The Relationship between Spirituality and Effective Instructional Leadership of Principals of Inner City High Schools in the Archdiocese of New York

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THE RELATIONSHIP BETWEEN SPIRITUALITY AND EFFECTIVE INSTRUCTIONAL LEADERSHIP OF PRINCIPALS OF INNER CITY HIGH SCHOOLS IN THE ARCHDIOCESE OF NEW YORK

BY

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Abstract

THE RELATIONSHIP BETWEEN SPIRITUALITY AND EFFECTIVE INSTRUCTIONAL LEADERSHIP OF PRINCIPALS OF INNER CITY HIGH SCHOOLS OF THE ARCHDIOCESE OF NEW YORK

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By means of a study of principals of inner-city Catholic high schools of the Archdiocese of New York which entailed both quantitative and qualitative aspects, the researcher proposed to determine if there is a relationship between spirituality and effectiveness as instructional leader. Principals of inner-city high schools in the Archdiocese of New York received letters of solicitation to ask if they were willing to participate in the study. Eight of the 22 principals agreed to participate in the study.

The graduation rates for the schools whose principals agreed to participate in the study were compared to the graduation rate of public high schools in the same geographic area. Principals were given the Gallup Catholic School Principal Perceiver©. There scores each of the seven themes measured by the perceiver were examined to determine common areas of strength and to compare their scores against those of the sample population employed by Gallup in the development of the instrument. The interviews were audio recorded and the interviews were transcribed. The transcripts were examined for similarities and differences specifically for those responses that are related to the theme of faith.

The following conclusions were reached. First, the difference in the graduation rates for the Class of 2004 in the high schools considered in this study were higher than those for the
Class of 2004 in the public high schools in the same geographic area and is statistically significant level at the .01 level of significance. Second the only strength as measured by the Gallup Catholic School Principal Perceiver© that was common to all of the subjects of this study is faith. Third the mean scores for the principals considered in this study were higher than Gallup’s sample population and is statistically significant at the .01 level of significance. Fourth there is a positive relationship between spirituality and effectiveness as instructional leader for the eight principals considered in this study.
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Chapter I

THE RESEARCH PROBLEM

Purpose

One of the more serious problems facing schools in general and Catholic schools in particular is personnel. There is high turnover of teachers in public schools and in Catholic schools as well. This personnel issue is even more critical at the level of administration. There are many reasons why school district administrators have difficulty replacing principals who are leaving schools. Among those reasons stated for Catholic schools are remuneration, additional responsibilities, expectations of stakeholders, and others (Schutloffel, 2003). The Catholic bishops of the United States have committed themselves to providing quality leadership for Catholic schools in their document, "Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium". "Catholic schools will be staffed by highly qualified administrators and teachers who would receive just wages and benefits" (United States Conference of Catholic Bishops, Inc., 2005, p. 3).

Recent studies have also shown that many principals contend that their administration degree programs did not adequately prepare them for the demands of being a principal. Some authors (Crescibion, 1999) believe that the reason for this problem is that administration degree programs do not address the spirituality of the principal. A recent study conducted for the National Catholic Educational Association (as cited by Schutloffel, 2003) reports "Novice principals are more likely to have deficiencies in their theological knowledge and their spiritual leadership." (p. 23)
This study examined the spirituality of the urban Catholic high school principals in the Archdiocese of New York and whether or not the principal's spirituality contributes to his/her effectiveness as an instructional leader. If spirituality does, in fact, make a positive contribution to the principal's effectiveness as an instructional leader then it should be given preeminence among the qualities which school district administrators consider in the selection process for principals.

Problem Statement

A recent New York Times (Dwyer, 2005) article on Catholic schools speaks of the school's "modern and widely acclaimed mission, to provide a low-cost education with a foundation of religious values for people of any faith" (p. A37). "Catholic schools remain the largest nongovernment provider of education, both in New York and the nation, and their students consistently score well on standardized tests, regardless of income or race" (A37). Catholic inner-city high schools, in particular, have a well-deserved reputation for producing students who achieve more academically than students with similar backgrounds achieve in inner-city public schools (Bryk, Lee & Holland, 1993, Coleman & Hoeffer, 1987, and Shokraki, 1988).

For many years Catholic schools, in general, and Catholic inner-city schools high schools, in particular, have depended on members of religious communities (i.e., religious Sisters, religious Brothers and religious priests) and diocesan priests to provide leadership to these school communities (Bryk, Lee & Holland, 1993). "In the 1960s, the number of women and men going into religious life dwindled" (Dwyer, 2005, p. A43). As the number of religious and diocesan priests continues to decline in the United States, members of the laity, that is, Catholic men and women who are not members of religious institutes or priests, have replaced them.
In former times Catholic schools principals were appointed by the leadership of the religious community which ministered in a particular school or in the case of leadership by a diocesan priest the appointment of the principal was made by the bishop of the local diocese. With the emergence of lay leadership in Catholic high schools, principals are appointed by diocesan departments of education or the Boards of Trustees of the schools.

There are three types of Catholic high schools in the Archdiocese of New York. Each of these types has a different governance structure and the governance structure determines how principals are appointed. The first type of high school is the Archdiocesan high school. These high schools are owned directly by the Archdiocese of New York. In these 11 high schools, the principal is appointed directly by the Archbishop of New York or he may choose to delegate that responsibility to the Archdiocesan Department of Education.

The second type of high school is the parish high school. These high schools are owned and operated by the parish in which they are located. In these high schools, a principal is appointed by the pastor after consultation with the Archdiocesan Department of Education.

The third type of high school in the Archdiocese of New York is the religious community high school. These high schools are owned by a religious community. In these schools, a principal is generally appointed by a Board of Trustees who have been appointed by the leadership of the religious community which owns the school.

Before the advent of Vatican Council II (1962-1965) virtually all Catholic schools in the United States had principals who were members of religious communities or diocesan priests. As a result of Vatican II many religious who had previously served in education discerned a call to service in other ministries of the Church. This in combination with a decrease in vocations among Catholics to the priesthood and the religious life left the Catholic school system in the United States with a dearth of religious personnel to fill the
vacancies created with the defections of religious and the move of others to ministries other than education.

The Catholic school system as a long tradition of educational excellence and the leadership of the Church desired to continue this long standing ministry of the Church. In order to fill the void in leadership in Catholic schools created by the decline in vocations to the priesthood and the religious life, positions of leadership in Catholic education were most often filled from the ranks of the school's lay teachers.

As leadership of Catholic schools continues to be transferred to the laity (77% to 23% in a recent survey, Schuttloffel, 2003) it behooves all those responsible for appointing leadership in Catholic schools to find a response to the question, "How does one hire the best lay candidate for the position of principal of a Catholic school?" There has been no one answer to this question and one might even surmise that each selection committee responsible for appointing a principal for a Catholic school has had a different answer to this question.

Selection committees have made appointments that run the gamut from former public school administrators to Catholic school administrators and teachers to corporate leaders. Schuttloffel (2003) found 89% of principals in Catholic schools came from a Catholic school background, that is, a Catholic school teacher or administrator of another Catholic school while 11% were former public school administrators.

The history of Catholic education in the United States clearly evidences that the majority of Catholic school administrators in the nineteenth and early twentieth centuries were members of religious communities. While many of these religious educational leaders may not have had school administration degrees they shared a common experience of formation as religious and priests. The formation of religious and clergy places an emphasis
on the development of the spiritual life of the individual priest or religious and incorporation into the mission of the religious congregation or diocese. Clearly, the early leaders of Catholic educational institutions had spent considerable time developing a spirituality and being animated by a sense of mission which was particular to the individual religious congregation or diocese that the novice religious or seminarian was entering.

How can one define spirituality so that it will encompass the understanding of both the forebears of Catholic education in the United States and principals in today’s Catholic schools? A contemporary definition is broad enough to encompass the understanding of Catholic school administrators of the past and of today.

... the term ‘spirituality’ characterizes an abiding human search for connection with something greater and more trustworthy than our egos, and is viewed as a transforming state of consciousness, passion, community and connection. (Doertel, 2002, p. 2)

This definition can be well applied to the forebears of Catholic education in the United States. These forebears were spiritual leaders who believed that they were involved in something greater than themselves, i.e., active participation in the divine mission of a religious congregation or diocese.

Given this common thread of spirituality and sense of mission among the early leaders of Catholic education in the United States, the responsibility that leaders of Catholic schools have as spiritual leaders, i.e., to guide the spirituality of both students and teachers entrusted to their care and the fact that recent trends in business leadership emphasize the importance of spirituality in effective leadership, it is reasonable to posit the hypothesis that the spirituality of the Catholic school principal affects the principals effectiveness as an instructional leader.
Since this study dealt with leadership in Catholic high schools, it is necessary to have a working definition of spirituality for a Catholic school principal. After perusing many works on the topic of spirituality in general and in education in particular, I have found the best definition of spirituality of a Catholic school principal in the writings of a 20th century American Trappist monk, Thomas Merton. He describes the life of a monk as

...a more or less habitual state of simple prayer and union with God which varies in intensity at different times of the day, which finds a particular rhythm in the life of each individual, and which brings the soul of the monk at all times under the direct and intimate influence of God’s action. (Merton, 1953, p. 4)

Substituting the word principal for monk in this statement gives one a perhaps exalted but none-the-less hoped for definition of the spiritual life of the principal of a Catholic school. This definition would also be appropriate definition of what the Catholic School Principal Peer-Index (Gallup, 1990) is measuring in the theme of faith. This definition is even more appropriate when one considers the fact that the first leaders and teachers in formal Catholic schooling were the monks who began a system of schools attached to monasteries as early as the sixth century.

The researcher witnessed first-hand the applicability of Merton’s description of the life of a monk to the spirituality of a Catholic school leader. While meeting with a Catholic school administrator in the Archdiocese of New York we were interrupted by a secretary with an urgent phone call. The administrator excused herself and said, “Lord give me patience to deal with this phone call.” Obviously this is an administrator who is more or less in a “habitual” state of simple prayer and union with God.

The Catholic school system has a well-deserved reputation for providing quality education for its students. (Bryk, Lee & Holland, 1993, Coleman & Hoeffer, 1987, Dwyer
2005, and Shokrati, 1988). Recent research indicates that schools which best assist their students in achieving academic success are those schools that have effective principals (Leithwood & Riehl, 2003 and Waters, Marrano & McNulty, 2003). Thus it follows that to maintain this well-deserved reputation for providing quality education for students in Catholic schools, Departments of Education in the various Archdioceses and Dioceses of the United States, who are now responsible for providing leadership for Catholic schools since religious communities are no longer able to provide this service, will need to grapple with the following questions:

How can Diocesan Departments of Education or a school's Board of Trustees select leadership so that these schools can continue their traditions of academic excellence?

Which qualities should a selection committee consider in order to choose a principal who will be an effective instructional leader?

Of the qualities considered by a selection committee which if any should be given preeminence?

In this study principals of urban Catholic high schools in the Archdiocese of New York who had been identified as effective instructional leaders (that is, their schools have a higher graduation rate than public schools in the same geographical area with a similar student population) and who had been a principal for 2 or more years were interviewed. The principals were surveyed using the Gallup "Catholic School Principal Perceiver." The Catholic School Principal Perceiver© consists of 49 open ended questions, divided into seven themes, i.e., loyalty, ego drive, activator, empathy, faith, responsibility, and relation. The interviews were conducted over the telephone and the responses were recorded on a tape recorder.
If the interviewee's response is similar to those of an effective principal that response receives a score of + while if doesn't it receives a score of 0. All the +'s have a value of 1.

If the interviewee chooses not to respond to a particular item that item receives a score of 0. The interviewee's scores are added up. If the subject receives a total of 25 or more, he or she is recommended as a Catholic school principal. If the score is 20-24 the subject receives a conditional recommendation while a subject with a score of 19 or less is not recommended. If the interviewee has a score of 5 or greater in a particular theme (each theme has a maximum score of 7) that theme is considered a strength for the individual.

The researcher hypothesized that the instrument would find that each urban Catholic high school principal in the Archdiocese of New York who participated in this study had faith as a strength. The principals who were part of the study had their scores in each of the seven themes compared against Gallup's mean scores for these themes.

The methodology employed involved interviewing principals in the sample population under consideration using the Gallup Catholic School Principal Perceiver. The scores in the themes of faith and loyalty were examined to see if spirituality is in fact a strength for each of the subjects considered in this study.

Main Question

Which qualities make one an effective inner-city Catholic high school principal?

Subsidiary Questions

Is there a relationship between a higher level of spirituality as measured by the Catholic School Principal Perceiver® and a principal's effectiveness as an instructional leader?
Do the other themes that the Catholic School Principal Perceiv© measures make a principal a more effective instructional leader?

Significance of Research

Research indicates that successful schools have successful principals or in other words effective schools have effective principals (Lezibwood, Riehl, 2003; Waters, Marzano, McNulty 2003). Thus the question “Which qualities make one an effective principal?” is a pressing one. This question is especially pressing in urban areas where schools generally are not as effective as schools in suburban areas. This question takes on even greater import in urban Catholic high schools since research indicates that urban students generally perform better in Catholic high schools than in public high schools (Coleman & Hoeffer, 1987; Shokraii, 1998).

In many places urban Catholic high schools provide the only feasible alternative for students from a lower socio-economic status. Without this alternative students from these groups will not fully develop their potential and ultimately society looses out on the contributions that these students can make. As the Catholic bishops of the United States stated in a recent document: “In cities and rural areas, Catholic schools are often the only opportunity for economically disadvantaged young people to receive an education of quality that speaks to the development of the whole person.” (United States Conference of Catholic Bishops, Inc, 2005, ¶ 7).

This research will be useful in selecting principals with the greatest likelihood of success in maintaining high standards of academic excellence, particularly in urban/inner city Catholic high schools.
Limitation and Deimitations of Research

This research was limited to effective principals of urban Catholic high schools in the Archdiocese of New York who had been in this position for at least two years. The sample population was, also, restricted to those principals who were willing to participate in the study, that is, to be interviewed using the Catholic School Principal Perceiver. A final restriction was that the researcher excluded from consideration any principal who had supervised him or whom he had supervised.

The Archdiocese of New York includes the Roman Catholic parishes, schools and other institutions located within the counties of New York, the Bronx, Staten Island, Westchester, Nassau, Dutchess, Rockland, Orange, Ulster and Sullivan in New York State. For the purposes of this study only high schools in the counties of New York and the Bronx met the criteria for consideration.

Public high schools, generally, have a higher student mobility rate than the Catholic high schools considered in this study. This higher mobility rate for public high schools will necessarily have an adverse effect on graduation rates. Also public high schools, generally, do not exclude students for an unacceptable number of failures in academic subjects or for poor discipline while Catholic high schools, generally, do exclude students who fail a number of courses, usually more than two, or for poor discipline. These factors weren't taken into consideration in this study. To minimize the effects of these factors graduation rates were calculated by dividing the number of graduates in each school by the number of seniors enrolled at the beginning of the academic year rather than tracking students over their four-year career in high school.
Definition of Terms

Inner-city Catholic high schools include not only those schools which are located in inner-city areas but also those high schools whose student body is composed predominately of students who are residents of inner-city areas or are from lower socio-economic backgrounds.

Principals were considered effective if the graduation rate of their high school's student body was higher than that of public high schools in the same geographic areas and composed of similar student populations.

Spirituality was measured by the faith and loyalty themes of the Gallup Catholic School Principal Perceiver. A working definition of spirituality that set the tone for this study is Dretzel's (2002) definition of spirituality,

... the term 'spirituality' characterizes as abiding human search for connection with something greater and more trustworthy than our ego, and is viewed as a transforming state of consciousness, passion, community and connection. (p. 2)

Although this study drew from many sources of research and inspiration, these sources were ultimately filtered through the lens of a Catholic school practitioner and thus the final product is reflected through that lens as well.

Father Thomas Merton's definition of the life of a monk,

... is more or less habitual state of simple prayer and union with God which varies in intensity at different times of the day, which finds a particular rhythm in the life of each individual, and which brings the soul of the monk at all times under the direct and ultimate influence of God's action. (Merton, 1953, p. 4)
was used as a more specific and more Catholic understanding of spirituality as the researcher studied the spirituality of inner-city Catholic high school principals in the Archdiocese of New York.
Chapter II

LITERATURE REVIEW

The Literature Review is divided into four sections: the effectiveness of school leadership and its impact on student achievement, the effectiveness of Catholic schools in general and urban Catholic schools in particular, the spirituality of leadership as seen from the perspective of the corporate world, and finally the spirituality of leadership as seen from the perspective of schools, both secular and Catholic.

The Effectiveness of School Leadership and Its Impact on Student Achievement

The long held assumption that the school that has an effective leader produces students who achieve academically has been the focus of more than 5000 studies since the early 1970s. A meta-analysis of 70 of these studies performed by McRel (as cited in Waters, Marzano & McNulty, 2003) yielded two conclusive results:

The data from our meta-analysis demonstrate that there is, in fact, a substantial relationship between leadership and student achievement. We found that the average effect size (expressed as a correlation) between leadership and student achievement is .25 (Waters, Marzano & McNulty, 2003, p. 3).

The other conclusive result from these same studies is that leaders can also have a negative impact on achievement: “(leaders) can also have a marginal, or worse, a negative impact on achievement” (p. 5).

What accounts for the differences between positive, marginal, and negative impact on achievement that leaders have? McRel (as cited in Waters, Marzano & McNulty, 2003) concludes:

there are two primary variables that determine whether or not leadership will have a positive or a negative impact on achievement. The first is the focus of change, that
is, whether the leaders properly identify and focus on improving the school and classroom practices that are most likely to have a positive influence on student achievement in their school. The second variable is whether leaders properly understand the magnitude or 'order' of change they are leading and adjust their leadership practices accordingly (p. 5).

An underlying assumption of this study, effective principals emphasize student achievement, is supported by other studies (Carter, 1999; Smerer, Ward, Williamson & Hall-Stikky, 1988).

A task force commissioned by Division A (Administration) of the American Educational Research Association was charged to promote and encourage high-quality research in educational leadership and produced a brief of their findings. This brief (as cited in Leithwood & Riehl, 2003) names five claims that can be supported by major findings from research on school leadership. These five claims are:

Leadership has significant effects on student learning, second only to the effects of the quality of curriculum and teachers' instruction (p. 2).

Currently, administrators and teacher leaders provide most of the leadership in schools, but other potential sources of leadership exist (p. 2).

A core set of leadership practices form the 'basics' of successful leadership and are valuable in almost all educational contexts (p. 2).

Successful school leaders respond productively to challenges and opportunities created by the accountability-oriented policy context in which they work (p. 2).

Successful school leaders respond productively to the opportunities and challenges of educating diverse groups of students (p. 2).
Each of these claims is found to be true in the principals who lead the urban Catholic high schools of the Archdiocese of New York. These principals emphasize student learning and achievement and are very concerned with student performance on the New York State Regents Examinations, a requirement for graduation, and on college admission examinations. This emphasis on student achievement animates the principals considered in this study to be concerned with providing professional in-service opportunities for faculty members and are continually revising curriculum to respond to changes mandated by the New York State Education Department and to make sure that the school will continue to maintain its accreditation as a member of the Middle States Association of Colleges and Schools (T. J. Schady, personal communication, October 26, 2004).

While much of the day-to-day leadership in the schools is provided by the principal and the teachers, most of the high schools of the Archdiocese also have a Board of Trustees who provide leadership to the school. Robert Greenleaf (1977) believes that the role of trustees is crucial in ensuring that an institution remains faithful to its mission and in ensuring that the institution has a future in which to continue its mission. The “basics” of successful leadership are setting directions, developing people and developing the organization. All of these “basics” are especially prevalent in the inner city high schools of the Archdiocese.

