think some people are here because they see it as a ministry.”
6. “I think in my own professional journey, I, you know, sought out God as somebody who could give me guidance as to where I belonged, which is how I ended up here.”

b. **Personal Life.** *In this code, the emphasis is upon how the individual views the choices and actions in their own lives, outside of school, as reflective of a personal call from God.*

i. Exemplar Examples

1. "I really do think the way, the way I most firmly in, in my faith, is what I do every day, going to work, coming home, and then trying to open what I do at work to my family at home, in terms of how I speak with my sons, I explain to them, you know, what prayer is, in terms of what, you know they, they have the prayers that they bring home from school. And we'll pray those, but then sometimes I'll pray something from, you know, something from St. Ignatius."
2. "You know that it will involve worship, it will involve honoring God, putting him first, but will also involve the way that you live with your family, with your wife, with your neighbor, with, ah, you know, that you treat them with dignity and respect."
3. "I just had a son who was born in November, and so that's given me a lot of insight I think into what it means to, to love and to be loved and the kind of love that God has for us I've really come to understand more."
4. "I think about with everything I do in my life, um, I think about what my parents would think if I did the opposite. Or, if I did, you know, I'm not looking for, not approval, but, you know, faith was so important to them."
5. "I think that's the beauty of faith and it's the beauty of spirituality is that you can't compare it to anybody else's because, ah, because it's a very personal experience."
6. "Um, I do think that my faith has a lot to do with how I make decisions."

c. Ministry. *To what degree is the work done at school viewed first as a ministry?*

i. Exemplar Examples

1. "But, just to clarify, how I see myself in my faith as related to others, um, is really this kind of notion, of, ah, you know, I'm, I'm going out, and I'm trying to, I'm trying to bring the Church, trying to show that the Church is around us, as God's presence is around us right now."
2. "You know ... anyways that I can be of service to my Church, or parish, or religion, ah, I feel that I almost have a duty."
3. "And I think that, ah, you know, if you're working in a Catholic school, you're working here for a reason."
4. "And you know, I think that's the important thing, too, in a Catholic school. You may not believe in all the rules of the

Church, but the core values that are there are going to guide you as a good person. You're going to make the right decisions about how you treat other people, and about, um, about how you move forward in life based on those core values that you got."

d. Former Religious. *To what degree has being a former member of a religious community impacted your work since you left?*

i. Exemplar Examples

1. "You know, I sometimes joke with my Jesuit friends, I was a Jesuit, I left the Society ..."
2. "I was a former Christian Brother."

e. Discernment. *How do I describe those experiences where I am trying to discover what God is trying to communicate to me about my life and the world?*

i. Exemplar Examples

1. "I believe that God wants me to be fulfilled and I believe that God is calling me to be fulfilled and God is leading me on journeys to be fulfilled, um. I don't know that I know what that means for me yet."
2. "That's a really difficult question, cause I think that's what, I'm a little bit search for, in some of this exploration."
3. "I think that is where I am right now is this, ah, how you hear God?"
4. "How does the gospel fit that message?"
5. "I think part of it is, how do they view, is it a job or a ministry?"
6. "I think in my own professional journey, I, you know, sought out God who could give me guidance as to where I belonged, which is how I ended up here."

III. Faith Life. *How is it that a person lives their faith in a personal way that impacts their entire life?*

a. Prayer. *How does an individual incorporate prayer into their lives?*

i. Exemplar Examples

1. "Um, I, ah, like to say the rosary. And, ah, too, as I'm praying the rosary, to reflect on the graces that you ask for during each decade of the rosary, whatever it may be."
2. "Another prayer that I like to do I find that I like to go the Chapel, in front of the tabernacle, and kind of carry all my issues, and concerns, and just ask Jesus to form in ways that are beyond my awareness."