Most of the schools whose principals were part of this study report to a Board of Trustees or Directors as well as to the Associate Superintendent for Secondary Education, Brother Thomas Scady, FMS. It is the role of the Board of Directors/Trustee in collaboration with the principal to set direction for the school to ensure that the institution remains faithful to its mission and that the institution is visible. All of the principals who were a part of the study are concerned about the professional development of their staff and
teachers and work with their boards to ensure that professional development opportunities are provided for their staff and faculty members.

Since New York State requires ongoing professional development for teachers and administrators to maintain their certification, it behooves principals to provide ongoing professional development for teachers. Principals who are concerned about student performance are also going to need to be concerned about enhancing teacher's professional performance. In the schools considered in this study, principals must be concerned about recruiting students and being accountable to parents and a Board of Directors and so professional development of teachers is a priority.

Developing the organization takes additional prominence in inner-city Catholic high schools since principals must ensure that the school not only focuses on student achievement but actually demonstrates a marked difference in student achievement so that parents/guardians will be willing to make the sacrifices, economic and otherwise, entailed in sending a child to a school which charges tuition.

The fourth of Leithwood and Riehl's (2003) five claims about school leadership includes creating and sustaining a competitive school, empowering others to make significant decisions, providing instructional guidance, and strategic planning. All of these leadership practices are part and parcel of the daily life of a principal in an urban Catholic high school. Any school which has to recruit students must be a competitive school or parents/guardians will not be willing to make the sacrifices which non-public schools require of them.

Catholic high schools have Directors of Recruitment who present to parents/guardians, elementary school principals, and teachers what it is that the high school has to offer to a student. Unless the school actually can offer a higher caliber of education or a better learning environment the Director of Recruitment is not going to be successful at
his or her job. In order to keep student enrollment healthy at these schools it is necessary that the school be involved in an ongoing process of school improvement. The inner-city Catholic high schools are also competing with each other for students so any principal in an inner-city Catholic high school must be about school improvement if s/he wants to continue to have a job.

Since a principal in a Catholic high school has many of the responsibilities of a superintendent in a public school district and because of the additional responsibilities which are placed on a principal in a Catholic school, that is, spiritual leadership, marketing, recruitment, advancement, financial management and so forth, it is necessary that principals delegate some of these responsibilities to others. Many schools now have created the position of president. The president reports directly to the Board and is responsible for relations with all external constituents such as alumni, foundations, benefactors, and so forth.

Other responsibilities are delegated to such staff members as Director of Advancement, Director of Recruitment, Assistant Principals for Academics and Discipline, Department Chairpersons and so forth. These structures support Liekwood and Richl's (2003) claim that "other potential sources of leadership exist" (p. 3).

Principals in inner-city Catholic high schools, as a result of their focus on student achievement, are actively involved in providing instructional guidance and since the principals considered in this study are experienced teachers, they have a wealth of teaching experience of their own to draw on. Strategic planning is second nature to these principals since they are actively involved in strategic planning either with the members of the Board, the Middle States Association of Colleges and Schools, or the Archdiocese of New York.
Strategic planning has become necessary if Catholic inner-city high schools are to survive and thrive.

Leithwood and Rehl's (2003) fifth claim includes 'building powerful forces of teaching and learning, creating strong communities in school, expanding the proportion of students' social capital valued by the schools, and nurturing the development of families' educational cultures. A study of public and Catholic high schools conducted by Coleman and Hoeffler (1987) concluded that urban Catholic high schools are so effective because of the social capital which the schools have. Coleman and Hoeffler define social capital as 'social support or social resources which a child could draw on in time of need' (p. 203).

The National Conference of Catholic Bishops in their document, "To Teach as Jesus Did." (1973) states the purpose of Catholic education:

Catholic education is an expression of the mission entrusted by Jesus to the Church He founded. Through this education, the Church seeks to prepare its members to proclaim the Good News and to translate this proclamation into action.

(p. 3)

The National Conference of Catholic Bishops (1973) defines the mission of Catholic education as:

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the Church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community (diakonia). While these three essential elements can be separated for the sake of analysis, they are joined in one educational ministry. Each educational program or institution under Church sponsorship is obliged to contribute in its own
way to the realization of the threefold purpose within the total educational ministry.

(p. 4)

In the 1990 statement, "In Support of Catholic Elementary and Secondary Schools", the Catholic bishops of the United States again defined the purpose of Catholic education adding a fourth element worship:

These Catholic schools afford the fullest and best opportunity to realize the fourfold purpose of Christian education, namely to provide an atmosphere in which the Gospel message is proclaimed, community in Christ is expressed, service to our sisters and brothers is the norm, and thanksgiving and worship of our God is cultivated. (as cited in United States Conference of Catholic Bishops, 2005, p 2).

Most educators in Catholic schools are well aware of this threefold purpose and often restate them as (a) the message of the Gospel of Jesus Christ is proclaimed; (b) a community is formed; (c) service is rendered both within and outside of the Catholic school community.

The importance of service especially in an inner-city school setting like those studied here is echoed in Greenleaf (1977) when he writes of schools that serve the disadvantaged.

The best service that a school can render to these people may not be to homogenize them into the upper classes but to help those who have a value orientation that favors it to develop their ability to lead their people to secure a better life for many.

(p. 164)

An emphasis on community building was also found in the documents of the Second Vatican Council (as cited in Flannery, 1975)

The Church's role is especially evident in Catholic schools. These are to less zealously than other schools in the promotion of culture and in the human formation of young
people. It is, however, the special function of the Catholic school to develop in the
school community an atmosphere animated by a spirit of liberty and charity based on
the Gospel. It enables young people, while developing their own personality, to
grow at the same time in that new life which has been given to them in baptism.
Finally, so orient the whole human culture to the message of salvation that the
knowledge which the pupils acquire of the world, of life and of men is illumined by
faith. (p. 732)

Thus with the building of community a hallmark of Catholic education it is quite
evident that the principals considered in this study are involved in creating strong
communities in school.

An emphasis on community building in schools is found not only in the documents
of the Catholic Church but also from those who reflect on leadership from a non-religious
point of view.

Speaking to the American Association of Higher Education, Parker Palmer (as cited
in Wisely & Lynn, 1974) offered the following definition of community: “I
understand community as a capacity for relatedness within individuals. Relatedness
not only to people but to events in history, to nature, to the world of ideas, and yet
to things of the spirit.” Community or our capacity for relatedness, is crucial to
education. We learn by relating ourselves to a larger reality, one that includes other
people but also in Palmer’s image, nature, history, thought and spirit (p. 185).

Sergiovanni (1992) refers to schools as a learning community:

The idea of a school as a learning community suggests a kind of connectedness
among members that resembles what is found in a family, a neighborhood, or some
other closely knit group, where bonds tend to be familial or even sacred.

(p. 47)

At its most essential, the Catholic Church is about building bonds of connectedness among members of the Church whether at the level of the small Christian community, the parish, the diocese, or the universal Church. Given the Church’s experience of building these bonds, both familial and sacred, the Catholic school should be at an advantage when making schools learning communities.

An emphasis on the school as community is found in Segovanni and Starratt (1998) and highlights the connection between community and Coleman’s observation about social capital as the reason for the success of inner-city Catholic high schools:

In communities, supervisors direct their efforts toward identifying and naming explicit shared values and beliefs. These values and beliefs are then formed into informal norms that govern behavior. With these in place it becomes possible to promote collegiality as something that is internally felt and that thrives from morally driven interdependence. Supervisors can rely less on external controls and more on the ability of teachers as community members to respond to felt duties and obligations. The school community’s informal value system is used to enforce professional and community values (p. 45).

A traditional tenet of Catholic education is that parents are the primary educators of their children. Given this tenet, principals in Catholic schools work with parents as their partners in the teaching/learning process.

A recent study by Samuel Carter (1999), former Bradley Fellow at The Heritage Foundation, studied the achievements of 21 high-performing, high-poverty schools. At each,
of these school students score in the top third on national exams even though at least 75 percent of the students come from low-income families.

Carter observed seven common traits: "Principals must be free. Principals use measurable goals to foster achievement. Master teachers bring out the best in a faculty. Rigorous and regular testing improves student performance. Achievement is the key to discipline. Principals work with parents to make the home a center of learning. Effort creates ability" (p. 7). It is interesting to note that three of these seven traits specifically mention the principal while all four remaining traits are within the realm of the principal's responsibilities.

The pertinence of Carter's study comes from the fact that the researcher's study was conducted with principals of schools whose students are from similar backgrounds to those he considered. The traits that Carter found in the principals in his study are also associated with principals in inner-city Catholic high schools of the Archdiocese of New York.

Effectiveness of Catholic Schools

Catholic schools in the United States have emerged from litigious government action against them, the 1925 case *Pierce v. The Society of Sisters of the Holy Names of Jesus and Mary,* in their early days, to a position of such prominence that other schools are studying them to see how they can replicate their successes (Byrk, Lee & Holland, 1993). The seminal study in their area was the so-called Coleman Report (Coleman & Hoffer, 1987) which found that Catholic schools are generally more effective than public schools because of the quality of the Catholic schools' community life which the report refers to as the schools' social capital:

The religious community surrounding a religiously-based school appears to have some effect in keeping the students in high school until graduation. We may begin
to think of this functional community as consisting a social capital supporting schools and supporting the youth within them. (Coleman, 1989, p. 233)

Coleman summarizes the findings of his study that compared Catholic and public schools as follows:

For dropout rates the difference is not between public schools and private schools but between Catholic schools on the one hand and other private and public schools on the other. The rate in the Catholic schools is less than a fourth of that in the public schools and less than a third of that in the other private schools. (p. 238)

In a more recent publication, Nira Shokrai (1998) reports on the success of at-risk students in Catholic schools, she quotes Coleman (1984)

Catholic schools, in comparison to public schools, produced higher cognitive achievement; that is they were less racially segregated; and that variation across students in patterns of achievement was less dependent upon family background. (p. 64)

In addition to the studies on the effectiveness of Catholic schools in general there have been other studies which narrow their focus to the inner-city or urban Catholic high school. These studies indicate that students in urban Catholic high schools outperform their peers in public schools (Shokrai, 1998).

A Rand Corporation study published in 1990 by Hill, Power and Candelaria (cited in Shokrai, 1998, p.62) which analyzed big-city high schools to determine how education for low income minority youth could be improved found,

the Catholic high schools graduated 95% of their students each year, while the public school graduated slightly more than 50% of their senior class. (p. 62)
Over 66% of Catholic school graduates received the New York State Regents diploma to signify completion of an academically demanding college preparatory curriculum, compared to five percent of the public high school students. 85% of Catholic high schools students took the Scholastic Aptitude Test (SAT), compared with 33% of the public high school students. (p. 62)

The Catholic school students achieved an average combined SAT score of 805 while the public school students' average combined SAT score was 642. 60% of the Catholic school black students scored above the national average for black students on the SAT, and more that 70% of public school black students scored below the same national average. (p. 62)

The United States Conference of Catholic Bishops (2005) reports:

Research conducted by the United States Department of Education, the National Catholic Education Association, and other independent agencies show that Catholic schools make a major impact in closing the achievement gap for poor and minority students in inner-city environments. Catholic schools have a lower dropout rate (4.3 percent) than both public (14.4 percent) and other private schools (11.3 percent).

Ninety-nine percent of Catholic high school students graduate, and 97 percent go on to some form of post-secondary education. (United States Conference of Catholic Bishops, 2005, ¶ 12)

Sergiovanni(1992) attributes a school's success to the ability of the school as learning community to build consensus:

In successful schools, consensus runs deep. It is not enough to have worked out what people stand for and what is to be accomplished; a binding and solemn
agreement must emerge, one that represents a value system for living together and forms the basis of decisions and actions. This agreement is the school’s covenant. When both the value of vision and the value-added dimension of the covenant are present, teachers and students respond with increased motivation and commitment, and their performance is well beyond the ordinary. (p. 73)

The schools represented in this study have made their identity as Catholic schools a priority. There is a preference for hiring teachers who are practicing Catholics and all students are expected to study Catholicism and to participate in religious services that the school provides for its students. Catholic schools have a distinct advantage when one discusses a value system for living together that forms the basis of decisions and actions. Certainly this value system is based on the Judeo-Christian value system and the teachings of the Roman Catholic Church.

Each of these schools also has a mission statement and a philosophy of education which has been promulgated to all of the school’s stakeholders. Taken together, Catholic identity, value system, mission statement, and a philosophy of education form the school’s covenant.

Sergiovanni (1992) reports on a RAND Corporation research study on school effectiveness and school culture by Hill, Foster & Gentler (1979). The researchers studied 16 inner-city high schools in New York City and three in Washington, DC. The study compared “focus” schools which were either Catholic high schools or public magnet schools with “zoned” schools which were neighborhood public schools. All of the schools considered in the study were inner-city schools that drew their students from a population of "severely disadvantaged students" (p. 99).
The results of the study demonstrated that, "Focus' urban high schools were much more effective in serving disadvantaged students in New York City and Washington, D.C., than the 'zoned' schools were in serving similar populations" (Sergiovanni, 1992, p. 190). The differences between the "focus schools" and the "zoned schools" were accounted for by three factors.

Three factors seemed particularly important in accounting for the difference: a clear sense of purpose that comprised a common rallying point for what was done and why; a social contract that connected members to school purposes and shared values in a covenantal way; and site-based management, which the researchers found crucially important but not sufficient in itself to make the difference. Autonomy over budgets, schedules, educational programs, hiring, and other factors was effective only in & directly facilitated the establishment of purpose and social contract. (Sergiovanni, 1992 p. 101)

As mentioned previously each of the schools considered in this study have a clear sense of purpose, a social contract or covenant and site-based management.

Spirituality of Leadership

The spiritual writer, Thomas Merton (1953), writes. "Without a life of the spirit, our whole existence becomes unsubstantial and illusory." (p. ix). This understanding of spirituality and human existence seems to be finding a wider acceptance in our society and in the study of leadership of organizations in particular as is evidenced by the large numbers of works which deal with the issue of spirituality and leadership. It is interesting to note that an understanding of spiritual leadership was found many centuries ago in the Hebrew scriptures as Greenleaf (1977) writes, "The singing phrase from Zechariah, 'Not by might, nor by
power, but by my Spirit, says the Lord, 'suggest that in the ancient wisdom there was at least the hope that might someday be superseeded by spirit' (p. 167).

What is spirituality? West-Burnham (2000) states that there are four elements of spirituality. The four elements can be characterized as: (a) the search for self; (b) the search for truth; (c) the search for social justice; (d) the search for community. He then defines each of these elements:

The search for self allows the valuing of self which in turn liberates the individual to pursue the higher-order aspects of life – the commitment to service, confidence in the integrity of personal values and a recognition of the significance of sustained learning and development. (§ 10)

For educational leaders, the search for truth is about questions to do with the nature and purpose of education, seeking to understand the nature of learning and what constitutes the essential nature of childhood. (§ 11)

Spirituality as the search for social justice finds expression in social ideals and, crucially, a commitment to action. (§ 12)

Spirituality as the search for community is deeply rooted in connectivity – in the richness and complexity of social relationships, in the creation of rich and supportive networks and through service to all. (§ 13)

It is worth noting that West-Burnham (2000) mentions two of the United States Catholic Bishops' hallmarks of Catholic education in his discussion of spirituality, namely, community and service.
Another definition of spirituality comes from Nancy Doetzl (2002) of the University of Calgary:

... the term spiritual is associated with enlightenment, consciousness raising, enthusiasm, and awe; it is viewed as a heart-felt sense of the sacred and the mystical, which could affect a leader’s view of morality. Further, the term ‘spirituality’ characterizes an abiding human search for connection with something greater and more trustworthy than our egos, and is viewed as a transforming state of consciousness, passion, kindness, community, and connection. (p. 2)

The majority of published works which deal with spirituality and leadership are found in the area of business rather than in education or in other fields. This finding echoes Greenleaf’s (1977) words, "... in the next few years, more will be learned in business than in any other field about how to bring servant leadership into being as a major social force" (p. 134).

The seminal work in the area of spirituality and leadership is generally considered to be Stephen Covey’s work The Seven Habits of Highly Effective People (1989), while others might argue with reason that Robert Greenleaf’s Servant Leadership (1977) is in fact the seminalopus in this area. Covey’s works seem to have been more widely disseminated and helped to generate many similar works. Covey’s The Seven Habits of Highly Effective People(1989) and Principal-Centered Leadership (1992) both emphasize the importance of spirituality in one’s life and the role of spirituality in leadership in particular.

While some would argue about the precedence of and relative importance of Greenleaf’s or Covey’s work, others hold that spirituality, while not explicitly identified, has always had a considerable influence on how leadership is played out in institutions in the United States (Elmes, 2001).
The importance of a leadership which is grounded in spirituality is named servant-leadership by Robert Greenleaf (1977):

A new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants. To the extent that this principle prevails in the future, the only truly viable institutions will be those that are predominately servant-led. (p.10)

How appropriate to apply this description of leadership to Catholic school principals who are called to model their leadership after the leadership of Jesus, the son of Man, who said: ... anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of man came not to be served but to serve, and to give his life as a ransom for many. (Matthew 20: 26b-28, New Jerusalem Bible)

Sergiovanni (1991) describes the leadership of principals in a similar way if one keeps in mind that both to serve and to minister come from the same Latin root:

Though school leaders must be many things to many people and school leaders must pay attention to educational, management and political roles at the heart of their work they are ministers. Minister, after all, is the root word in administer. Whatever else principals do they must first minister to the purposes of the school, minister to the idea structure that provides a source of authority for what people do, and minister to the needs of those who day by day do the work of the school. (p.4)
The similarity to Greenleaf's (1977) servant-leadership is remarkable.

What is the connection between spirituality and servant-leadership? Greenleaf (1977) states "the leader needs more than inspiration. A leader has the courage to say "I will go, follow me!" while knowing that the path is uncertain, even dangerous. One then trusts those who go with one’s leadership" (p. 10). It is the researcher's contention that the courage to lead, to go where the "path is uncertain, even dangerous" comes from one’s spirituality - the connection which the leader has with “something greater and more trustworthy than our egos” (Doetz, 2002, p. 2).

Greenleaf (1977) also emphasizes the “art of withdrawal” (p. 19) as a necessity for leaders.

The ability to withdraw and retreat oneself, if only for a moment, presumes that one has the art of systematic neglect, to sort out the more important from the less important - and the important from the urgent - and attend to the more important, even though there may be penalties and censure for the neglect of something else.

(p. 19)

Certainly this “art of withdrawal” draws a parallel with what many people do when they enter into prayer. Thus a spiritual leader who makes the time to make connections with something greater than his or her own ego is a servant leader and will frequently engage in this “art of withdrawal.”

The Catechism of the Catholic Church (1955) also describes prayer as withdrawal: 
... in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit, but most often of the heart (more than a thousand times). According to Scripture, it is the heart that prays. (¶ 2562)
... The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place 'to which I withdraw.' The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of enclosure, because as image of God we live in relation; it is the place of the covenant. (¶ 2563)

In an article entitled "The Spirituality of Leadership", Father Howard Gray, SJ, writes to Catholic school educators,

To 'see' in the light of God, leaders must develop a contemplative habit, the time to dwell with reality. Prayer, walking, reading poetry, gardening, music, and journaling are all ways to bring this about. ... One needs time to develop care, memories and understanding in order to confront fear, biases and prejudices. (Gest, 2000, p. 2)

The best-selling author Corey (1992) states in a similar vein, "To value oneself and, at the same time, subordinate oneself to higher purposes and principles is the paradoxical essence of highest humanity and the foundation of effective leadership" (p. 19). Corey emphasizes the concept of spirituality in leadership when he states that a leader should "subordinate oneself to higher purposes and principles" (p. 19).

With the infusion of spirituality into leadership, Corey believes that not only will the leader be transformed but also the organization which s/he leads as well:

My hope is to help bring about a paradigm shift in management training by focusing not just on another map, but on a new compass, 'Principle-Centered Leadership.'