3. “I think the little things like, like the Examen, um, are, are easy to ignore, but can be really calming to do, um, for a faculty member.
 4. “And yet, the older I grow, the more I have a desire to, ah, commit myself to more, a more, more devotional practices, and more regular, um, ah, confession, um, and ah, more, get involved in, get involved in, a community of people who purposely and intentionally seek to live their life of faith together.”
 5. ” “Well I try to keep my prayer life as alive as possible.”
 6. “But it was, it is good, and you stay with that prayer group, like, and it’s, ah, praise you know, like different types of forms of prayer, and just being with other people and talking about it.”
 7. “I believe in the Eucharist, I, ah, participate in Church, um, in the Eucharist, the liturgies, um, that’s an important part in my life.”
- b. **Impact on Decisions.** *How does faith impact personal decisions that people need to make?*
- i. **Exemplar Examples**
 1. “Well, I think in some ways, I think if you asked my colleagues they would rightly, ah, say that I’ve got the zeal of a convert, in, one sense.”
 2. “Well you know when I realized this way really something that I believed in, and was, was really becoming central and core to who I was when I made the decision to go out to Sacramento, California.”
- c. **World View.** *How does faith impact the way a person sees the world and how it works?*
- i. **Exemplar Examples**
 1. “Well, we’ve learned, and I think this is, this is growth, we have learned that father no longer knows best, and if the work of the Church is going to done, if there is a father in, in charge, that the father has to real, really rely on the work of very, very good of competent, and faithful people in order to get the job done.”
 2. “My relationship with God is really what I depend on and to make sense of the world and everything else.”
 3. “So my, my, the way that I, the lens that I used to view the world is so tied to my faith life.”

4. “And so you grow in different whereas I can tell my blood sisters I can tell one of them’s really tending toward the real conservative bend.”
5. “And that’s not a good business thing I guess, but I think we have to balance the compassion, and, ah, that’s hard.”

d. **View of God.** *What are images do people have for God?*

i. **Exemplar Examples**

1. “I, ah, and this kind of gets into images of God for me.”
2. “Um, I like to think of, it’s personal to me, personable as well. I have, for quite a long time, of, kind of always viewed um, ah, either viewed or felt God or certainly viewed my relationship with God, as something that, ah, like all relations, is something to be nurtured.”
3. “I don’t suppose in a lot of ways, I have, like, ah, as totally mainstream image of God, that I think a lot of other people would have.”
4. “I think God is my friend, and he’s a personal God.”
5. “I don’t see God is a judging, condemning God, that’s judging my every action, but yet I feel like he goes beyond, and to make the gospel come alive for other people.”

e. **Actions.** *How does the faith people have manifest itself in actions?*

i. **Exemplar Examples**

1. “I try to remind myself that other people are watching, I’m trying to set a good example.”
2. “I try, well I try to be a compassionate person, to, to seek out in a sense, like Francis is saying, like Pope Francis is says, ‘You know, go out and find the poor,’ you know.”
3. “I would say, ah, interacting with other people on earth, too, ah, lack of a better term, ah, spread God’s influence to others.”
4. “So, so I want to love as Christ loves, I want to be fully present to the person in front of me, whether we’re in a meeting that is something really fun and we’re talking about, you know, exciting things.”
5. “You know, for me, it’s serving the way Jesus served, um, that’s important to me as well.”
6. “I, I think living my faith life, in, how I am with people, how I am with, I think that whole study, being Dominican, of course that’s an important part of it, but, um, personal prayer, contemplation is an important part of my faith life.”

7. “I think he just wants us just to be our best selves, and to dedicate our days to him, and praise him for what is in our lives. Um, to lead a good life. To live the gospel message.”

f. **Faith Struggles.** *What struggles do people have with their faith or because of their faith?*

i. **Exemplar Examples**

1. “I guess I am saddened by kind of like the polarization that is, that I perceive being present in our Church.”
2. “I just so did not enjoy going to Mass, for my entire life.”
3. “I have had some really interesting conversations about what is the center, now, for kids. Is the center our charism? Is it our faith?”
4. “They struggle with a priest issue, the pedophilia issue, the, all of the legal ramifications. And I think that, for me, to try to be, you know, a good Catholic for them, and for the girls here, you know, is to just a model being a good person.”
5. “I lost my mother five years ago. My families had some health challenges, I think that’s definitely something that gets you through it.”
6. “... working for a different Catholic organization, um, actually, not being treated very Christian, or kindly at the end.”
7. “We have Mass probably once a month for the Holy Days, we have prayer every day, but I think sometimes like okay, like we actually had people say, could you talk to the campus minister because the prayers are too long.”

IV. **Motivation.** *Why is it that people choose to work in a Catholic school?*

a. **Choice of Job.**

i. **Exemplar Examples**

1. “And it's a belief in the imminence of God and God's grace, ah, in our lives so that's really what motivates me and sometimes working with kids they well they frequently, well, mostly present themselves as rather raw material for all of this and they, they can remind me at times, ah, of how much they are in need of somebody that can help them integrate faith with their, with their daily lives.”
2. “I mean I'm sure there are some people who might, you know, coming into the community, feel like, ok, well. That's part of the club rules, I mean, it's the buy-in to the faith. And, um, it's what unites us, we're, we're established

the Society of Jesus, so, if it's, the mission to, you know, to form young men.”