Using this paradigm, leaders can expect to transform their organizations and their people by communicating vision, clarifying purposes, making behavior congruent
with belief, and aligning procedures with principles, roles, and goals. People may achieve a heightened sense of personal contribution through their commitment to the organization's mission. (Covey, 1992, p.69)

The growth in the understanding of the importance of spirituality to leadership can be seen in the titles of the following list of best sellers in the area of corporate leadership: Laurie Beth Jones, Jesus, CEO (1995); Jay A. Conger, Spirit at Work: Discovering Spirituality in Leadership (1994); Gordon Dohler and M. Ann Walsh, Spirituality and Organizational Transformation (1994); Lee Bolman, Terrence Deal, Leading with Soul (1995); and Guy Hendrick and Kate Ludeman, The Corporate Mystic (1996). This growth in the importance of spirituality is not only being applied to leadership but to work as a whole, 'Spirituality in the workplace is exploding,' declares Laura Nash (as cited in National Speaker's Bureau, 2001) a senior research fellow at Harvard Business School who has followed the topic for a decade (p. 1)

Why is there this current fascination with studying the impact of spirituality on leadership? One response may be the changing nature of business in a global economy and the escalating degree of competitiveness in the corporate world:

On the surface, the workplace may seem an unlikely place for spirituality to thrive. But infusing spiritually driven values such as respect, equality, and trust into business performance is the key to survival in the competitive corporate world according to human resources consultant and author Dr. William A. Guillory (2001). (¶ 1)

Martin Rutte (as cited in Newman, 1993), the Canadian founder of Livelihood Inc. of Sherman, California, a company that believes that "the profit motive and spirituality can mix"(p.1) has taken note of the growth in interest in spirituality in the workplace states:
We're in a paradigm shift. There will emerge new businesses and new ways of work. Environmental degradation and lack of fulfillment are coming to an end. Respect, calling forth of people's individual gifts and spirituality – that's what's coming in. (p. 3)

Rette (1996) writes in another article:

The nature and meaning of work are undergoing a profound evolution. Two forces are helping to catalyze the momentum of this process – fear and the emergence of both a more personal and widespread spirituality. (p. 1)

This fear may be a result of the emergence of a global economy within a world that continues to employ more technologies and technological advances as part of daily life. The leisure time that technology has created has provided many with the time necessary to become more reflective and thereby more spiritual – searching for the answers to questions posed by life in our post-modern age. As one becomes more aware of the limitations of science and technology there seems to be an interest in going beyond science and technology to the things of the spirit.

What does spirituality have to do with leadership? Palmer (1994) writes that leaders have a spiritual dimension as well as a shadow side to what it is that they do:

A leader is a person who has an unusual degree of power to project on other people his or her shadow, or her or her light. A leader is a person who has an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can either be as illuminating as heaven or as shadowy as hell. A leader must take special responsibility for what's going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good. (p. 24)
Must one be spiritual to be a leader? What kind of a leader is a spiritual person? An answer to these questions is found in Kanungo and Mendonca (1999).

The presence of the spiritual self is most noticeable when leaders seek to transform themselves and their followers to a higher order. Cognitively, the spiritual dimension of the self is expressed in the sense of the profound consciousness of the eternal values of truth, beauty, and goodness represented by the vision of the leader. At an affective level, spirituality is manifested in the emotional bonding with the leader and in the trust and faith in the values of the leader's vision. In terms of outward behavior, spirituality radiates through symbolic rituals supported by the leader's virtuous life, which places the interest and concerns of others before self, despite the personal risks and sacrifices that may be, and in fact are, inevitably involved. (p. 185)

Does spirituality contribute to one's effectiveness as a leader? Author John West-Burnham (2000) finds a connection between spirituality and effectiveness as a leader:

"Human capacity and potential can be seen as an interplay between three variables: emotional capacity, learning to create knowledge and the capacity to engage with the spiritual. ... Spirituality provides the moral basis for human relationships and many of its most important expressions are found in human interactions. (p.1)

Obviously leadership is about human relationships and since human capacity and potential contribute to significant leadership, spirituality contributes effectively to leadership. In West-Burnham's view, Ruste (1999) says, too:

"... in a spiritual workplace, productivity is achieved through sustaining the expression of the self and the spirit. Our job, as leaders, is to facilitate the discovery of spirit, to esteem it, to celebrate it, and to hold others accountable for expressions of it. (p. 5)"
Richard Barrett the founder of Barrett and Associates, a Virginia-based consultancy that has
its mission to promote a model of business that allows people, in their daily work, to remain
true to their deepest beliefs (as cited in Dorse, 1998):

Anyone who embraces the idea of spirituality in the workplace needs to prepare for
pain, at least in the short term. 'This is not work for the timid of heart,' Barrett says.
'Ve have benefitted of it are immeasurable. Yet it requires personal struggle. Only when
you change internally will you see those benefits reflected in the outside world. You
have to go through a process, and it painful. You have to show up fearlessly.' (p. 4)

Barrett (as cited in Dorse, 1998) also wants that those who choose not to embrace a
spiritual leadership do so at their own risk. He argues, "it will soon become the only way for
companies to make a profit, because it will soon become the only way for companies to stay
creative" (p. 3).

From the perspective of organizational transformation spirituality also contributes
to leadership effectiveness:

...alignment occurs when the vision is used by management to infuse work with
spirituality and meaning - through transformational leadership and intrinsic
motivation - thereby resulting in employee behaviors that lead to enhanced
organizational performance, and thus: bringing transformative experiences to the
realm of the ordinary, to the everyday events that cumulatively, impact our lives and
shape our experiences. (Dorse, 1998, p. 1)

This growth in the popularity of spirituality in leadership can be seen in the ongoing
influence of Greedel's (1977) servant leadership. "The servant-leader concept continues to
grow in its influence and impact. In fact, we have witnessed an unparalleled explosion of
interest and practice of servant-leadership in the past decade" (Spears, 2003, p. 13).
Spirituality and Educational Leadership

When examining the topic of spirituality and educational leadership, one is immediately struck by the dearth of available resources. This dearth is in stark contrast to the voluminous resources on spirituality and leadership in the corporate world. This dearth of resources is even more striking when one considers that principals do not feel that their preparation to be a principal has not been adequate specifically because their preparation programs did not deal with spirituality (Creighton, 1999). Preparation programs must begin by helping students articulate a set of values and beliefs to guide their actions and problem solving (Creighton, 1999, p. 5).

Some authors (Creighton, 1999; Solomon & Hunter, 2002) contend that educational leaders are hesitant about discussing spirituality and its importance in their role of leadership because they believe that spirituality is synonymous with religious practice:

Spiritual development, unfortunately, carries a religious or mystical connotation. For this reason, many principals and their school communities hesitate to openly discuss morality and spiritual development and their place in school leadership. (Creighton, 1999, p. 4)

The reluctance to discuss spirituality as related to education seems to be particularly evident in the United States due to the First Amendment to the Constitution, the establishment clause. Since one’s spirituality seems to be so connected to his or her religious faith, some educators believe that promoting spirituality means promoting a religious creed and would thus be in violation of the establishment clause. However, using a broader understanding of spirituality, some public school districts have incorporated a discussion of spirituality into the life of schools:

First Amendment neutrality doesn’t mean being neutral on values. From the
moment schools open their doors, values are taught and modeled in countless ways. To ensure that schools teach the right moral and civic messages, some districts have developed a comprehensive vision of character education—a vision that is entirely consistent with the educational and civic mission of public education. Working with parents and others in the community, teachers and administrators in these districts have identified the core moral and civic virtues that the community wishes to see fostered in the schools. (Hanes, 1998, p. 27)

In the same vein, Paffrey (2000) writes, "that spirituality in schools can be and is both developed and lived out quite independently of a religious dogma" (p. 4).

The people who are transforming education today are doing it by building consensus around a common set of principles, values, and priorities and debunking the high degree of specialization, departmentalization, and partisan politics. (Gorey, 1992, p. 90)

In a recent ethnographic study (Keyes, Hanley-Maxwell & Cooper, 1999), conducted over 15 months with a principal of an inclusive elementary school in a midsize midwestern city who states the spirituality is the core of her leadership Keyes, Hanley-Maxwell & Cooper (1999) write:

principal behaviors are undergirded by a spirituality grounded in six beliefs: valuing personal struggle, recognizing the dignity of all people, bledding the personal and professional, believing people are doing their best, listening and dreaming. (p. 203)

These six beliefs that ground this principal’s spirituality cannot be considered to be specifically religious and thus should not be a cause for one’s hesitance about discussing spirituality within the context of the public school.
in an article entitled, "Enlightened Leadership" Sokolow (2002) draws a connection between spirituality and effectiveness of leadership:

Many of the values, beliefs and principles that guide and sustain us have underlying spiritual roots. The more in touch we are with these spiritual roots, the more enlightened our leadership becomes and the more effective we become in leading others to a better future. (p. 1)

He defines both enlightened leadership and spirituality in the same article:

Enlightened leadership is grounded in spiritual principles and because of this, it brings out the best in us and in others. Enlightened leaders not only know the right things to do and how to do things right, but they do them for the right reasons. (Sokolow, 2002, p. 2)

Spirituality can be seen in countless ways, but perhaps it can be expressed as each human being's personal relationship with the divine. Spirituality connects us with divine energy -- an energy that can help us grow and evolve into more enlightened versions of ourselves. (p. 2)

Although this study deals specifically with principals in Catholic high schools, I have chosen to exclude these discussions of spirituality and educational leadership that are reflective of any particular religious dogma not only because they are scant, discussing only a principal's role in providing activities which develop the spirituality of students, teachers and staff while ignoring the principal's own spiritual development but also to make the underpinning of this study as universal as possible.

Among those who have engaged educational leaders in a discussion about spirituality and educational leadership is Thomas Sergiovanni (1992) in Moral Leadership: Getting to the Heart of School Reform.
The heart of leadership has to do with what a person believes, values, dreams about, and is committed to—the person’s personal vision, to use the popular term. But it is more than vision; it is the person’s interior world, which becomes the foundation of her or his reality. The head of leadership has to do with the mindscapes or theories of practice, that leaders develop over time, and with the ability, in light of these theories, to reflect on the situations they face. Reflection, combined with personal vision and an internal system of values, becomes the basis of leadership strategies and actions. (p. 7)

Sergiovanni (1992) relates the importance of spirituality which produces moral leadership and increases the effectiveness of a school’s leader:

William D. Greenfield (1991), an influential writer on moral leadership, concludes from his research that an important source of interpersonal influence among teachers is between principals and teachers, is their own moral perspectives and the views they hold of themselves, of their work, and of the purposes that guide their work. For him, beliefs and ideals shape practice and engage teachers at the moral level. (p.10)

Paul Houston (2002), executive director of the American Association of School Administrators, calls all leaders, specifically educational leaders, to be in touch with what he calls the third dimension:

All leaders must be attuned to the third dimension beyond thinking and doing—to what it is to “be” human in touch with the divine. But educational leaders, because of their responsibility for the future through touching the lives of children, have an even greater obligation. (p. 2)
While emphasizing the spiritual dimension of leadership, Houston reminds educational leaders of the necessity to be grounded in the real world:

... spiritual leaders lead from within—they must know themselves and have a sense of purpose and connection to the infinite. But they live in this world as well and the impact of what they do affects others, and their ultimate goal must be to have an effect that is greater than themselves—and to remember that on this earth God's work must truly be our own. (Houston, 2002, p. 5)

Michael Fullan (2002) reminds his readers that the purpose of spiritual leadership for educational leaders is “making a difference in the lives of students” (p. 2). In order to maintain this emphasis on making a difference in the lives of students, Professor John Hoyle (2002) reminds us of the importance of spirituality for educational leaders:

The role of school system leader calls for a power greater than mere human knowledge and experience. The spiritual and administrative sides are of equal importance when guiding a school system dedicated to helping each student become a successful, ethical individual. (p. 2)

Hoyle (2002) also cautions that “leadership devoid of a sense of this sacred spiritual narrative leads to narcissistic behaviors of greed, control and amorality” (p. 2). He connects this spirituality of leadership with the effectiveness of school leaders. “Gifted leaders today recognize that the functions and strategies of leadership fall short without the spiritual side. Leaders of America’s school systems know about the power of servant leadership in creating successful schools” (p. 2).

Spirituality not only puts educational leaders in touch with that which is beyond them but also contributes to their effectiveness in fostering the academic achievement of
their students. "Although spiritual development may possess a sacredness which communities can celebrate, it possesses a secular currency (Cosig, 1995) to improve schools and leadership within them" (Creighton 1999, p. 5). Also, "when spirituality is understood as a 'meaning system,' it can play an important role in effective educational leadership" (Solomon & Hunter, 2002, p.1).

The origins of a Catholic school system pre-date the foundation of the United States in 1776 to the Order of St. Benedict which was started in Italy in the early 6th century. The foundational document of this religious order is the Rule of St. Benedict. "It was at the monastery at Monte Cassino, in about A.D. 530, that Benedict wrote his famous Rule, the grand document detailing the daily management and organization of the monastery: community life and his principles of underlying leadership" (Galbraith & Galbraith, 2004, p.xviii).

St. Benedict created monasteries for monks whose formation was based on developing their own spirituality. Once they completed their formation according to the role of St. Benedict, and having demonstrated the qualities needed for successful leadership, a monk was eligible to assume leadership as an abbot of a monastery. The abbot was the head of the monastery and responsible to ensure that the monks in the monastery lived up to the requirements of the rule. "In the case of Benedictine communities, the individual's and the organization's focus are clearly one and the same – spirituality" (Galbraith & Galbraith, 2004, p.6).

Early on in the life of the Benedictine monastery education became a focus of the monastery. The abbot who had been formed as a spiritual leader was the head teacher for the monks who would do the teaching of the men and boys who would come to the monastery to learn. So these abbots were in effect today's principals. Foremost in the role
of abbot principal was the development of his own spirituality as well as leading the monks and their students in the development of their own spirituality. Abbot were to effect the first principals of Catholic schools. The concern of the abbots, the prototype of today's Catholic school principals, for spirituality— their own and of those entrusted to their care, that is, students and teachers, continues to be a hallmark of Catholic school principals.

The impact of these monastery schools was expansive and according to some continues to have an influence to this day. "Christian monasteries assisted in the growth and protection of the Church, nurtured and preserved art and learning when these were threatened with destruction, and fostered developments in agronomy and the practical arts. In the process monasticism became a politically potent, intellectually vibrant and artistically rich force which transformed Western civilization" (Meisel & del Mastro, 1975, p. 9).

Another religious order long associated with Catholic education is the Order of Preachers. The Order of Preachers (also known as Dominican) was founded by St. Dominic in Toulouse, France in 1216 specifically to combat the Albigensianism which considered all material things to be evil. St. Dominic wanted his friars to overcome the errors of the day by their preaching and teaching. "... he sent most of the friars to the universities at Paris and Bologna. This emphasis on study has always been an integral component of Dominican formation." (History of St. Dominic, p. 2). Following their studies many of the friars stayed on at the universities to become professors, to teach and to preach. One of the most famous followers of St. Dominic was St. Thomas Aquinas (1225-1274), a renowned philosopher, theologian, and Doctor of the Church. "Somewhere buried in the Ha-ha of the Studium Theologicum, Saint Thomas Aquinas makes mention of this phrase: Contempla alii studere... In fact, over the years in the Dominicas Order, it has actually become one of our mottoes along with the banner cry, veritas. Contempla alii studere
simply translated mean to hand on to others the fruits of contemplation” (Sullivan, 2003, p. 1). This most emphasizes the importance of prayer for teachers in Catholic schools since this prayer, contemplation, is needed before one can share in fruits. One cannot give what one doesn't have. Thus to proclaim the message of the Gospel, form community and render service one has to first experience these things and they are experienced through participation in prayer and in the community life of the Church. Those who are called to the ministry of Catholic school education need to be active participants in the life of the Church. This is not a new idea but certainly is part of the heritage of the Church.

An emphasis on spiritual development/faith formation is found in the most recent document on Catholic schools in the United States, “Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium” (United States Conference of Catholic Bishops, 2005). This document, when addressing the issue of school personnel, clearly states the need for both spiritual and professional development for those who work in Catholic schools: “Ongoing faith formation and professional development programs must also be available so that administrators and teachers in Catholic schools can continue to grow in their ministry of education.” (United States Conference of Catholic Bishops, Inc., 2005, ¶ 24).

In summary for organizations to grow it is necessary that leaders be spiritual persons and that they continue to nurture their spirituality. In spite of the fact that spirituality has been confused with religion it transcends the concept of religion and is a necessary component of leadership whether of a religious or secular institution. Since school administrators are in a position of service to all the school’s stakeholders it behooves them to be spiritual persons and to continue to nourish their spirituality in order to achieve success in leading the school community.
Chapter III

METHODOLOGY

Introduction

The purpose of this chapter is to describe the subjects, materials, procedures, data collection and data analysis used in investigating the relationship between the spirituality of inner-city Catholic high school principals and their effectiveness as instructional leaders.

Sample

The sample population was limited to principals of inner-city Catholic high schools in the Archdiocese of New York. The Archdiocese of New York consists of Catholic parishes, schools, hospitals and other Catholic organizations located in the counties of New York, the Bronx, Staten Island, Westchester, Putnam, Orange, Ulster, Dutchess, Rockland, and Sullivan in New York State. There are 54 Catholic high schools in the Archdiocese of New York. Of this number 25 are considered to be inner-city high schools by the Archdiocese due to their locations in areas of poverty or due to the economic backgrounds of the students they serve.

The Superintendent of Schools of the Archdiocese of New York, Dr. Catherine Hickey, gave her permission for the researcher to conduct the study with the principals of these inner-city high schools (Appendix A). The Institutional Review Board of Seton Hall University approved the researcher’s proposal. (Appendix C). A solicitation letter (Appendix D) was sent to the principals inviting them to participate in the study. Three principals were not invited to participate in this study, two because they had been supervised by the researcher when he was a principal and the other because he had been the researcher’s supervisor. Of the 22 principals invited to participate in the study 8 were
willing to participate. The sample population studied included laymen, religious Brothers, and religious Sisters. Throughout the process the identity of the principals involved in the study was kept confidential by the researcher.

Instrument

The instrument which was used to collect data was the SRI Gallup Catholic School Principal Perceiver. The Catholic School Principal Perceiver was developed by SRI Gallup and is based on past research in the field of educational and church leadership along with focus interviews with Catholic Education Leaders:

It has been clearly documented at SRI Gallup that, when objectively interviewed, successful individuals within specific positions (when asked the appropriate questions) respond differently than do less-successful individuals; thus, there is a belief in finding and selecting the successful (talented) people and placing them into positions where they can utilize their talents maximally, resulting in greater efficiency and productivity within an organization. The underlying philosophy, then involves focusing on, and studying patterns of excellence within talented people. (Gallup, 1990).

The pilot study conducted by Gallup involved a group of 60 principals. Of those interviewed 34 were members of religious communities, that is, either priests, religious Sisters or religious Brothers. Twenty-nine of those interviewed were lay people. Twelve of those interviewed were male and 48 were female. Seventy-five percent of the participants in the pilot study were elementary school principals and 25% were secondary school principals. One of the participants was a member of a minority group and 59 were White.
The Catholic School Principal Perceiver consists of 49 open-ended questions to which
the interviewee responds orally and the response is recorded on a tape recorder. The
interviews are conducted over the telephone. The 49 questions are divided into seven
themes, namely, loyalty, ego drive, activator, empathy, faith, responsibility, and relaxor. SRI
Gallup has demonstrated that the Catholic School Principal Perceiver has content validity,
construct validity, and criterion-related validity. (Gallup, 1990)

It is interesting to note that some of these themes are found in other places in leadership
literature, specifically empathy: “But deep down the great one’s have empathy and an
unqualified acceptance of the persons of those who go with their leadership” (Greenleaf,
1977, p. 21).

If the interviewee’s response is similar to those of an effective principal that response
receives a score of 4 while if it doesn’t it receives a score of 0. All the +’s have a value of 1.
The interviewee’s scores are added up. If the subject receives a total of 25 or more, he or
she is recommended as a Catholic school principal. If the score is 20-24 the subject receives
a conditional recommendation while a subject with a score of 19 or less is not
recommended.

If the interviewee has a score of 5 or greater in a particular theme (each theme has a
maximum score of 7) that theme is considered a strength for the individual. The interviewer
assumed that the study would find that urban Catholic high principals in the Archdiocese of
New York demonstrated strength for the theme of faith (the theme that corresponds most
closely with spirituality). The researcher made no assumptions about the scores in the six
remaining themes for the principals considered in this study. The researcher who is a
certified Catholic School Principal Perceiver specialist (Appendix B) was required to forward
a winner card to the interviewer after the interview. The winner’s card describes the individual’s strengths as determined by the observer.

Data Analysis

The data were analyzed using SPSS software. The first analysis was a t-test performed to compare the mean scores of the graduation rates for the inner-city Catholic high schools whose principals agreed to participate in the study with the mean scores of the graduation rates for the public high schools in the same geographic region. To minimize the effects of other factors on graduation rates, the graduation rates were calculated by dividing the number of graduates in each school by the number of seniors enrolled at the beginning of the academic year in each of the schools.

The second analysis was a t-test performed to compare the mean for each theme for the researcher’s sample population with the mean scores given by Gallup for their sample population. The researcher was looking for statistically significant differences between the researcher’s population and Gallup’s sample population with special attention given to the differences in mean scores for the faith theme between the two groups.

Additional analysis consisted of comparing mean scores for principals who are the chief educational officer of the school with scores for principals who are part of a president/principal team with particular attention to the mean score for the faith theme. Also qualitative methods were used to search for similarities in responses given to the prompt by the subjects considered in this study (Appendix E). The principals’ responses to the prompts for the faith theme were examined for similarities and differences. Both similarities and differences were found in the responses to the seven prompts around the theme of faith.
Chapter IV

THE FINDINGS OF THE STUDY

Introduction

This chapter presents the results of the data gathered in the investigation of the relationship between spirituality and effectiveness as instructional leaders of inner-city high school principals in the Archdiocese of New York. Twenty-two principals of inner-city high schools received a letter of solicitation from the researcher. Eight principals responded that they would be willing to participate in the study. Of these eight principals, three were female—all religious Sisters and five were male—two religious Brothers and three lay principals. Three of the principals—two laymen and one religious Sister—are part of an administrative structure where there is a president and a principal. All three types of Catholic high schools in the Archdiocese of New York were represented in the study, that is, diocesan high schools (3), parish high schools (3), and religious community sponsored (2). Two of the high schools are all-male, five all-female, and one co-ed.

Four of the high schools considered are located in the borough of Manhattan in New York City and the other four are located in the borough of the Bronx. The four high schools in Manhattan are located in areas that would be considered to have residents from upper financial class, but the students in these schools would not fit these demographics as they are either from middle or lower socio-economic class families. The high schools in the Bronx are located in less affluent areas and the students in these schools would come from backgrounds similar to the residents of the areas in which their schools are located.

Each of the high schools considered in this study would have a unique mission statement developed by the school's stakeholders but all of them would find their foundation in the United States Bishops document "To Teach as Jesus Did" (National
Conference of Catholic Bishops, 1975). This document stated that the hallmarks of Catholic education in the United States are proclamation of the message of the Gospel, community, and service. Since the schools considered by the researcher are teaching students from inner-city backgrounds and lower socio economic groups, they also emphasize in their mission statements the importance of education in providing young people with a promising future and enabling them to become active contributing members of the Church and of society.

Although it is easy to demonstrate that these schools are successful in helping their students to achieve a high school diploma by examining the schools graduation rate it is much more difficult to determine if the education in these schools contributes to their graduates becoming participating members of the Church and of society. However, each of the principals considered in this study expressed to the researcher that it was important to them that their students develop a relationship with God and make a positive contribution to the Church and to society.

Effectiveness of Catholic Schools

There are 25 inner-city high schools in the Archdiocese of New York whose principals were considered as potential subjects for this study. Three potential subjects were eliminated from consideration because of their relationship with the researcher. Two potential subjects had been supervised by the researcher when he was a principal and 1 of the potential subjects had been the researcher’s supervisor when he was a teacher. Two other potential subjects were not considered because of their limited experience in the position of principal. After excluding these principals from consideration the researcher sent letters of solicitation to the remaining 22 principals of inner-city high schools in the
Archdiocese of New York. Schools were considered inner-city not necessarily because of their geographic location but because of the students that they serve, that is, students from lower socio-economic backgrounds.

Eight principals responded affirmatively to the researcher’s letter of solicitation. The researcher then called each of the 8 principals who were willing to participate in the study and arranged for a mutually agreeable time at which to conduct the telephone interview using the Gallup Catholic School Principal Perceives.

Some demographic information for the 12th grade students whose principals participated in this study and whose graduation rate was used for comparison against public schools in the same geographic areas can be found in Table 1. The data for the Class of 2004 were employed because that is the most recent data available from the New York City Department of Education.

The data in Table 1 indicate that for the schools considered in this study 66.0% of the members of the Class of 2004 is female and 34.0% is male. The fact that five of the eight schools considered in this study and have an all female student body, two are all male student bodies and one is co-ed accounts partially for this difference. The total enrollment for all high schools in the Archdiocese also indicates that there are more female than male students enrolled in the Catholic high schools of the Archdiocese of New York but not at dramatically as in the population considered in this sample.

As the data in Table 2 indicates there is diversity among the students in the Class of 2004 for the schools whose principals were considered in this study. For these eight inner-city high schools 3.6% of the students were Asian, 32.8% of the students were black, 1.4% of the students were Native American, 49.3% were Hispanic and 12.8% were white. These percentages would indicate a higher percent of black and Hispanic students in the schools.
Table 1

Gender of the Class of 2004 for Catholic High Schools

<table>
<thead>
<tr>
<th>School</th>
<th>Girls</th>
<th>Boys</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Ann Seton</td>
<td>9</td>
<td>61</td>
<td>61</td>
</tr>
<tr>
<td>Cardinal Cooke</td>
<td>250</td>
<td>0</td>
<td>250</td>
</tr>
<tr>
<td>St. John Neumann</td>
<td>94</td>
<td>0</td>
<td>94</td>
</tr>
<tr>
<td>OL Perpetual Help</td>
<td>52</td>
<td>0</td>
<td>52</td>
</tr>
<tr>
<td>St. Timothy</td>
<td>48</td>
<td>0</td>
<td>48</td>
</tr>
<tr>
<td>Foucauld</td>
<td>154</td>
<td>144</td>
<td>298</td>
</tr>
<tr>
<td>St. James</td>
<td>0</td>
<td>187</td>
<td>187</td>
</tr>
<tr>
<td>de Porres</td>
<td>165</td>
<td>0</td>
<td>165</td>
</tr>
<tr>
<td>Total</td>
<td>760</td>
<td>392</td>
<td>1152</td>
</tr>
</tbody>
</table>

considered in this study that for the entire population of the Class of 2004 for the high school, of the Archdiocese of New York but is reflective of the ethnicity of all of the inner-city high schools of the Archdiocese of New York.

Table 2

Ethnicity of the Class of 2004 for Catholic High Schools

<table>
<thead>
<tr>
<th>School</th>
<th>Asian</th>
<th>Black</th>
<th>Native American</th>
<th>Hispanic</th>
<th>White</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Ann Seton</td>
<td>1</td>
<td>12</td>
<td>0</td>
<td>32</td>
<td>16</td>
</tr>
<tr>
<td>Cardinal Cooke</td>
<td>13</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>St. John Neumann</td>
<td>4</td>
<td>17</td>
<td>0</td>
<td>70</td>
<td>3</td>
</tr>
<tr>
<td>OL Perpetual Help</td>
<td>4</td>
<td>7</td>
<td>0</td>
<td>25</td>
<td>16</td>
</tr>
<tr>
<td>St. Timothy</td>
<td>2</td>
<td>20</td>
<td>0</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Foucauld</td>
<td>13</td>
<td>100</td>
<td>0</td>
<td>106</td>
<td>79</td>
</tr>
<tr>
<td>St. James</td>
<td>3</td>
<td>58</td>
<td>0</td>
<td>108</td>
<td>18</td>
</tr>
<tr>
<td>de Porres</td>
<td>2</td>
<td>64</td>
<td>0</td>
<td>94</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>43</td>
<td>378</td>
<td>16</td>
<td>566</td>
<td>148</td>
</tr>
</tbody>
</table>
Table 3 indicates that 66.1% of the students under consideration in the Class of 2004 are Catholic, 28.5% are non-Catholic Christians and 5.5% belong to non-Christian religions. The group under consideration is representative of students in the inner-city high schools of the Archdiocese of New York but when compared to the statistics for members of the Class of 2004 in all of the high schools of the Archdiocese of New York shows a greater percentage of non-Catholic Christians and a lesser percentage of Catholics.

Table 3

Religious affiliation of the Class of 2004 for High Schools Considered in this Study

<table>
<thead>
<tr>
<th>School</th>
<th>Catholic</th>
<th>Christian</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Ann Seton</td>
<td>47</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>Cardinal Cooke</td>
<td>151</td>
<td>82</td>
<td>17</td>
</tr>
<tr>
<td>St. John Neumann</td>
<td>62</td>
<td>25</td>
<td>7</td>
</tr>
<tr>
<td>OL Perpetual Help</td>
<td>37</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>St. Timothy</td>
<td>26</td>
<td>16</td>
<td>3</td>
</tr>
<tr>
<td>Foucauld</td>
<td>200</td>
<td>66</td>
<td>12</td>
</tr>
<tr>
<td>St. James</td>
<td>128</td>
<td>43</td>
<td>16</td>
</tr>
<tr>
<td>de Porres</td>
<td>110</td>
<td>54</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>761</td>
<td>328</td>
<td>63</td>
</tr>
</tbody>
</table>

As previously mentioned, the principals who volunteered to participate in this study included 5 men and 3 women. All of the women who participated in the study are women religious and thus laywomen principals are under-represented in this sample. The 5 men included 3 laymen and two religious Brothers. The male population for this study is more representative of the male population of inner-city high school principals in the Archdiocese of New York. There are no priests serving as principals in inner-city high schools in the
Archdiocese of New York and the fact that there are none in the sample coincides with this reality.

All of the principals considered in this study are products of Catholic schools with the exception of 1 religious Brother. This fact is also representative of the principals of the inner-city high schools of the Archdiocese and of all the high schools of the Archdiocese. All of the principals are practicing Catholics and this is representative of all the principals of the Archdiocese of New York, the first requirement for a principal candidate for the schools of the Archdiocese of New York is that s/he is "A practicing Catholic in union with the Church of Rome" (Archdiocese of New York, Qualification for Elementary School Principals). Given the fact that the principal is called upon to be the spiritual leader of the school community it is imperative that the principal be a practicing Catholic.

Comparative Analysis of Graduation Rates

Table 4 lists the graduation rates for the Catholic high schools considered in this study and the four regions in the NYC Department of Education where they are located. The overall graduation rates for the high schools of the New York City Department of Education for the Class of 2004 is 55.6%. It is interesting to note that three of the regions of the New York City Department of Education under consideration in this study have graduation rates which are higher than the overall graduation rate and two of them are significantly so. In spec of this fact the graduation rates for the eight inner-city high schools of the Archdiocese of New York are all statistically significantly higher than those for the public high schools under consideration as the result of the t-test indicates.
A factor not considered in this study but one which impacts the results of the comparison of graduation rates is the fact that public high schools generally do not have policies that exclude students for poor academic performance or for poor discipline. Generally Catholic high schools have policies that will expel students for excessive absences or for poor discipline. To minimize the impact of this factor, graduation rates were calculated by dividing the number of graduates by the number of students enrolled as seniors at the beginning of the school year.

Table 4

Graduation rates for the Class of 2004 for Schools Considered in this Study and of Public High Schools Located in the Same Geographic Region

<table>
<thead>
<tr>
<th>Archdiocese of New York</th>
<th>Region</th>
<th>Graduates 2004</th>
<th>Seniors 2004</th>
<th>Graduation Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Ann Seton</td>
<td>10</td>
<td>58</td>
<td>61</td>
<td>95.1%</td>
</tr>
<tr>
<td>Cardinal Cooke</td>
<td>9</td>
<td>250</td>
<td>250</td>
<td>100.0%</td>
</tr>
<tr>
<td>St. John Neumann</td>
<td>9</td>
<td>94</td>
<td>94</td>
<td>100.0%</td>
</tr>
<tr>
<td>OL. Perpetual Help</td>
<td>9</td>
<td>51</td>
<td>52</td>
<td>98.1%</td>
</tr>
<tr>
<td>St. Timothy</td>
<td>2</td>
<td>43</td>
<td>45</td>
<td>95.6%</td>
</tr>
<tr>
<td>Fourcald</td>
<td>2</td>
<td>297</td>
<td>298</td>
<td>99.7%</td>
</tr>
<tr>
<td>St. James</td>
<td>2</td>
<td>183</td>
<td>183</td>
<td>100.0%</td>
</tr>
<tr>
<td>DrPortes</td>
<td>1</td>
<td>163</td>
<td>165</td>
<td>98.8%</td>
</tr>
</tbody>
</table>

NYC Department of Education

<table>
<thead>
<tr>
<th>Region</th>
<th>Graduates 2004</th>
<th>Seniors 2004</th>
<th>Graduation Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>1864</td>
<td>2631</td>
<td>70.8%</td>
</tr>
<tr>
<td>9</td>
<td>5839</td>
<td>8777</td>
<td>66.5%</td>
</tr>
<tr>
<td>2</td>
<td>2074</td>
<td>4006</td>
<td>51.8%</td>
</tr>
<tr>
<td>1</td>
<td>2395</td>
<td>4287</td>
<td>56.1%</td>
</tr>
</tbody>
</table>

Table 5 reports the results of a t-test comparing the mean graduation rates for the high schools considered in this study by the NYC Department of Education region they are located in and the graduation rates for the public schools in the same region. The results of
the t-test for the mean graduation rates for Regions 10, 9, 1 and 2 between the high schools of the Archdiocese of New York and the high schools of the New York City Department of Education yield a t-value of 7.020. The critical value of the t-distribution at the .01 level of significance for 3 degrees of freedom is 5.841. Since the calculated t-value 7.020 is greater than the critical t-value of 5.841 the difference between the graduation rates considered is statistically significant at the .01 level of significance. Thus this study is a study of a phenomenon which is statistically significant and merits further consideration.

The results of this t-test also show that the Coleman Report (Coleman and Hoffer, 1987) continues to have significance. Namely that inner-city Catholic high schools have a statistically significant graduation rate when compared to neighboring public high schools. When the effects of other factors such as retention have been minimized.

Table 5
Paired Samples Tests for Graduation Rates of the Class of 2004 of High Schools Considered in This Study and Public High Schools in the Same Geographic Region

<table>
<thead>
<tr>
<th>Region</th>
<th>Archdiocese of NY</th>
<th>Department of Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>95.1%</td>
<td>70.8%</td>
</tr>
<tr>
<td>9</td>
<td>99.4%</td>
<td>66.5%</td>
</tr>
<tr>
<td>1</td>
<td>98.8%</td>
<td>51.8%</td>
</tr>
<tr>
<td>2</td>
<td>98.4%</td>
<td>56.1%</td>
</tr>
</tbody>
</table>

Mean difference 0.3720
Standard Deviation 0.1061
Standard Error Mean 0.0532
t 7.0200
Spirituality and Educational Leadership

The hypothesis of this researcher's study is that the spirituality of the principal contributes to his or her effectiveness as an instructional leader. This effectiveness is based on the graduation rate of the high schools considered in this study. Graduation rates are also a measure of achievement since students in New York State are required to achieve a passing grade in five New York State Regents Examinations in order to obtain a high school diploma.

Comparative Analysis of Principals' Scores on the Gallup Catholic School Principal Perceiver

The scores on the Catholic School Principal Perceiver for the principals considered in this study are found in Table 6. Gallup (1990) has established prediction scores for those who are interviewed. The prediction score state that a subject who scores 25 or above is recommended as a Catholic school principal. A subject who scores from 20 to 24 is given a conditional recommendation. A subject who receives a score of 19 or below is not recommended as a Catholic school principal. The principals of the schools considered in this study with the exception of 1 all received scores in the range, specifically 30 – 33, that would earn them a recommendation. The one principal not in that range, the principal of St. Elizabeth Ann Seton, received a score of 24 that would merit a conditional recommendation as a Catholic school principal.

Each of the seven themes has a maximum score of 7. Gallup claims that a score of 5 in a particular theme is indicative that a particular theme is a strength for the subject. The principals' total scores ranged from a low of 24 to a high of 33. Six of the 7 principals scored in the range of 30-33. The principal with the lowest overall score, the principal of St. Elizabeth Ann Seton, had the lowest number of strengths, two, and 1 of the principals with
the highest score, the principal of St. John Neumann, had the highest number of strengths, five.

The only theme that is a strength for all of the principals considered in this study is faith. The faith scores of the subjects in this study ranged from 5 to 7. Thus, faith is a strength for all of those who participated in the study. Given this fact and the data shown in Table 5 that the schools considered in this study have a statistically significant graduation rate than public high schools in the same geographic area one can conclude that the faith or spirituality of these principals contributes to their effectiveness as instructional leaders.

Considering the themes which are strengths for the principals in this study shows that for 7 of these principals activator and responsibility are strengths. For 4 of the principals loyalty is a strength. Figle drive is a strength for 2 of the principals. Empathy is a strength for only 1 of the principals. None of the principals in this study had relator as a strength.

A comparison of the mean scores of the principals considered in this study and for the sample population employed by Gallup (1990) in developing the Catholic School Principal Perceiver is found in Table 7. The results of the t-test for the mean scores of performance on the Gallup Catholic School Perceiver© between principals considered in this study and the sample employed by Gallup yield a t-value of 3.759. The mean scores in Table 6 have a degree of freedom of 6. The critical value of the t-distribution at the .01 level of significance for 6 degrees of freedom is 3.707. Since the calculated t-value for Table 5, 3.759 is greater than the critical t-value of 3.707 the difference between the performance on the perceiver for principals in the Archdiocese and Gallup's sample population is statistically significant at the .01 level of significance.
Table 6
Scores of High School Principals of the Archdiocese of New York on the Gallup Catholic School Principal Perceiver

<table>
<thead>
<tr>
<th></th>
<th>Loyalty</th>
<th>Ego Drive</th>
<th>Activator</th>
<th>Empathy</th>
<th>Faith</th>
<th>Responsibility</th>
<th>Relator</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Ann Seton</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>9</td>
<td>5</td>
<td>2</td>
<td>24</td>
</tr>
<tr>
<td>Cardinal Cooke</td>
<td>5</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>St. John Neumann</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>33</td>
</tr>
<tr>
<td>OL Perpetual Help</td>
<td>4</td>
<td>4</td>
<td>6</td>
<td>2</td>
<td>7</td>
<td>5</td>
<td>3</td>
<td>31</td>
</tr>
<tr>
<td>St. Timothy</td>
<td>5</td>
<td>4</td>
<td>6</td>
<td>2</td>
<td>7</td>
<td>6</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td>Foucauld</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>1</td>
<td>7</td>
<td>5</td>
<td>4</td>
<td>33</td>
</tr>
<tr>
<td>St. James</td>
<td>4</td>
<td>4</td>
<td>6</td>
<td>2</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>de Pences</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>6</td>
<td>4</td>
<td>2</td>
<td>30</td>
</tr>
<tr>
<td>Mean</td>
<td>4.63</td>
<td>4.00</td>
<td>5.25</td>
<td>2.50</td>
<td>6.13</td>
<td>5.00</td>
<td>2.88</td>
<td>30.38</td>
</tr>
</tbody>
</table>

For each of the seven themes which compose the Gallup Catholic School Perceiver the principals from the Archdiocese had higher mean scores than those employed by Gallup in its sample population. The greatest difference (3.56) in mean scores is for the faith theme which is the theme under consideration in this study. The difference is even greater than the mean score (2.57) for the Gallup population. The smaller difference (.15) in mean scores is for the empathy theme which was the lowest mean score for the Archdiocese and the next to lowest score for Gallup.