3. “You are partnering with the [sponsoring community] in the ministry of the Church, through [our school], and our ministry.”
4. “I was unhappy at the public school, I mean I just was, um, ah, and was just looking for.”

V. **Concern for System.** *What fears do people have for Catholic schools?*

a. **Survival.** – *What are the concerns that become expressed over the survival of Catholic schools?*

i. **Exemplar Examples**

1. “I have tremendous worries about the sustainability this whole entire Catholic endeavor.”
2. “Fears? Well, you know I'd like I'd like our institutions to continue to thrive, some survive, you know, if need be I think there's, there's tremendous value to educating young people, um, in, in, in a Christian/Catholic, ah, milieu if you will, um, price prices going to be up on ah, ah, ah, ah, an obstacle, clearly.”
3. “Well, cause I think it's going to be, it's really going to be the haves that end up continuing in Catholic education, which, which is very sad to me.”
4. “They are, especially working in a school. I mean it's really hard. You've got people who think, well, you know, you can't keep closing Catholic schools, because who's going to be you know, going to church then. I'm like, well who's going to support the school”

b. **Struggles for Schools.** – *What are the struggles faced that arise in a school related to the operation and thriving of a school?*

i. **Exemplar Examples**

1. “I think, um, I think the people who are supportive of the mission, see the mission as the teaching part, and not the faith part. I think we have to do more with our mission being faith driven, less were providing a great education of these girls. And I think part of that comes from our struggle with enrollment.”
2. “And I think that's a struggle with some diocesan schools, you know. I mean what is your charism, well it's the gospel, well, what the hell does that mean that all of our charisms.”

VI. **Observations.** – *What are the opinions about various aspects of school, society, people or the Church?*

a. **Thoughts.** – *What opinions about life, the school, the Church relate to the faith engagement (or not) of an individual?*

i. Exemplar Examples

1. “I think he wants us just to be our best selves, and to dedicate our days to him, and praise him for what is in our lives. Um, to lead a good life. To live the gospel message.”
2. “I think a lot of, you know, a lot of observers of Catholics might say there's kind of two kinds of Catholics there are Catholics ago to adoration, they pray a lot, and they go to mass every Sunday, and, and, during the week, and things like that, and they pray the rosary. And then there's Catholics that go out, and Catholic Worker houses, and, you know, and they're doing service, and they're doing alternative break immersions, and things like that. What I find with the Jesuits is that there's not that, that, there's not that false dichotomy there.”
3. “I don't always feel guilty when I don't go to church, because I know that it's not the action of being there, it's what you do when you're outside of it. It's not, just because you go for an hour ever Sunday doesn't make you a good Catholic, um, in my opinion. And I think the way that I lead my faith life, um, and the way that I help other people, I think is as much of being a good Catholic.”
4. “I think what God requires of us, is, to recognize that it's in loving him above all things, that we are truly going to be fulfilled.”
5. “I think, personal opinion here, this generation has been profoundly conflicted by the sexual abuse scandal.”
6. “When I think of the charism, I think of it kind of almost as a bisected experience from the student standpoint, and from the, the, the adult community.”

b. **Self-Perception.** – *How is it that a person views him or herself in relation to faith and their job?*

i. Exemplar Examples

1. “Uh, I'm not nearly as Ignatian as I need to be in most of my proceedings with God.”
2. “And so, we're surrounded with prayer all day, and, it's, um, the Masses and liturgies are awesome with the girls participating, so, I think it's helped my personal life also,

personal faith grow deeper and it's definitely been exciting, in a sense, to be able to share the Dominican charisms openly without having to, I used to sneak it in, but then I was always afraid, not afraid, but it wasn't our school so you had to be careful.”