When the themes are ranked from highest to lowest by mean score the results for the principals considered in this study are faith, activator, responsibility, loyalty, ego drive, relator, and empathy. The ranking for Gallup’s sample population is responsibility, ego drive, loyalty, activator, faith, empathy, and relator. While the top two for the Archdiocese, that is, faith and activator are different from the top two for Gallup’s sample, that is, responsibility and ego drive the last two for each population is the same, namely, relator and empathy, but in the reverse order.
Table 7

Comparisons of Mean Scores for Principals Considered in this Study and Gallup’s Sample Population on the Catholic School Principal Perceivers

<table>
<thead>
<tr>
<th></th>
<th>Archdiocese of NY</th>
<th>Gallup</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loyalty</td>
<td>4.62</td>
<td>3.08</td>
</tr>
<tr>
<td>Ego Drive</td>
<td>4.00</td>
<td>3.13</td>
</tr>
<tr>
<td>Activator</td>
<td>5.25</td>
<td>2.88</td>
</tr>
<tr>
<td>Empathy</td>
<td>2.50</td>
<td>2.35</td>
</tr>
<tr>
<td>Faith</td>
<td>6.13</td>
<td>2.57</td>
</tr>
<tr>
<td>Responsibility</td>
<td>5.00</td>
<td>3.22</td>
</tr>
<tr>
<td>Relator</td>
<td>2.88</td>
<td>1.97</td>
</tr>
</tbody>
</table>

Mean          1.5957
Standard Deviation 1.12318
Standard Error Mean 0.42452

Each of the themes was then considered separately and a comparison was made between the scores for each theme of the principals considered in this study and the mean score for each theme for Gallup’s sample population. This comparison was done using a one-sample t-test where the mean score for each theme for Gallup’s sample population was used as the test value. The results are found in Table 8.

For this test there are seven degrees of freedom. The critical value for seven degrees of freedom is 2.365 at the .05 level of significance and 3.499 at the .01 level of significance. Since the t value, 4.12, exceeds the critical value, the difference in the scores for the principals considered in this study and for Gallup’s sample population for the theme of loyalty is statistically significant at the .01 level of significance.
Table 8

Comparison of Scores in the Theme of Loyalty for Principals Considered in this Study and the Mean Score (test value) for Loyalty in Gallup's Sample Population on the Catholic School Principal Perceiver

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>4.62</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>1.061</td>
</tr>
<tr>
<td>Standard Error Mean</td>
<td>0.375</td>
</tr>
<tr>
<td>Test Value</td>
<td>3.08</td>
</tr>
<tr>
<td>t</td>
<td>4.12</td>
</tr>
</tbody>
</table>

In Table 9, a comparison was made for the scores on ego drive. The critical value for seven degrees of freedom is 2.365 at the .05 level of significance. Since the t value, 3.255, exceeds the critical value, the difference in the scores for the principals considered in this study and for Gallup's sample population for the theme of Ego Drive is statistically significant.

Table 9

Comparison of Scores in the Theme of Ego Drive for Principals Considered in this Study and the Mean Score (test value) for Loyalty in Gallup's Sample Population on the Catholic School Principal Perceiver

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>4</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>0.756</td>
</tr>
<tr>
<td>Standard Error Mean</td>
<td>0.267</td>
</tr>
<tr>
<td>Test Value</td>
<td>3.13</td>
</tr>
<tr>
<td>t</td>
<td>3.255</td>
</tr>
</tbody>
</table>

A comparison of mean scores for the theme of loyalty are recorded in Table 10. For seven degrees of freedom, the critical values are 2.365 at the .05 level of significance and 3.499 at the .01 level of significance. Since the t value, 4.12, exceeds the critical value at the .01 level of significance, the difference in the scores for the principals considered in this study and for Gallup's sample population for the theme of activator is statistically significant.
at the .01 level of significance. Gallup's sample population included principals of both elementary school and high schools from throughout the United States and was not limited to principals whose student population represented any specific socio-economic group.

Table 10

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Comparison of Scores in the Theme of Activator for Principals Considered in this Study and the Mean Score for Loyalty in Gallup's Sample Population on the Catholic School Principal Perceiver</strong></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>4.62</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>1.061</td>
</tr>
<tr>
<td>Standard Error Mean</td>
<td>0.375</td>
</tr>
<tr>
<td>Test Value</td>
<td>3.08</td>
</tr>
<tr>
<td>( t )</td>
<td>4.12</td>
</tr>
</tbody>
</table>

The theme of empathy was compared for the two groups and the results are found in Table 11. The critical value for seven degrees of freedom is 2.365 at the .05 level of significance. Since the \( t \)-value, 0.325, is less than the critical value, the difference in the scores for the principals considered in this study and for Gallup's sample population for the theme of empathy is not statistically significant. Empathy was not a strength for the group considered in this study nor in Gallup's sample population.

Table 11

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Comparison of Scores in the Theme of Empathy for Principals Considered in this Study and the Mean Score for Loyalty in Gallup's Sample Population on the Catholic School Principal Perceiver</strong></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>2.5</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>1.389</td>
</tr>
<tr>
<td>Standard Error Mean</td>
<td>0.463</td>
</tr>
<tr>
<td>Test Value</td>
<td>2.35</td>
</tr>
<tr>
<td>( t )</td>
<td>0.324</td>
</tr>
</tbody>
</table>
The results for the theme that was the major focus of this study, faith, are recorded in Table 12. The critical values are 2.965 at the .05 level of significance, 3.499 at the .01 level of significance and 5.408 at the .001 level of significance for seven degrees of freedom.

Since the t value, 12.049, exceeds the critical value at the .001 level of significance, the difference in the scores for the principals considered in this study and for Gallup's sample population for the theme of faith is statistically significant at the .001 level of significance.

The faith theme is a strength for all of the principals considered in this study but not for all the principals in Gallup's sample population as the mean score of 2.365 indicates.

An interesting note to this table is that the population considered in this study consisted of 5 religious, that is, 3 religious sisters and 2 religious brothers, and 3 lay principals. The assumption that could be made is that the faith score would be skewed because of the number of religious under consideration. The data show a different result as the mean score for the faith theme for the religious principals was 5.5 while the lay principals had a mean score of 7 for the faith theme.

Table 12

<table>
<thead>
<tr>
<th>Comparison of Scores in the Theme of Faith for Principals Considered in this Study and the Mean Score (t test values) for Faith in Gallup's Sample Population on the Catholic School Principal Inventory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
</tr>
<tr>
<td>Standard Deviation</td>
</tr>
<tr>
<td>Standard Error Mean</td>
</tr>
<tr>
<td>Test Value</td>
</tr>
<tr>
<td>t</td>
</tr>
</tbody>
</table>

Table 13 contains the results of the t test comparing the mean scores for the theme of responsibility. With seven degrees of freedom, the critical values are 2.365 at the .05 level of significance, 3.499 at the .01 level of significance and 5.408 at the .001 level of
significance. Since the \( t \) value, 9.419, exceeds the critical value at the .001 level of significance, the difference in the scores for the principals considered in this study and for Gallup's sample population for the theme of responsibility is statistically significant at the .001 level of significance. Although the mean score for the responsibility theme for those considered in this study is 5, not all of these principals have responsibility as a strength.

Table 13

Comparison of Score on the Theme of Responsibility for Principals Considered in this Study and the Mean Score (test value) for Responsibility in Gallup's Sample Population on the Catholic School Principal Perceiver

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>5</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>0.535</td>
</tr>
<tr>
<td>Standard Error Mean</td>
<td>0.189</td>
</tr>
<tr>
<td>Test Value</td>
<td>3.22</td>
</tr>
<tr>
<td>( t )</td>
<td>9.419</td>
</tr>
</tbody>
</table>

Table 14 reports the results of the \( t \) test comparing the mean scores for the theme of relator. The critical value for seven degrees of freedom is 2.565 at the .05 level of significance. Since the \( t \) value, 3.067, exceeds the critical value at the .05 level of significance, the difference in the scores for the principals considered in this study and for Gallup's sample population for the theme of relator is statistically significant at the .001 level of significance. The mean score for this theme is the second lowest of the mean scores for the principals considered in this study.

For the principals considered in this study the mean scores for each theme were higher than the mean scores for each theme for Gallup's sample population. The differences in the scores for the principals considered in this study and for Gallup's sample population is statistically significant for six of the seven themes considered by the Gallup Catholic School Principal Perceiver, namely, loyalty, ego drive, activator, faith, responsibility,
and relator. For these six themes the scores of the principals considered in this study are higher than those of Gallup's sample population. For the remaining theme, empathy the difference in the scores for the population considered in this study and Gallup's sample population is not statistically significant although the mean score for the group under consideration is still higher than the mean score for Gallup’s sample population.

Table 14

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Comparison of Scores in the Theme of Relator for Principals Considered in this Study and the Mean Score</strong> for Relator in Gallup's Sample Population on the Catholic School Principal Perceiver</td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>2.88</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>0.835</td>
</tr>
<tr>
<td>Standard Error Mean</td>
<td>0.295</td>
</tr>
<tr>
<td>Test Value</td>
<td>1.97</td>
</tr>
<tr>
<td>*</td>
<td>3.867</td>
</tr>
</tbody>
</table>

Does the population that a principal is serving, that is, inner-city versus non-inner-city, require different strengths in a principal? Since no demographics of the students served by the principals in the Gallup population are available, no conclusions can be drawn in this regard.

Yet it is interesting to note the significantly higher scores for each of these themes with the exception of empathy for the principals considered in this study and Gallup’s sample population.

Three of the schools considered in this study have an administrative team composed of a president and a principal. For the principals who work in a president/principal environment the mean score on the measure was 31.3 as opposed to 29.8 for the 5 principals who work in an environment without a president. Examining the faith theme for these two groups reveals that those with a president had a mean score of 6.67 and those
without had a mean score of 5.8. The difference in these scores isn't significant and thus no conclusions can be drawn from these data.

**Comparative Analysis of Principals' Responses on the Gallup Catholic School Principal Perceiver**

The Gallup Catholic School Principal Perceiver consists of 49 prompts to which principals are asked to respond. Seven of these 49 prompts are related to the theme of faith and so the responses to these prompts will be considered here. Prompts 5, 12, 19, 26, 33, 40 and 47 pertain to faith.

**Prompt 5** asked where the values of the Catholic Church should be found in the Catholic school. These responses can be summed up in one phrase, "They should be ubiquitous." More specifically all 8 of the principals stated that Catholic values need to be modeled by all members of the school community and not just restricted to modeling by principals and teachers for the students but rather all members of the school community should model these values for all other members of the school community.

Three of the principals mentioned signs such as statues of saints, crucifixes, and banners which proclaim Catholic values. Two principals stated that Catholic values should be evident by the fact that the school community prays together. Two principals also stated that Catholic values should be infused in the curriculum. One principal mentioned that gospels values are made evident by the involvement of students in service projects.

**Prompt 7** asked the principals how they are able to cope with inconsistencies in the Bible. Six of the 8 principals found inconsistencies in the Bible while 2 did not. Three of those who found inconsistencies in the Bible were not bothered by them. Three others
stated that their faith enabled them to deal with these inconsistencies. Prayer enabled another principal to deal with these inconsistencies.

For Prompt 19 principals described how advancing in the spiritual life is evident to others. Three of the principals stated that when one is progressing spiritually one experiences peace in his or her life. Two principals stated that when one is progressing spiritually one experiences a general feeling of well-being. For another principal there was a growing awareness of the presence of God as one grows in the spiritual life. Another stated an awareness of growth is a sign that one is progressing in the spiritual life. A desire for more time spent in reflection was an indication that one was growing in the spiritual life.

The importance of prayer and a description of one's prayer life were the focus of Prompt 26. All 8 of the principals stated that prayer was important to them. Prayer life was described in terms of a number of different activities for 4 of the principals. Prayer life was described in terms of one activity only for the 4 remaining principals.

For the principals describing prayer life in terms of one activity, 2 stated that it was finding quite time during the course of the day to spend time with God. An intimate relationship was the description used by another. “Through the arts or dance and through watercolors and drawing” was the description of prayer given by the fourth principal of those who described prayer life using one activity.

For the principals describing prayer life in terms of more than one activity these activities included Mass for 2 of them, community prayer for 3 of them - all of whom are members of religious communities - and pondering scripture for 3 of them. Two of them sort out quiet time during the day. One mentioned praying the rosary. Another included school prayer. Interestingly, 2 of these principals described spending time in nature as part of his or her prayer life.
It is interesting to note that only 2 of the principals specifically mention Mass in response to this question but each principal mentions his or her participation at Mass in response to one of the prompts not related to the theme of faith. The fact that a number of the principals spoke of the school as their faith community rather than a parish may have an impact of the lack of specifically mentioning Mass in response to this theme. Most schools would only have Mass once a month and since Masses celebrated at school seem to have more significance than those celebrated in the principals' parish on a weekly basis, this may also contribute to the principals' lack of specifically mentioning Mass in response to this prompt.

The Catechism of the Catholic Church states in regard to prayer:

The Lord leads all persons by paths and in ways pleasing to him, and each believer responds according to his heart's resolve and the personal expressions of prayer. However, Christian Tradition has retained three major expressions of prayer: vocal, meditative, and contemplative. They have one basic trait in common: composure of the heart. This vigilance in keeping the Word and dwelling in the presence of God makes these three expressions intense times in the life of prayer.

(The Catechism of the Catholic Church, 1995, ¶ 2699)

It is clear to see that the responses given by the principals in response to the query about prayer life explicitly mention both vocal prayer and meditative prayer. Although none of the subjects specifically mentions contemplative prayer, it is quite likely that the activities that they engage in during prayer lead them to contemplative prayer. There is a rather fluid boundary between meditative prayer and contemplative prayer and thus it is hard to distinguish between these expressions of prayer.
Growing closer to God was the focus of Prompt 33. Again there were varying responses to this prompt. Five of the principals stated that coming closer to God on a daily basis was accomplished through prayer or communication with God. Two others found that their interactions with students during the course of the day helped them to get closer to God. One principal stated that taking time to reassess the events of the day was an aid in coming closer to God.

The responses to Prompts 26 and 33 clearly reflect Thomas Merton's (1953) description of the life of the monk, "... a more or less habitual state of simple prayer and union with God which varies in intensity at different times of the day, which finds a particular rhythm in the life of each individual, and which brings the soul of the monk at all times under the direct and intimate influence of God's action." (p. 4). The researcher has used this definition as the definition of the spirituality of a Catholic school principal. This definition is clearly lived out in the lives of the principals considered in this study.

The responses to Prompt 40 about proclaiming the word of God drew a number of varying responses. Although 7 of the 8 principals interviewed responded in the affirmative to this prompt, they accomplished this in four different ways. Four of those interviewed replied that they accomplished this by specifically mentioning God to students or other members of the school community during the course of the day. Each of the following responses was given by one of the principals interviewed: in prayer, through interacting with others, and in retreat experiences.

The final prompt connected to the theme of faith, Prompt 47, asked the principals how they make evident their personal commitment to the faith. Three of the principals stated that they accomplish this through their presence at school liturgies, Mass and at school prayer services. For 2 others they make their faith evident by leading prayer. The
distinction between the first two responses is in taking a leadership role as the second response indicated or just through presence at a prayer experience with students and faculty which may be led by others. The third response was by example, echoing the response given by all 8 principals in response to Prompt 5.

"To Teach as Jesus Did" (National Conference of Catholic Bishops, 1973) states that the hallmarks of Catholic education are proclamation of the Gospel message of Jesus Christ, formation of community and service. Later on the bishops added worship as a fourth hallmark of Catholic education. The principals in this study all explicitly mentioned proclamation of the Gospel, formation of community and worship. Three of the principals mentioned in response to a prompt outside of the theme of faith that they considered the school to be their faith community rather than their parish. Only 1 mentioned service explicitly in responding to the prompts.

Summary

The results of this study indicate that the principals considered in this study are all effective instructional leaders as evidenced by the statistically significant higher graduation rates achieved by their students when compared to the graduation rates of neighboring public high schools. These graduation rates also reflect the students' achievement since New York State requires its graduates to pass five New York State Regents Examinations in order to be awarded a high school diploma. Thus these principals' effectiveness as instructional leader is reflected not only in the students' high graduation rates but in their high achievement rates as well.

The eight principals who were the subjects of this study are all people of prayer as evidenced by both their scores on the faith theme of the Gallup Catholic School Principal Perceiver© and their responses to the prompts on the perceiver that deal with the theme of
faith. Their spirituality is so characteristic of how they are as people that it overflows into their responses to prompts which deal with themes other than faith. They nourish their spiritual lives through a variety of spiritual activities.
Chapter V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Overview

Catholic Inner-City High Schools serve the same student populations as their public school counterparts. With the growing religious and ethnic diversity found in Catholic schools, the population of these two systems of schools are becoming more similar. What then account for the difference in graduation rates between Catholic inner-city high schools and public inner-city high schools? The Coleman report (Coleman & Hoeffer, 1987) attributed the difference in graduation rates to social capital, the fact that there is a community beyond parents and school personnel that is concerned about the performance of the students in inner-city Catholic high schools. According to Coleman and Hoeffer (1987) this social capital comes from the members of the parish, Diocese, or religious community that sponsors the school. Coleman and Hoeffer claim that this social capital is not available to students in public inner-city high schools. This claim was gone untested since its initial proclamation.

Given the preponderance of literature connecting successful leadership to a leader’s spirituality, the researcher decided to examine the case of inner-city high school principals in the Archdiocese of New York and to see if a principal’s spirituality contributes to the successful graduation rate of students in these schools.

The statistical analysis of the graduation rates of students in eight inner-city high schools of the Archdiocese of New York when compared to the graduation rates of public high schools in the same geographic areas demonstrated that the higher graduation rate among the students in the Catholic high schools is statistically significant. Principals who volunteered to be part of this study were then given the Gallup Catholic School Principal
Perceiver® since among the seven themes it considers the theme of faith which is a measure of a principal's spirituality.

Summary

Twenty-two principals of inner-city high schools in the Archdiocese of New York received letters of solicitation to participate in this study. Eight principals responded that they were willing to participate in the study. All principals of inner-city high school principals in the Archdiocese of New York except for those who had a personal relationship with the researcher through previous work experience were eligible to participate in the study since the high graduation rate for their schools, mean graduation rate of 98.6%, would qualify them to be considered as effective instructional leaders. The schools whose principals volunteered to participate in this study were located in the boroughs of Manhattan and the Bronx and were located in four different geographic regions of the New York City Department of Education. The overall graduation rate for the Class of 2004 of the public high schools of New York City, the most recent one for which data were available, was 55.6%. The graduation rate for the four regions under consideration in this study was 61.3%. The difference between the mean graduation rates for the Archdiocesan high schools and the public high schools considered in this study is dramatic and a t-test proved that the difference was in fact statistically significant. What accounts for this difference? It would seem logical to expect that spirituality would have something to do with this difference since developing spirituality has been a hallmark of Catholic educational leadership as long ago as the Benedictines in the sixth century and the Dominicans in the 13th century.
A more recent Church document, "To Teach as Jesus Did" (National Conference of Catholic Bishops, 1973) declares that the hallmarks of Catholic education are the proclamation of the message of the Gospel of Jesus Christ, the forming of community and the rendering of service both within and outside of the school community. Worship was added to this list of hallmarks of Catholic education by the United States Bishops in 1990. Examining the history of Catholic education in the United States before Vatican Council II (1961-1964) when the majority of school administrators were members of religious communities or priests would lead one to surmise that faith might have something to do with the effectiveness of these principals as instructional leaders. Lay principals of today, too, are concerned with faith and nourishing their own faith as the leader of a faith community, that is, the Catholic school.

The recent promulgation of theories connecting effective leadership to a leader's spirituality would also point a researcher in the direction of making a connection between the success of Catholic inner-city high school principals as effective instructional leaders and the spirituality of the principal.

The Catholic School Principal Perceiver was administered to 8 inner-city high school principals of the Archdiocese of New York during the summer of 2005. The interviews were conducted over the phone and the interview was audio recorded. As the interviews were being conducted the researcher score each principal's response as either a + with a value of 1 if his or her response was similar to that given by a successful principal or 0 if the response was dissimilar. Following the interview the audio recording was transcribed.

The Catholic School Principal Perceiver yields a maximum score of 49, 1 point for each of the 49 prompts. A score of 25 or greater would merit a recommendation as a principal. Scores from 24 to 19 would merit a conditional recommendation and less than
that not recommended. Seven of the 8 principals considered scored in the recommended range and one scored in the conditional recommendation range.

The Perceiver measures the subject’s responses for seven themes. A score of 5 or above indicates that a particular theme is a strength for a principal. The only theme that was a strength for all of the principals in this study was faith. The scores for the group of Archdiocesan high school principals studied here varied from the scores of the sample population of Catholic school principals employed by Gallup as its sample population in developing this instrument. The mean score for the Archdiocesan principals was higher for each theme than it was for Gallup’s sample population. A t-test demonstrated that the differences in mean scores between the Archdiocesan sample and Gallup’s sample was statistically significant.

A qualitative analysis of the principal’s responses to the Catholic School Principal Perceiver demonstrated that although they may participate in different types of spiritual experiences or exercises, spirituality is important to each of the principals. Each of the principals interviewed for this study spoke freely about how he or she nourishes his or her spiritual life. They also expressed their responsibility to animate the faith life of the school community.

Conclusions

A relationship does exist between spirituality and effectiveness as an instructional leader for the principals of the inner-city high schools of the Archdiocese of New York considered in this study. Each of these principals administers a school where the graduation rate is higher, at a statistically significant level, than that of the graduation rates of students in local public high schools. The comparison was done between the Catholic high schools and the public high schools located in the same geographic region as defined by the New York
City Department of Education. Certainly these graduation rates speak to the fact that the principals are effective instructional leaders. In the meta-analysis of 30 years of research on the effect of leadership on student achievement (Waters, Marzano, McNulty, 2003) the researcher learned that the second most important predictor of student achievement after teachers is the leadership of the principal. Student achievement as measured by graduation rates for the Archdiocesan inner-city high schools indicate that the schools have strong leadership and thus the principals are effective instructional leaders.

Using the results of the Gallup Catholic School Principal Perceiver the researcher determined that of the seven themes that are associated with successful principals, that is, loyalty, ego drive, activator, empathy, faith, responsibility, and relator, the only one that was a strength for all of the principals considered in this study was faith. Since all of these principals are effective instructional leaders as measured by statistically significant higher graduation rates than those of neighboring public schools, one can logically conclude that the spirituality of the inner-city high school principals of the Archdiocese of New York considered in this study is connected to their effectiveness as instructional leaders.

Faith as a strength according to the Gallup Catholic School Principal Perceiver and a statistically significant graduation rate are the only things shared by all of the participants in this study. Thus there must be a relationship between these two components of their leadership. Since this study was conducted with principals in New York State which requires the passing of five New York State Regents examinations in order to receive a diploma, student achievement is also a result of their effective instructional leadership.

The principals in this study had a mean score of 6.125 for faith as opposed to a mean score of 2.57 for Gallup's sample population. The difference in these scores is significant but there is no other conclusion that can be drawn by comparing these data. Since the
principals considered in this study only had one common strength, faith or spirituality. One can logically conclude that the other themes that the Catholic School Principal Perceiver measures do not make a principal a more effective leader.

It seems to this researcher that the subjects considered in this study have fallen in love with God and this is what makes them the effective instructional leaders that they are. In the words of the late Father Pedro Arrupe, SJ, (as cited in McKenna, 2003) former Superior General of the Society of Jesus:

Nothing is more practical than finding God, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you will do with your evening, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you witt joy and gratitude. Fall in love and it will decide everything (p. 41)

Recommendations

Practices

The results and conclusions of this study will hopefully enable Catholic schools to continue their excellence in student achievement especially in the inner-cities. The implications and recommendations from this study are offered to assist Diocesan Superintendent of Schools Offices, Boards of Trustees and religious communities in the process of leadership succession. Inner-city Catholic high schools will continue to achieve high graduation rates if they have principals who are strong instructional leaders. For principals of inner-city Catholic high schools strong instructional leaders are people of faith and a deep spirituality. Principals of these schools must continue to develop themselves as spiritual beings and to lead the schools as spiritual leaders. As the Latin adage states, Nemo det non quod habet, states "One can not give what one doesn’t have." If a principal is to be a
spirtual person, a spiritual leader and a strong instructional leader one must develop a
spirituality of leadership and continue to sustain it through participation in spiritual practices.

Policy

Those who are in the position of providing leadership succession in Catholic inner-
city high schools must ensure that they select persons with a strong spirituality in order to
continue the tradition of excellence in education in these schools. In the process of
leadership selection those who are must give preeminence to spirituality when considering
candidates. This will necessitate that those responsible for hiring principals in inner-city
Catholic high schools employ the Gallup Catholic School Principal Perceiver or another
instrument which measures spirituality in the selection process. Of all the results yielded by
the instrument, spirituality must be weighted most heavily if these schools are to continue to
have effective instructional leaders.

Future Research

The following recommendations for future research are based on the results of this
study:

This study should be expanded to include the inner-city high schools of other dioceses in
the United States to determine if the results of this study can be replicated.

A study should be undertaken to determine if principals in public inner-city high schools
consider spirituality to be a necessary strength in the role of instructional leader.

A study should be undertaken to determine if Catholic inner-city high schools are more
effective instructional leaders if they are part of a president/principal model of
administration.

A study should be undertaken of lower achieving Catholic high schools to see if
spirituality/faith is or isn't a strength for the principals of those schools.

A study of a larger group of principals of Catholic inner-city high schools should be undertaken to seem if there is a statistically significant difference in the faith score between religious principals and lay principals.


Gallup (1990). The catholic school principal perceive. Lincoln, NE:Gallup


April 2, 2005

Michael Ramos
592B Schuyler Avenue
North Arlington, New Jersey 07031

Dear Michael,

Many thanks for the Research Proposal on the relationship between spirituality and effectiveness as instructional leader of principals of inner-city Catholic high schools. It is impressive and a study which we will be happy to approve for participation by our schools. The process is the following:

1. It is your responsibility to contact school principals and explain your proposal to them. A copy of this letter must be shown to each principal.

2. The building principal has the final authority to agree or to decline to participate in the research.

3. Written permission must be obtained from the parents of children participating in the research. The permission slips should be retained in the schools.

4. The anonymity of each child must be maintained.

5. A copy of the findings is submitted to the school principals.

6. I would like to receive a copy of your findings as well.

Please accept my best wishes for the successful completion of the study.

Sincerely,

Dr. Catherine Hickey, 
Secretary for Education/Superintendent of Schools
The Gallup Organization

Limited License Agreement for Research Purposes

Introduction

This License Agreement (the "Agreement") is made between The Gallup Organization, Princeton, New Jersey (referred to as "Licensor") and Michael Ramos, of Seton Hall University (referred to as "Licensee").

Licensor and Licensee shall be collectively referred to as "the parties." Licensor is the owner of certain proprietary rights and copyright to the Interview Instrument known as Catholic School Principal Perceptions and the Licensor is willing to license certain rights in this Interview Instrument for research purposes to the Licensee. Therefore, the parties agree as follows:

Grant of Rights

Licensor grants to Licensee a one-time limited use of the Interview Instrument for research purposes to be conducted at Seton Hall University in conjunction with a doctoral dissertation entitled The Spirituality of Effective Catholic Inner-City High Schools in the Archdiocese of New York during the following period of time: Academic year 2004-2005. The Interview Instrument and related information are contained in Attachment A and is hereby incorporated by reference in this Agreement.

Licensee may not sublicense the rights granted pursuant to this Agreement.

Reservation of Rights

Licensor expressly reserves all rights other than those being conveyed or granted in this Agreement.

 Territory

The rights granted to Licensee are limited to the use of the Interview Instrument for research purposes during the above stated time period and for no other period. This Agreement creates no ownership, "work for hire," or other property rights in the Interview
Instrument other than those conveyed through this Agreement. All copyrights, trademarks, trade secrets and proprietary rights are and shall remain the exclusive property of the Licensor. Nothing within this Agreement shall constitute any continuing rights whatsoever in the Licensee.

Term

This Agreement shall commence upon the latest signature date, (the "Effective Date") and shall extend until one year from the date of execution. Following the Initial Term, unless this Agreement is renewed pursuant to, and in writing, by the Licensor, it is not renewable and shall extinguish all right, title and interest of the Licensee at such time.

Licensee Warranties

Licensee warrants that he/she will appropriately credit The Gallup Organization in any and all written materials and with all direct participants in the research. Licensee warrants and represents that he/she will take no action adverse to the Intellectual Property rights of The Gallup Organization.

Indemnification by Licensee

Licensee shall indemnify Licensor and hold Licensor harmless from any damages and liabilities (including reasonable attorneys' fees and costs), (a) arising from any breach of Licensee's warranties and representation as defined in the Licensee Warranties, above, (b) arising out of any alleged defects or failures to perform of the Licensed Products or any product liability claims or use of the Licensed Product; and (c), any claims arising out of advertising, distribution or marketing or public release of the research.

Limitation of Licensor Liability

Licensor's maximum liability to Licensee under this agreement, regardless on what basis liability is asserted, shall in no event exceed the total amount paid to Licensor under this Agreement. Licensor shall not be liable to Licensee for any incidental, consequential, punitive or special damages.
Intellectual Property Protection

Licensee hereby affirms and warrants that he/she is aware of the copyright nature and the registered trademark of The Gallup Organization and the Interview Instrument and will not conduct himself/herself or allow any of his/her agents to conduct themselves in such a manner as to impair, impede or impugn the protected status of this Intellectual Property.

Compliance with Intellectual Property Laws

The license granted in this Agreement is conditioned on Licensee's compliance with the provisions of the intellectual property laws of the United States and any foreign country. All copies of the research and any related materials shall bear appropriate proprietary copyright and trademark notices.

Public Release of Research

The Licensee agrees that the Licensee shall have the right of approval of any and all "public release" of the research that is to be conducted as a part of this License Agreement. Any public release of the research without the approval of the Licensor shall constitute a material breach of this Agreement and an infringement upon the Intellectual Property Protection of the Licensor subjecting the Licensee to damages in keeping with a failure to comply with the Intellectual Property Laws of the United States.

Governing Law

This Agreement shall be governed in accordance with the laws of the State of Nebraska.

Jurisdiction

The parties consent to the exclusive jurisdiction and venue of the federal and state courts located in Nebraska in any action arising out of or relating to this Agreement. The parties waive any other venue to which either party might be entitled by domicile or otherwise.
Waiver

The failure to exercise any right provided in this Agreement shall not be a waiver of prior or subsequent rights.

Invalidity

If any provision of this Agreement is invalid under applicable statute or rule of law, it is to be considered omitted and the remaining provisions of this Agreement shall in no way be affected.

Entire Understanding

This Agreement expresses the complete understanding of the parties and supersedes all prior representations, agreements and understandings, whether written or oral. This Agreement may not be altered except by a written document signed by both parties.

No Joint Venture

Nothing contained in this Agreement shall be construed to place the parties in the relationship of agent, employee, franchisee, officer, partner or joint venturer. Neither party may create or assume any obligation on behalf of the other.

Each party has signed this Agreement through its authorized representative. The parties, having read this Agreement, indicate their consent to the terms and conditions by their signature below and they have the requisite authority to execute such documents.

By: [Signature] Date: 11/17/04
Licensor Name: The Gallup Organization

By: [Signature] Date: 11/17/04
Licensee Name: [Signature] of New York
June 29, 2005

Michael Ramos
592B Schuyler Avenue
North Arlington, NJ 07031

Dear Mr Ramos,

The Seton Hall University Institutional Review Board has reviewed and approved as submitted under expedited review your research proposal entitled "The Relationship Between Spirituality and Effectiveness as Instructional Leader of Inner-city Catholic High Schools in the Archdiocese of New York". The IRB reserves the right to recall the proposal at any time for full review.

Enclosed for your records are the signed Request for Approval form and the stamped original Consent Form. Make copies only of this stamped Consent Form.

The Institutional Review Board approval of your research is valid for a one-year period from the date of this letter. During this time, any changes to the research protocol must be reviewed and approved by the IRB prior to their implementation.

According to federal regulations, continuing review of already approved research is mandated to take place at least 12 months after this initial approval. You will receive communication from the IRB Office for this several months before the anniversary date of your initial approval.

Thank you for your cooperation.

Sincerely,

Mary F. Ruzicka, Ph.D.
Professor
Director, Institutional Review Board

cc  Dr John Collins

Office of Institutional Review Board
Presidents Hall
Tel: 973.315.6314  •  Fax: 973.275.2978
401 South Orange Avenue  •  South Orange, New Jersey 07079-3644
5929 Schuyler Avenue
North Arlington, New Jersey 07031

June 30, 2005

Name
School
Address
City, State Zip Code

Dear Name,

I am writing to ask you as a principal of an Inner-City High School in the Archdiocese of New York to assist me in completing my dissertation entitled, "The Relationship Between Spirituality and Effectiveness as Instructional Leader of Inner-City Catholic High Schools in the Archdiocese of New York."

I am a candidate for the Ed.D. degree in the Department of Education Leadership, Management and Policy of the College of Education and Human Services of Seton Hall University.

I am hoping to prove that the level of spirituality among inner-city high school principals in the Archdiocese of New York contributes to their success as the instructional leaders of their schools. For this study, effectiveness as an instructional leader is measured by a significantly higher graduation rate than that of the local public high schools.

If you are willing to participate in this study I will need approximately one hour of your time. I will interview you using the Gallup Catholic School Principal Perceiver®. The Gallup Catholic School Perceiver® consists of 49 open ended questions that you will be asked to respond to. The questions will ask to you to tell the interviewer how you respond to situations which you encounter on a daily basis. The interview will be conducted over the phone at a mutually convenient time. The interview will be recorded on an audiotape so that a transcript of the interview can be included in the dissertation and analyzed to see if the responses support or contradict my hypothesis, i.e., that the level of spirituality among inner-city high school principals contributes to their success as instructional leaders. Neither the audiotape nor the transcript will contain your name or the name of your school.

Your participation in this study is strictly voluntary. I will be grateful if you are willing to participate in this study since I believe that the results of the study will be useful in helping
us to maintain and build on the excellence in education which is a hallmark of our inner-city high schools. I will, also, understand if you are unable to participate in this study.

Your name and the name of your school will remain confidential throughout the study and will remain so after the study has been completed. Further details about the study are listed in the attached Informed Consent Form. Dr. Catherine Hickey, Secretary for Education/Superintendents of Schools, has given her permission for me to conduct this study.

The audiotapes from the interviews will be kept in a locked file cabinet in my home and no one will have access to them except for me and my dissertation committee.

If you are able to participate in this study, read and sign the attached Informed Consent Form and return it to me in the enclosed stamped self-addressed envelope.

I also would be grateful for your remembrance in your prayers that the study will be completed in a timely fashion and that it will yield fruit for the children of our inner city high schools.

Thank you for your consideration of my request.

Sincerely,

Michael Ramos,
Associate Superintendent of Schools
Appendix E

Interview with principal of
Elizabeth Ann Seton High School

I started teaching in Central Catholic in 1967 or '68. I was there for six years then I went St. Joseph's in Trumbull for two years. Then I was assigned to St. Michael's for seven years as a teacher. I then was assigned to St. Elizabeth Ann Seton on 44th Street; I think for four or five or six years, I've lost track. From there I went to Xavier High School for four years or five years; I, again I'm losing track. I was sent to Rome to study for two years. When I came back, I was assigned to teach in our school in Lawrence, Massachusetts for six years where I served as assistant principal. Then I was asked to come to St. Elizabeth Ann Seton as principal where I am beginning my ninth year.

a. Obviously working with students, obviously working with kids. Believe it or not I enjoyed scheduling. I would say basically just being around kids.

1. That's a good one. I would say it's to keep the school running smoothly, to keep the students on their academic toes. I think to keep the faculty happy and content which as you probably realize is not the easiest thing to do. At least in Marist schools trying to spread what we believe is the Marist spirit. Trying to give the kids a good education; set them on the right foot and get them into college. Hopefully, they can carry it from there.

2. I know this sounds awful but the only recognition that I want is to be thanked by
3. As long as there is an agenda and I follow that agenda, I am not good without an agenda. I think that meetings without an agenda go nowhere. Sure, you've got to do it is part of the job. I really don't mind doing it.

4. Well when you say antagonistic I am assuming two things that you mean, one towards the students and two towards the parents. OK. If it's towards the parents, I think you simply have to be very honest and talk with her and say what keeps the school running is the parents paying their tuition. So you have to be careful what you say to them. I'm not saying that she should take a lot of guff but certainly in a polite way letting the parent know what was happening. As far as the students go, explaining to her that the more antagonistic that you are the less students are going to be willing to follow your lead or to pay attention to what you're saying. There again she has to maintain the old policy that I always believe in, fair but firm. She has to control the class but at the same time she has to be fair in controlling the class.

5. I am a great one for believing that we do function by signs. So obviously in symbols of
the Church I think throughout the building whether it's a cross, pictures of the saints, whatever it might be. I think it also should be evident in the way that teachers treat students. Again, I believe that old rule, fair but firm - understanding and sympathetic but at the same time, practicing Christian virtues but letting students know you are responsible for your actions. You have to do what you're told whether it's school, business or college whatever it might be. I think that would be my response.

6. I have been referred to as anal, if you want to put it that way. Myself, I like to set a goal each day and try to accomplish it. However, as you well know that's not always what happens when you have one thing planned and another. Yes I would say I'm fairly well disciplined. I like things to run smoothly though I also realize they don't run smoothly. I would say yes. I think I fairly disciplined in what I am about to do.

7. I think as far as a teacher goes to be sort of an example and being willing to listen to their problems and help them out with their problems, to be supportive toward them. I think with a parent, it would be the same thing in realizing that the majority of our students I would say 85 percent are from single parents. Trying to get the parent to realize that in many ways this is the first time that their young son has been informed that this is what he needs to do, what he can't do, in trying to help them come to the realization that yes, we are here to help their son but it's within certain guidelines that have to be fulfilled and they should be supportive of us and we will certainly be more than supportive of them. I always tell them, you know, "Your son as long as he's putting his feet under your table should be dancing to your tune. Not the other way around." Sometimes it helps them and sometimes all we can do is be supportive of them, of the parent themselves. They're facing some severe
problems especially with young teenage boys and their being the only adult in the picture.

8. I would say after 40 years, Mr. Ratzos, I most certainly do.

a. Without education our students are not going to get anything. They have to be able to speak well, they have to be able to write well, they have to be able to dress well. They have to know that without an education they're going to end up on the streets. In American society without an education you're not going to go anywhere. That's what I keep trying to stress to our students. You need an education and God gave you the talent and the ability and you have to use it. That would wrap it up.