3. “Um, I have, so I don't wear my catholicity or my faith, I don't think, on my sleeve, where I don't preach about it. But when I think people meet me they would never be, if they didn't know what I do for a living, surprised to know that I was Catholic, or to know that my faith is important to me. Um, you know I'll defend my faith to an extent, I mean, I don't agree with a lot of rules within the church either, but I don't go out and protest them. And sometimes people will say well then, why don't you go on protest them? Well, A, I wouldn't have a job, and so the reality of my own life. And B, I don't think that, if I'm going to protest them, or leave, that's not going to solve the problem.”
4. “I think a, a faith life without being in a community is, you know I don't think I can be in relationship with God without being in relationship with others.”
5. “I'm willing to take risks. I'm willing to suffer. I'm willing to lose things that are important to me in a secondary way, to love God first. But the down, the dark side of that is, you know I have to really work on seeing the good in others where they are. And not, um, not trying to impose my, the expectations I have for myself, trying not to impose that on them. So not, not being judgmental, and not only that but just, instead of looking at someone in terms of well, does their faith really measure up, to look at them and to really, really attempt to find the image of the living God in that person instead of well, that's a little disappointing, or that's not quite right, instead of trying to find a good that's there instead of focusing on what's not there.”

VII. **Personal** – *What impact do personal events have upon a person outside of how they impact their faith?*

a. **Struggles** – *To what degree do personal struggles, not of faith, but those that arise in life, impact a person?*

i. **Exemplar Examples**

1. “So, and then I worked for a corporation, and, I hated that. It was too public, it was too, it was a PR agency, I didn't care what people thought about hotdogs. You know, there was no, um, it was all very money driven, not to say that

people don't need money to live by, but it was too much about things that were ultimately, not, not um, not that important in the grand scheme of things. I mean I think about the events from today in Brussels, and I think, "How are companies reacting to this?" It shouldn't take it tragedy to have people have faith, and to care about things that are really important."

2. "Um, that was a struggle for me, um, you know, it was ultimately as I look back on it now, professionally not probably one of my better decisions, but, I would've thought um, a Catholic organization would not have people treating each other that way."
3. "I think if there's anything I struggle with its that kind of freedom and openness versus the reality of needing to retire, that, you know, um, I really envy [the president's] freedom I think sometimes the decision-making and the challenging that [the president is] able to do to the board and to that sort of thing and something that I long for in my relationship with God but he gets fired and his standard of living remains exactly the same."
4. "Um, candidly I would have to say the been a little bit more division, because we're changing things, and that makes people uncomfortable. And, um, we're changing kind of, some of the academic side and some of the time side, and some of the technology side, and so there are quite a few changes ongoing, and I, I think that has made the charism more difficult to be a unifying factor, even though you would think it could be, but it seems to be a struggle. Um, ah, that, ah, maybe there are some more cliques than five or seven or eight years ago that I felt. Um, again, it's a little different for me because now I'm an administrator, I'm on the other side,"

APPENDIX L

GLOSSARY

Apostolic Life – In Latin, the *vita apostolica*, the way of life of the Apostles, used as a way of describing the new way of religious order undertaken by the Dominicans. One summary of the apostolic life can be found in Acts 2:42-44.

Archdiocese – An ecclesial territorial distinction, headed by an Archbishop. Dioceses are grouped into provinces, and the Archdiocese is the diocese named for the head of the province. Usually it is a diocese that has a See in a very large or significant city.

Baptism – The sacrament, using water, and using the Trinitarian Formula, that makes one a Christian.

Canon Law – The Code of Canon Law is the collection of laws in the Catholic Church that govern all aspects of Church life (Lahey, 1995).

Charism – “A particular type of spiritual gift which enable the recipient to perform some office or function in the Church (McBrien, 1994, p. 173). “Charisms given to one person can become embodied in a large group, such as a religious institute” (McBrien, 1995a, p. 300).

Competent Authority – In Canon Law this refers to the person who possesses the authority to perform the action in question. “Most often, ‘the competent authority’ is going to refer to the diocesan bishop or someone equivalent in authority, usually referred to in canon law as the ‘local Ordinary.’ Canonically an ‘ordinary’ is anyone who has ‘ordinary’ power, that is, power that is attached to an office and that can be exercised by whoever holds that office” (P. Brown, 2010, p. 471).

Cura personalis – “Personal care and concern for the individual” (Elements of the Ignatian Pedagogical Paradigm, 2016).

Diocese – A geographical territory of Church governance headed by a bishop.

Disciple – A follower of Jesus, or any other person.

Dominicans – Sometimes called the Order of Preachers since their charism is preaching, this is the religious community founded by Saint Dominic.

Engagement – A word derived from the Old and Middle French meaning a formal pledge (Dictionary.com, 2015), it is understood as the conscious choice arising from emotional attachment to a group or person (Engagement, 2015).

Faith – The act of placing trust in a person or organization (Faith, 2015). In Hebrews 11:1: “the realization of what is hoped for and evidence of things not seen.” In the Catechism of the Catholic Church, faith is seen as “a personal adherence of man to God” (Catechism of the Catholic Church, 1997).