9. Do I like contests? I am ambivalent on that because I have never really won a contest. But I know it's important to other students. Yes to win things and be congratulated. I myself do not like contests because I inevitably fall flat on my face. I never win anything. But I do see the importance of contests for kids. I always worry about the poor kid who always enters the contest and never wins. It's got to be rough on him. I usually try to seek a prize so some have to the poor kid who tries and never seems to make.

10. I don't think I can answer that because I've never been in business other than education. I certainly have tried to increase the enrollment at St. Elizabeth Ann Seton. I have tried to work to increase the enrollment in all the schools that I have been in, but how successful I have been I don't know. I'm not sure that's an answer but that's the best I can give you.

11. Well, I think sympathetically. At least give him a willing ear. I certainly would not hold
against him. We all make mistakes. Our Lord certainly was the first to forgive. I would ask him if there is anything that I can do to help him or to assist him. If he would like for me to arrange for him to speak to a priest, I certainly have several that I wouldn't hesitate to referring him to. If he's a non-Catholic, I certainly know enough ministers or priests of other denominations to ask them. Ultimately, I would ask him not to talk about it to the faculty and definitely not to the students. But if he did then I would have to step in. He coming to me in confidence, I would keep it that way. I would try to help him all I can.

12. Oh, constantly, constantly. When I teach it I find even more and more inconsistencies. All I can say is I take it on faith and ultimately all the questions will be answered when I finally knock on the gate. When I'm not sure. But I want to know some of the answers. I have great faith and great trust. Don't ask me why after all these years. I have great faith in Jesus, what can I tell you.

13. Oh yes. I know religious aren't supposed to be prideful but I usually, I take pride that when I'm assigned to a place I do the best that I can and I will fulfill whatever I have been asked by the principal or even 1011 (the address of the Superintendent of Schools Office) to the best of my ability. I do try to follow through. Yes. I take a little pride in that.

a. Oh yes. Being sent to Lawrence as an assistant principal; I certainly fought that tooth and nail. Believe me it was a very difficult situation. The assistant principal had died and there was a new principal coming in. I was blamed by the wife of causing her husband's death. I said to myself, "Jones, this is where you sit lightly in the saddle and you just take the knocks as they come and hopefully it will all go away." I was very lucky in that the principal was
right there to support me through the whole ordeal. Believe me I ceased the provincial many times for putting me in that predicament.

14. I had been very lucky at St. Elizabeth Ann Seton. I think I have one of the best faculties in the city. They're young, they are vibrant. I have made a few bloopers but I think we all do that, you know. It seems to me that what the students actually say isn't seen until they get in the classroom. I would even say it's not the first day it's that first month. If they survive and keep good order and the kids are unhappy that the guy or gal is keeping them busy and making them work then I think they're going to be successful. I had been extremely, extremely lucky and I do thank God for that.

15. After all these years - yes. And I sometimes wonder what it's doing. I certainly am devoted to the Church.

a. It has given me everything that I am today; it's provided me with security. It's given me the opportunity to join a religious order and within that order to get an excellent education. There are times when I wonder what the Church is doing. I say, “My God this place is so screwed up.” But then again it's not so much a structure as it is a faith in Jesus. That perhaps is the key that I trust and believe in Jesus. Perhaps this is wrong to say but I don't need a Church structure or a building to continue to believe in my Lord. I can believe in him and trust him without the structure.

16. Oh, I would say yes. You're dealing with parents who are paying money so they're going to be a little bit more demanding. I think you're dealing with the school office, no offense to
you, but sometimes some of the decisions that they make are arbitrary. They don't take into consideration what the school or the principal is doing. You have a board; you're dealing with the board. You have the union. I think yes in many many ways yes. The fundamental thing is that you are always trying to raise money to keep the thing going. So I would say yes. You're wearing the religious hat. You're wearing the financial hat. You're wearing a parental hat. You're wearing a student hat. You're wearing a parent hat. You're always switching back and forth. You do get a little confused as to which hat you should have on your head.

17. Oh never. I guess basically between you and me and I'll deny I ever said this and I'll say you asked my voice on the tape. I'm really, believe it or not, a very shy person. I'm not good at handling a crowd. Whenever we have these big alumni meetings or golf outings or anything else, you don't know the energy it takes out of me to be there, to just smile and greet people. I am just not good at that. I think it has a lot to do with the way I was raised. I was an only child in a single parent home; and really we didn't have the big family. Celebrations would usually be with my mother and myself and that's about it. I don't know how to interact with people; that might be the problem.

18. I'd take over answering the phone and signing kids in and out. I would just do her job until she shows up. I don't know what else I can do.

19. I think, I look at it this way, it may sound very strange, if I'm at peace with myself and I can go to bed, get a good night's sleep and not toss and turn then I know I made the right decision both within the school and in my spiritual life.
20. Oh yeah. I'm learning that you have to be very careful about what you promise or tell people. I've gotten sung many times because of trying to help people and trying to be too kind; it's misconstrued. I'm learning, yes, you have to be very careful about what you say or how you promise people.

21. All I can say is what I usually say: "It's OK. Champ (A nickname for the Examiner of the subject's religious community). I screwed up; help me get out of this mess." And usually it seems that things seem to work out, that things seem to be OK. So that usually is what I have done over the many years. Again Champ obviously being our founder. He seems to be guiding me almost all of the time. He's going to have a lot to say to me when I get up there but he's really helped me out of the pits that I've been in.

I also have a lot to say to our Lord when I get up there too if I have the courage and I'm sure that he is going to have just as much to say to me. It's going to be pleasant conversation.

21. I would say some would, I would say some wouldn't. I think some would be very upset if they couldn't follow me and some would be cheering and saying they wouldn't follow me for trillion dollars. I think the same would be true with kids. For some I can do me wrong, when they come back and they tell other people so forth and so on and some others, I would see on the street and they would walk the other way. I just think that's part of life. You can't please everybody. You try but it doesn't always work out.
22. It seems to me, the Jesus I believe in is not going to ask us what church we belong to.

The question and I say this to the kids, he's going to judge you on the talents you were given and how well you used them. My mother always told me it's how you treat people, ultimately, in the end, is the key. No. I have to say no the answer to the question is no.

23. I could go either way. I told the provincial (Leader of the subject's religious community), I said, "Hey, John, I'm coming towards the end. Whatever you want me to do I really don't care. I just want to be around working with kids one way or the other. I don't care." I just can't see myself sitting in retirement and reading a book. I would go absolutely stir crazy and they would be locking me up in a padded room someplace.

24. I think that would depend upon the day. There are some days when I don't get to my desk until about 4:00 because I believe very strongly that a principal should be in and around the building - being seen by kids, being seen by teachers. For several years, I have been teaching. I think, honestly, some days the best time for me to be at my desk is at 4:00 and I come in on Saturdays when its peace and quiet and I get a lot done then. I think that's hard to say. I think that's the best answer that I can give you.

25. You know I overlook it because it's only one. I overlook it because she has three children and she has to wait for the babysitter. So I am saying, "At least this woman is working, she's doing her best to get in here and she's taking care of her children and it's not her fault." When she gets in here she's one of my best teachers. So many times I just wish and look the other way. She's very good; she'll call up. She's trying and she's great and she's taking care of her kids. So you know, all night, baby we'll look the other way.
26. Oh yes. Without it I don't think I'd survive half the time. Especially I find the psalms more and more supportive to me as I go along and they have more and more meaning. Sometimes I really seem angry with someone, the psalms seem to be just as angry and smashing this and destroying that. At other times that things are going well you know the psalms, I rejoice at this and I am happy with this and so forth. So I think the psalms especially. Also I love Mass, the solemn Mass with music. Great music - it just sort of makes me feel like I'm in church if you know what I mean. I just can't stand these guitars. I walk out because I can't take it.

a. It's religious, it's very solid. Community prayer life is regular. I go to mass on Sundays, I usher, I lector. I try to go during the week when I can. I tell you it's what's expected of a religious and it's great strength. When I do remember I do rumble the rosary on the way to school, which is not always the case, I'm honest about it. I think it's pretty solid. It's gotten me through 40 years. I think there has to be something there.

27. Oh, I drive people crazy because I'm always doing the work. I'm saying if I can do it why can't you do it. I would say yes. I already have my lessons plus for the first month of September.

28. I always tell them, 'Don't tell me anything you don't want me to know. What you do as long as you are in school and you are teaching and you're not teaching false theology and you're not expounding upon what you do outside of school that's perfectly fine. Once you bring your private life into school and then I have to interfere.' I do know, some things that
I don’t want to know, if that makes sense.

20. Can I take the Fifth? That would take me hours. I have great faith in what Jesus said that the gates of hell will not prevail against it. I accept his words on that. I’m from the old school.

30. When I have to I certainly can. I don’t like what you’re doing and I want you to stop it. I try to coach that in polite words, so they get the message. I have no problem telling them exactly what I think, what I want them to do. I would say if you’re not happy with the decision then you don’t have to renew your contract. And to a parent if you’re not unhappy with the school it is your choice to withdraw your son.

31. My gut reaction would be you don’t talk about someone behind their back. If you have a complaint then you should ask to address the pastor in person or to address the pastor at this particular meeting. If it’s a personal thing or if it really shouldn’t be brought up or you feel he’s doing something against the parish then you have the right to address him. I think directly. I hate it when people go behind people’s back and start rumbling and grumbling if you don’t know the situation. There might be times when the pastor or even the principal is not at liberty to say something. I just hate when people talk behind people’s backs. Just go to him and address the situation that’s what I tell people.

32. Personally, I always begin by thanking them for what they have done, what they have accomplished and then working into “Have you thought about doing this? Have you thought about that? Have you rethought a particular situation which you’d like to re-do or re-think?” I just think you get a better reaction from them then just a boom right over the
head. I always say I was not in a particular situation and I have lost my cool with students. Or even lost my cool with a parent. I think if you begin to praise them first and thank them for all they have done then I think it's easier to draw them into conversation by saying have you rethought this, have you thought about that, have you checked this out, so forth. That would be my approach.

33. Every morning I say, "Oh God help me on this one." Sometimes I think He's even too far away to know what's going on. I say "OK, Guide me on this one." I say to Champ, "OK, Guide me on this one. Tell me what to say because I'm going to screw this up if you don't." Let it go at that. So far I've been lucky.

34. Several people here. Obviously Dr. Hickey (The Superintendent of Schools). I would say you're responsible to your faculty, you're responsible to your parents, you're responsible to your students. Ultimately I'm responsible to the provincial. So I guess that they are people that I would consider I am responsible to.

a. It keeps you on your toes. You can't be half gagging around because you're answerable to someone for your actions. If those people I mentioned don't respond when ultimately you reach those levels they're going to have to answer for what you've done up there. I have people laugh at me when I say that but I strongly believe you're going to be held accountable for your actions.

35. Yes and no. Yes, I think you mainly have to support them because the salaries that they're getting and the work that you ask them to do and sometimes the grief that they get
from parents who can get a little demanding. No, because they know what they’re getting into at least financially when they come into a Catholic high school. And also I think they know the constraints of the budget; they just can’t get the things they want willy-nilly. Sometimes they have to be very inventive with the materials they use. I think it’s yes and no. Yes or no question, answer.

36. Oh I don’t know how to accumulate so I don’t know the answer to that one. As long as someone uses it well and profitably and not in a selfish matter or helonistic manner. If you worked for it and you earned it then why not. Again be careful how you use it, so you haven’t made it on the backs of other people who are suffering from it.

a. Not really because I’m very happy with what I have, the community has always provided for me. I’ve happily with what I have. Again maybe it’s my family background but we never had wealth and my mother had to watch her pennies and she was always happy and I was always happy. I don’t need wealth to be happy. I wouldn’t mind having a few extra dollars. I get a lotto ticket once in awhile. But hey if I don’t, I’ll live without it.

37. I graduated high school. I got my BA from Marist College. I got my MA from Salem State University. Then I got my certicate or, whatever you call it, degree in administration. I attended the Maust Institute over in Rome where I received credits in spirituality and also doctrine and I guess, as my mother would say the school of hard knocks. You learned the hard way. You made a mistake and you started all over again. That’s basically my educational background.
a. I look at it this way I got through high school. In some instances I squeaked by. When I look at the requirements, I got into BU. So I had no problem there. But then as I now look at the requirements expected at Marist, they would never accept me. I think they would never have accepted half of the Brothers. I would say I was an average student. I certainly did not graduate with honors. Banners weren't flying. I got my share of C's. In graduate school, I was a lot better because you realize this is very important and I was doing it part-time. So I ended up with mostly A's both in Fordham and Salem. I'm happy. I'm certainly no intellectual light if that's what you want.

c. I enjoyed my work at Fordham and at Salem tremendously. I still keep in contact with Dr. Bruce Cooper at Fordham. In fact I took him for most of my courses. In college, I wanted to get out of college. I wanted to get out of Marist because I was getting flaky and I was a little bit older than some of them and I guess I was just used. So I skated by with Cs and Rs. I enjoyed my graduate courses far more. I enjoyed high school but you know again I was no bright light and I was shall we say more mischievous than one would like. That's why I can understand some of our kids when they start doing things. But I get along well. I actually didn't fail anything in high school; my mother would have killed me. That was clearly the understanding. No. I certainly am the average person. The graduate school is what I really enjoyed.

39. I try to be. It's interesting one of the assistants said I'm the best compromiser he's ever met. Sometimes you can work things out in a compromise. You give and take a little on each side and I don't see anything wrong with that.
a. The computer room and the teacher who's in charge of the computer room and other teachers who are wanting to use it. I have simply asked them the best way, "Why don't you have the teacher tell you what they're going to do in the computer room and help set them up because you can't keep the place locked; it doesn't function that way?" After he stewed about that, he came back and he thought that was a good way of handling it and dealing with the situation. So I was able to make peace that way. And the other one believe it or not is the fighting over the darn TVs. What I do is that I put one on each floor now and one person is in charge. So that takes it completely out of my hands and they seem to be happy that way instead of running up and down to the library to get it all the time. We'll see what happens.

39. We have what we call around here 'The Irish pub.' I would suggest and I'll slip them 25 bucks that they go have a few drinks. Go home and have a good dinner and have a good night's sleep and come back and start all over again. The second or third day I might be a little bit more forceful. You know we all have a bad day. I'm sure I have plenty and they would like to send me someplace too. I think you know let's see what happens the following day. God knows what happens on the way to work or the night before. You know, I guess another way of keeping the peace, to make them feel worthwhile. I don't know if that answers your question but.

40. Let's say that I do try to be fair and honest with people and hopefully do it in a kind way and let God decide whether or not that's his way.

41. I think he can work on it but there are so many factors that affect enrollment that I think
yes I think you can work hard but I don’t know if you’re totally responsible for an increase or decrease.

1. Well if 1011 would allow me to drop tuition then I could pack this place tomorrow. But I don’t know other than proclaiming what you do academically, proclaiming that you are a Catholic school which is open to other denominations, stressing your good points. Trying to have a balance between academics and activities. Doing the best you can; trying to keep the tuition down; trying to keep the payments down; trying to keep the money costs down. I can only speak for St. Elizabeth Ann Seton school but when you have 80 percent of population are single parents some making a salary of $15,000 a year there is not much you can do except try to keep costs down and somehow try to get money for them through grants, through a foundation, whatever it might be. It's a very touchy area.

42. Do I ever cry? Well you know being Irish one was taught never to show, Irish and English, one was taught never to show one's emotions. Do I cry? The last I cried was at my mother’s funeral; that was the last time I cried.

43. I have very little to do with my church community other than usher, lector that's about it. I guess be supportive of the pastor but I'm actually not that active in the Church. I don't know if that's good or bad, that's where I'm at right now.

44. Ask them how they think I can improve, what we can do to make them feel more at ease down the road and certainly try to be pleasant to them. If it's tense then a good joke, a good laugh might help them along. Trying to put them at ease. If they have a question or a
complaint or a suggestion, sometimes you do learn from them, sometimes you know what they're going to say, you've heard it before. Again to them it's extremely important so you try to encourage them to be open and to speak and at least leave them with the feeling that they've been heard and listened to.

45. Oh yes and I've gotten stung in the ass for it too. But you know you get to help somebody. If somebody asks you for help, you have to do the best that you can, realizing that it might work, realizing that it might not but at least you tried.

a. Can we skip that question? I really have to give that some thought and I don't want to hold you up.

46. I would say yes even though there's obviously some that you like more than you like others. When you see the other people you meet and groom immediately when they come into your office because you know they're going to give you the same complaint that they've been giving for the last five years. And you have other people who come in and they bounce and bubble, who they realize that things are a little tight, a little confusing and they just bounce along with it. So you try to treat them all equal.

47. Well even though the scandals in holy mother, the Church, are getting more and more rampant. Again just continue on attending your Mass and believing in what Our Lord taught us and saying your prayers and saying "OK, this is something we'll get over and something that we'll move ahead with." I think people just see the calm attitude; they
certainly question me and they certainly at times laugh. I know I think I'm doing the right thing. I always try to distinguish Church from Jesus. What would he do and obviously the Church is run by men, men and women, whatever is politically correct there. We certainly have our limitations and we certainly have our sinful nature. My feeling is you have to distinguish between the two between Jesus and the Church. Even the apostles muffed it up when he was here.

48. The provincial. Some of my brothers. Do you want their names? No that's fine. I think some of the faculty. I know some of them where upset several years back when something was going wrong and they certainly expressed their opinion about the way they perceived that I was treated. I think my two assistants certainly keep saying, "Thank God you're here." The assistant provincial. People I know and I've worked with, I guess some would say, "Yes." and I guess some would say, "Oh God, no; take that guy out right away."

a. I have a simple theory in life if you give someone a job and you let them do it and they're doing it well you don't interfere. So I think that crowd would be happy. If you give someone a job and they're screwing it up or they're not producing then I would step in and tell them this is what I want. And so that crowd would be unhappy. Luckily and very thankfully, everyone I've hired and asked to do something has done it and they have done it very well. I always tell them, "If you do something wrong or you screw something up let me know before you go home, so when the phone rings the next morning I know exactly what went on and can explain it. Just don't keep me in the dark." I would say 99.9 percent would do that on the faculty and the other point percent wouldn't and then they get PC'ed when I have to go in and say, "I asked what's wrong, what happened. I've asked you to tell me so I
don’t look like a fool on the phone because I don’t know what happened.” So I think that crowd might be very unhappy. But hey, you know, you have to tell somebody. I had to tell ’011 when I screwed up. You take it on the chin. At least you know.

49. I would say I certainly am concerned yet there’s a delicate balance of knowing when to ask questions, when to interfere. Letting them know that you are supporting them. But I don’t think if someone is upset that you can always butt in and say something unless they come to you. Or you might say, "How are things going? You look sort of depressed. Are things OK?" Things like that. I think letting them know that you’re willing to listen and that you are there is important. Now if they choose not to come, ultimately, there’s nothing you can do unless it really begins to affect their job and their work and their relations with the students. Then at that point I think you have to say something.

50. I would say I was as honest as I could be. I would say four.
My first significant job after entering the convent was my elementary school teaching. I taught at Christ the King and I taught at Blessed Sacrament, both up in the counties. I taught elementary school for four years and that after that I came down to Hope Secretarial School which was on 63rd Street between Second and Third Avenues. When Hope closed and the community sold it in 1971, I came to Cardinal Cooke High School. And the community, at that time personal option was just coming in, said that I could apply and stay for one year and I have been here ever since. Thirty-five years later, no one has come looking for me and the rest of my career, really, has been here at Cardinal Cooke. I started as a business teacher and then was chair of the business department and then Dean of Students and academic assistant principal and then principal.

a. In the elementary school work? I think it's always the kids; that's the fun part of the job.