First Order of Dominicans – The clerics and brothers of the Order of Preachers.

Four Pillars – A relatively recent way of describing the charism of the Order of Preachers as community, prayer, study and ministry. It is a variation on the notion of Regular Observance (community, prayer and study) and Preaching (ministry).

Ignatian Pedagogical Paradigm – A method of teaching common to the Jesuits. It involves the concepts of context, experience, reflection, action, and evaluation. (Elements of the Ignatian Pedagogical Paradigm, 2016).

Jesuits – A society founded by Saint Ignatius to assist the pope in the missionary efforts of the Church. Officially called the Society of Jesus.

Juridic Person, Private – Similar to a public juridic person, yet it is not owned by the Church nor does it operate in its name. It still needs the approval of the competent authority.

Juridic Person, Public – “Aggregates of persons or of things ordered towards a purpose congruent with the mission of the Church and which transcends the purpose of the individuals that make them up” (Catholic Church, 1983, Canon 114, §1). The Dominicans and Jesuits are examples of public juridic persons.

Lay Teacher - Those teachers, men and women who are not professed religious sisters, brothers or priests.

Lectio Divina – A practice of repetitive reading of a passage of the bible interspersed with periods of silence.

Local Ordinary – As defined by P. Brown (2010) a local ordinary is usually a bishop, but refers to anyone who has ordinary power arising from their position. A rough equivalent would be a person who serves *ex-officio* on a committee, by virtue of the office held.

Mandatum – The oversight of a bishop on those who teach Theology in a Catholic university.

Mission – The act of being sent for a specific purpose.

Onboarding – “The process by which a new employee is introduced to an organization and its vision, mission, and values” (Graybill, Hudson Carpenter, Offord, Piorun, & Shaffer, 2013, p. 201).

Order of Preachers – Often referred to as the Dominicans, it is the religious community founded by Saint Dominic for the purpose of preaching.

Orientation – A “discrete, stand-alone event ... focused on transactional tasks such as filling out benefits forms or paperwork” (Graybill, Hudson Carpenter, Offord, Piorun, & Shaffer, 2013, p. 201).

Regular Observance – Understood as the practice of living in community, coming together for common prayer and engaging in study for the sake of a religious community.

Religious Community – A group of men or women living together under a common rule and with a common charism.

Religious Institute – “A group approved by competent Church authority who live in community and profess the vows of poverty, chastity and obedience: (McBrien, 1995a, p. 1097).

Religious Order - A group of men or women living together under a common rule and with a common charism.

Sacramentality – The life of the Church that sees God’s actions concretely in the sacraments (baptism, reconciliation, communion, confirmation, ordination, marriage, anointing of the sick).

Second Order of Dominicans – The group of women who live a contemplative lifestyle, called nuns.

Society of Jesus – Religious community founded by Saint Ignatius, formally called the Society of Jesus.

Spiritual Commitment – This is the stage after engagement whose outcomes can be seen as life satisfaction, serving, inviting and giving Winseman (2007).

Spirituality – The act of living life in a profound awareness of the transcendent in a way that leads to greater fulfillment.

Sponsorship – The act of being responsible for a school with recognition by the competent authority, and undertaken as a public juridic person, a private juridic person, or with recognition by a competent authority alone.

Third Order of Dominicans, Regular –Originally the Third Order was for women who did not want to live the strict life of the cloistered monastery. “In the nineteenth century the Third Order Regular came also to include Papal and Diocesan Congregations of Dominican Sisters established to engage in active ministries” (McGonigle and Zagano, 2006, p. xvii).

Third Order of Dominicans, Secular –The Third Order Secular are lay women and men, who, “as members of the Order, they participate in its apostolic mission through prayer, study, and preaching according to the state of the laity” (McGonigle and Zagano, 2006, p. xviii).

Vocation – In the religious sense a call by God to live a specific lifestyle, whose purpose is to achieve holiness.

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VITA

DePorres Durham, OP, was raised in Springfield, Vermont. He holds degrees from Wadhams Hall Seminary-College, which he attended from 1981-1985, where he earned a B.A. in Philosophy, Saint Paul University and the University of Ottawa, which he attended from 1985-1988, where he pontifical and civil degrees in Theology, (B.Th), and at Saint Louis University in Saint Louis, Missouri, which he attended from 2004 to 2006, where he earned an M.A. in Educational Leadership.

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