1. Will I guess it's to bring, however best you can, do it depending on your personality, bringing the kids who are your students a desire to not only academically improve but have some sort of faith basis in their lives. So what we do academically is going to stop and they're going to have some faith, whether it's our faith or another faith, that they will then project when they go into the marketplace, whatever job they are going to do or role they're going to play in their families be it mother or grandmother or godmother where ever their nurturing comes from so it's not just from the head but from the heart and head.
2. Personally or for the school? I guess I would like to be recognized as a good teacher; someone whose actions are in line with her words and is tolerant of other opinions, other ways to do things and ultimately do whatever the next job is going to be.

3. It depends. If it’s a meeting where there is going to be give-and-take and you’re going to tackle at topic and try to get to a solution, that I like. If it’s a meeting where there is just disseminating information, I can do without it.

a. Probably around a six.

4. I’ve had the experience. I try to let them, as long as the antagonism is not bringing down other members of the department or pushiness, whatever you want to call it, isn’t detrimental to morale, I try to give them as much leeway as possible. If I think it is detrimental then I usually have a chat saying, “You have these good qualities and you do very well with the kids but your abrasiveness or whatever it is, is holding you back. It would make you more effective if you could get that in line with your good qualities.”

5. All over. I think it should be evident as soon as you walk into the school. There should be signs, symbols. The activities kids are involved in should show their service project. All parts of the curriculum. Beginning the class with prayer. Beginning the school day with prayer. How we treat one another in good situations and hard situations. I think it should be evident all over the place.

6. Yes, probably too highly.
a. Personally I think if I weren't disciplined the paperwork would begin to take on the priority rather than the people part of it. I think my own discipline allows me to spend a lot of time with people in the building and organize the paperwork and get that done, efficiently, outside of the school day.

7. Coordinator: Trying to bring the teachers and parents to the same decision that the only people who really matter in the building are the kids. And that the parents certainly want the best and the teachers want the best and sometimes we don't see it the same way but if you can bring it together and coordinate what they both want it comes out the best.

8. Yes.

a. Well I feel that it's a calling that is my book, maybe I'm a little bit prejudiced, it is the highest you can have for anyone to entrust their flesh and blood to you to give them the academic training, the spiritual and social training. I was just in an English class, a freshman class, to get their first impression of Cardinal Cooke High School. It was so interesting reading what struck them in the first two weeks. They know what they want out of schooling. I think as a teacher just take what they've got and develop it. I just can't imagine anything that puts you into contact with so many different kinds of people in the course of an eight-hour day much less the entire year. I know that everyone has their role but I think that this role reaches way beyond what we do in the course of the day.

9. Yes.
a. Well, I don't know if it's a contest or not but trying to get the science labs done in time. I just like to look at something and know that if I do certain things the job can get done. So I guess I am a contestant in that sort of way by jumping into it and seeing how it plays itself out.

10. Well I think I have made Cardinal Cooke grow. I hope I have. I think I have helped people to be open to the variety of kids that we have here, coming out of their tiny curriculum and going in and getting people out of their rooms and not being so exclusive in their classrooms; teaching inclusively has improved Cardinal Cooke tremendously.

11. I wouldn't. I don't think I'm qualified. I would try to get him the professional help that he needs. I would try to. I would certainly give him an ear to work out a solution for him. I would help to get into places where they are much more qualified than I am to give an opinion.

12. Yes.

a. Well, I say to myself, "That's my interpretation and I don't know if God wants me to understand it that way." I guess I take a lot of it just on faith. This was written in a different time for different people with the different message there, but still hopefully, I've taken the right message.
13. I do.

a. Again it's usually in the school setting rather than at home since I live with two very peaceful people, other religious. So there are no problems there but I think in school sometimes I might be a little bit strong headed when I think something can be done. I have to make myself available.

14. Sometimes I think none. It depends on which year the new batch comes in. I think I'm getting better at picking out the type of person who will do better here at Cardinal Cooke. Certainly, I do know over the last two years our new teachers have certainly brought into the mission of the school and are good role models for the kids.

15. Definitely.

a. Probably my Irish Catholic upbringing was very dominant. I shouldn't say dominant; we wouldn't be beaten over the head if we didn't go to church or we didn't do something that the Church asked us to do. I had a mother who we are mean on Friday if that was all we had. I don't think we were brought up that way but we were brought up certainly with a great love for the church and the idea that we were privileged to have started life in the faith. So, I think that anything that they did encouraged us, again, to follow, maybe, not perfectly a commitment to the Church - the whole Church starting in the Vatican and working its way down to our parish church. I think we were taught just to contribute as long as we felt comfortable doing it.

16. I don't think so. I don't think we have to wear the political hat and your public school
principal has to wear it. We are much freer in choosing our teachers and setting our goals.
It's a lot of hassle but I think we are much freer to change, to take one hat off and put another
one on and not be bound by the political restraints.

17. I would like to think so but probably not. I love to celebrate. We do a lot of celebrating
here.

18. Begin by saying, "Thank you for calling," and hopefully that she would feel well enough
to come in by 12. If it would happen again, I would just ask if she'd call a little bit earlier—at
least an hour before the school day begins.

19. Well, I guess you feel like you're always making a little bit of progress. Maybe it's a desire
more often, to take part in a nourishing conversation, a little more reading or liking to set
time aside. The older I get, anyway, the more I like to set time aside. So I always think that
that's progress - putting something else aside so that I can have time apart, even reading a
spiritual book or listening to a tape or just sitting in the chapel for a while.

20. Yes, definitely.

21. Trying to convince myself the world belongs to God and I can't do everything that always
does weigh on me. Then I make a resolution that I won't promise someone something that
I'm too busy about being able to do.
22. For me, I should add, I don't believe other faiths aren't true worshipers but I do believe that the true Church is the Catholic Church.

23. For me it is the same. If you had asked me ten years ago I would have said teacher, but I think now it would be administrator.

24. Energy. I think to be a teacher in this day and age, five different classes every day, takes a great deal of energy, I really think it takes more energy than being an administrator. Your time is definitely more programmed. You have to be on every single time the bell rings. At least in an administrative position, you do have a little flexibility as to how you're going to spend the day. I do think the teacher's preparation time would be more difficult for me at this point.

25. In the course of the day, I would say out of every hour you probably should spend about 15 minutes at the desk, just to give people an opportunity to meet individually if they need something. Other than that I'm around the building and in the classrooms. I think there should be at least in every hour some amount of time where someone can see you in the office.

26. Well, we've had this problem. The first thing I did was speak with the person and find out if there was a reason. If not, I'd explain it's not acceptable, that we're saying something to the whole school community that is the opposite of what we all believe that we are responsible human beings, professionals. In one case, it did improve in the other case it didn't improve and it became part of the cause for not renewing the contract.
26. Yes.

a. Well starting in the morning I do a little bit of reading before I come into school and then I attend liturgy each morning over at St. Andrew's, although we do have liturgy here at Cardinal Cooke at 7:30. At that point the girls are here so I go to the 7:40. During the day if anything gets really hectic and I need to take myself out of the picture for while, I go down to the chapel. Then again at night with the Sisters and then before I go to bed. Sometimes in between if I can take a magazine article and cover a class. I have a stack of magazine articles that I would like to read during my lifetime so I just grab one of them and go. It's another way to add some peace to your life.

27. Not always. Sometimes when I feel I have a carefree bone in my body I'll say, "All right I'm going to go into that not totally prepared." But 99 percent of the time I am prepared.

28. Not much unless they're willing to share information or unless it affects the performance of the teacher in the classroom.

29. Smaller. A downsized Church. I worry about the youth or the middle group of young Catholics in their 20's and there's not enough outreach to them and not enough of the development of their faith in these Catholic institutions. I don't know that they are going to know the traditions; I don't know whether or not they're going to be able to carry through on previous traditions of the Church which may not be necessary; I don't know that. But I do worry about the middle group of Catholics, they might not be getting enough nurturing.
30. Well, I think it's tough. People tell me it's not tough but I think it's tough. I think I get annoyed with people when they shirk their responsibilities for no good reason but to say, "I'm not going to do that." and the kids suffer. I get annoyed if tests aren't given back in time. When people do things I think they have control over and they didn't have to do I get annoyed.

31. I would say, "I think the conversation should be tabled until that person is at the table to present their point of view."

32. I guess it's a combination of both. I don't like to tell people they've done something well only because I have to tell them they didn't do something well. I'd rather say, "This hasn't been done well. We need to work on it." then in the conversation say, "I know you do this well." I have a thing against bringing well up so that you can then say something that is negative. I'd rather start with what needs to be changed and then into the conversation build what you've done well; so it's possible to make this change.

33. Probably when the kids try my patience.

34. I think we're accountable firstly to the parents. I think we should be accountable to the kids and the teachers. And if you go up the line to the school's office and the bottom line is you are accountable to God.

a. I don't think it's a disadvantage. I would say its advantage because it's just like human nature if nobody is expecting you to do something or to produce something, you can not do.
I think it can be trying because sometimes no group understands what the other group is trying to do; so, it takes a lot of negotiating. But I think it’s good that each group holds the principal accountable.

35. No. I think every teacher needs to be supported; every worker needs to be supported by whoever is above him, his boss.

36. I’d like some of it to share with the group down here. Again we have benefactors who have a great deal of money; it’s what they do with it. I have nothing against people being wealthy but when they don’t use it for anything but themselves I think it’s wrong.

37. Almost totally Catholic. St. Anne’s elementary school, St. Albert’s High School, Albertus Magnus College, Lehman and Manhattan.

a. Probably pretty average. I get better as I got older. Average in high school 80, 85, 90. I did better in college, I was definitely more focused.

b. No pretty consistent.

c. Love it.

38. Yes.

a. Well if I walked into a situation where there was a disagreement even if adult-to-adult or
student-to-adult, I try very hard not to let either party think that I'm favoring one over the other but rather giving each an opportunity to say what's on their mind and try to put it together so that there's a peaceful solution.

39. Well, if I notice it early in the morning, I have all the teachers' bins outside my office so that I can kind of keep an ear tuned in when they come to pick up their things, if I notice if someone is having a difficult time or I hear them say, "I'm having difficulty," whatever I usually would go out and say to them, "If you don't feel well in the classroom or you want me to cover your class so that you can go put up your feet and have a cup of tea for a while just let me know." That's usually what happens.

40. I'm not that spontaneous. No, I don't think so.

41. I think so to a certain extent. I don't think the enrollment figures are the whole picture. You have to look at your population, the financial problem, whether or not you really have the program for each child that you take in. So I think you certainly should be responsible I think you should look at it in light of everything else that surrounds the numbers. The numbers shouldn't be just about filling the seats if I don't have a program and that child doesn't stand a fighting chance; I think that will be totally wrong.

a. I think you have to bring people in; I think they have to see what's going on. You have to get your kids out so that people meet them and can talk with them. I think whenever you say you're doing something in the school and then whatever programs you say you have, you do in fact have. To be there. You have to be authentic. And you have to go out and
42. Yes. In fact I can't even get on the PA if I have to tell something terrible that's happened to one of the kids' relatives. So I have somebody else read that.

43. Well, I'm not that involved in my parish church. Well, I usually go there on Sundays and most of the rest of the time I go here at St. Andrew's. So my community is actually the school and not the parish church.

44. Try to ask them why. If whatever it is that I've done has annoyed them or whatever, how could they have done it differently. How could I not have done what I did? Explain why I did it.

45. Yes.

a. It was a member of the faculty who was addicted and I went through the process with them; got them to a place where they could get help. Just stuck with them until they got back on the right track.

46. Well, I guess that you should but I don't know that it's always possible. Some do things where you can acclaim what happened and others may be insulted by that. I think basically you do treat them the same but you may give more credit to some than to others for what they've done.
47. Well, hopefully, both the kids and the parents and everyone here in this whole community knows how important it is to me. Anytime prayers are going on I just won't even answer the phone, I won't hold a conversation and if I'm in the middle of a conversation it stops. I'm just trying to instill in them that I believe if anyone is praying over the loudspeaker or anywhere else that that's a sacred moment and we can't infringe on it.

48. The two sisters I live with, Peg Kiley, Vinny Marine, the assistant principal. Sister Pauline.

49. I think they have seen me here and you know we've worked together for so long and they feel that I'm competent enough to do the job and open enough to correct things if I make a mistake or if I see something happening that shouldn't be happening. I think academically, although I don't think that people hie people who aren't academically qualified but I think they would say that I have other qualities that make the place go.

50. I'm concerned if it's effecting how they are working with the kids. I'm concerned if one has ill health. I'm concerned if it's making them extremely unhappy.

50. I would say very well (4); that it's the real me.
Interview with principal of
St. John Neumann High School

I began teaching high school science in Connecticut in 1977. I taught biology there. Then in Schenectady, NY and then seven years in Staten Island. So that takes me up to about 1988 as a science teacher. I moved to a Navajo Indian Reservation in '88 and remained there for five years, also as a biology and chemistry teacher. In 1993, I came to New York City to St. John Neumann High School as part-time campus minister and religion/science teacher. I am presently in my thirteen year at St. John Neumann. During the time that I have been here, for six years I was a combination of campus minister and assistant principal. Seven years ago I was named the principal of the school and I am currently beginning my seventh year as the principal. My first year as principal, we had a president in the school who did all of the external work with donors and alumni. We changed the administrative model so that for the past five years I am considered principal/head of school for a combination of work with the development office and recruitment office and finance office that were previously president's roles. So I have an all-encompassing role as principal.

a. As a teacher I think I enjoyed the daily contact with students, working with them, seeing their growth. Watching them achieve. Doing extracurricular work. I did a lot of work in several high schools with the drama club, a lot of extracurricular activities like that. That was very enjoyable.

1. I think the Catholic school principal is the person who -- I think the first image that came to me is the shepherd that kind of gathers a lot of different sheep, a lot of different things
together so that we can work together as a cohesive unit. Kind of, being attentive to a lot of
different factors that develop the school climate that, kind of, keep the school moving
forward.

2. Recognitions. School-wide recognition - we’re working towards Middle States
accreditation. So I think that is a recognition that is very important for us as a school, as a
school community. So that we can market ourselves productively but I think it also is a
piece that will recognize for us, for the teaching community, for the parents of the school
that we’re a school that has a vision that’s moving forward into the future. I think that’s one
kind of external recognition that would be really important for us as a school community.

Second recognition ... I guess that would be more intangible recognition, looking within the
school itself and people recognize that we are a supportive community that we’re a place
where they not only like to work for faculty members but it’s a place where students and
families want to send their students. So I think that is kind of a confirmation of our mission,
so that we feel strengthened in that.

3. I know that they’re a necessary thing that I need to do. I often enjoy it if I can put
together a good process. And I’m a very closure minded person so that we know where
were going throughout it and we can come to some kind of resolution. So I would enjoy
that kind. I do enjoy that kind of meeting.

a. I think I am about an 8.
4. It's a great challenge. I think I would try to work with her strengths and try to focus her on the concept of student improvement. I think she would be a challenge to have her or him change any of her teaching techniques; that would probably be the place of greatest antagonism. So I think trying to support and complement and in small ways taking that person forward to look at some alternatives.

5. I think they should be evident in the way in which we interact with individuals, how we deal with people. Look at problem solving. Definitely a spirit of prayer within the building; the day needs to start with prayer; needs to focus in that direction - that needs to be concrete. I, kind of, see the Catholic values, kind of, weaving into all the ways that we interact. Celebrations of our Catholic identity are an important part of expressing our values.

6. I am a highly personally disciplined person.

a. I think that discipline helps me in my sense of organization; knowing what needs to happen on a daily basis with that kind of superstructure. If I don't get caught up in the organizational structure it frees me so to be available to the people.

7. The principal is usually, at the high school structure level, the last resort kind of person using the other administrators and guidance staff. They are the initial people that work with and if it's an academic problem the assistant principal or if a behavioral/disciplinary problem the dean. But I feel that if those areas had not brought resolution, had not brought the parent and student to some kind of an ability to cope with what's happening if it's a problem situation than the principal, being informed, needs to be, kind of, that last voice for the
person and the family.

8. Yes.

> Education is a liberating process that helps individuals to look at their life experience, to gain knowledge, to gain skills so that their own lives and the lives of others are transformed. They are part of developing a world of justice and care for one another.

9. I am not certain of how to respond to that.

10. I believe that we are currently in that kind of process at the school, of growing the school. Working with recruitment directors and development people. Just making the school a much more productive business, a more known business.

11. I think my first response would be very compassionate in terms of trying to help the person find the services that they would need because I don’t feel like I have that kind of a gift or a skill or capacity but knowing that we all need support and others to help us. If he feels that he needs to be able to talk to his wife. I guess I would need to know from that person how it’s impacting his ability to remain in the school community. I guess I would have a great deal of dilemmas in it and I would also personally have to seek advice on a number of different levels from people.

12. I never thought about it. I think the only inconsistencies might be from what the message of the Scriptures in the gospel are to how we try to live it.
13. Absolutely. I am incredibly close to my soul, so I want to make sure that if I have agreed to do something, I will do it wholeheartedly.

a. I think sometimes in the areas of contract renewals and looking at teachers. It's not the easiest thing to say to someone that their work is not in the acceptable range. I probably would be sitting there with a pit in my stomach, but, ultimately, know that it's an important thing for them to hear. So, I think, I am committed to the growth of the organization and sometimes I have to do the things that are hard and uncomfortable.

14. I think we've been very successful. We're starting a year off right now with seven new people who seem to be enthusiastic and ready to share into the community. Most often successful, occasionally, there's a time when a person looks good on paper, does a good interview, gets into the school and there's not a good fit. It happens but more often than not, it's a successful enterprise.

15. I do. I am not always feeling at ease with it but I am committed to being a Catholic.

a. I think as a woman and as a woman religious in the Church, I was not always feel that there's a great deal of openness to the gifts that we can bring to developing the faith community. I struggle with that because I think that there are more ways that we can, as women, be a source of life and energy in the Church and I think we have been kept, at times, off to the side.

16. My guess is yes. Basically because on some level of being a spiritual leader I don't know
how that fits into a public school model. We have to be as instructional leader, a spiritual leader. And also infrastructures in a Catholic school tend to be smaller. I suppose you tend to do more for different roles. I would suspect that the kinds of people who choose to be Catholic school teachers are overachievers and tend to do everything from cleaning up the papers on the floor to changing the papers in the copier.

17. Not really. I tend to be a bit more on the reserved side.

18. Knowing that she has a number of sick days I would just hope that she's feeling better. Try to put in place some substitutes. Hopefully, we have some other support personnel who could play her role. If this is part of an ongoing pattern, I think there would be a need to have some conversation around it but the immediate thing is to provide that her tasks in the day are being fulfilled.

19. I believe that they might have a sense of seeing their life as a journey. But they have been moving from one place to another. Looking back at where they have been and seeing a wonderful sense of delight and growth as they move and that movement would probably be a deepening of their spirit.

20. Absolutely.

a. I probably would apologize to the person. Offer them whatever assistance I can and then take a step backwards myself and look at the reality. I have probably over committed. And try to look at, for my own self, why I was not able to accomplish what I had said that I
would do. I might also need to, kind of, evaluate if in some situations was I just taking too much on and would it be more helpful for that individual to limit the amount of assistance or whatever that I would do in the future.

21. I have a sense that I have a few faculty members who would do that. They have said as long as you’re here I’ll stay. So I have the sense that that’s what they are looking at.

22. No I don’t.

2. I do believe that there are many ways that people are called to experience the God in their life. I believe the Catholic Church is one way; it’s the church I was brought up in; it’s the Church that I get life from. And I have been very awed by the religious dedication and devotion of people of many different faiths.

23. That’s ironic because my pay is the same. Yes, I have chosen to be a principal. The pay obviously has nothing to do with it.

3. I believe my gifts are best used in this capacity. I believe I am a woman with a great deal of vision and energy and an ability to draw other people into sharing their gifts. And my gifts are best used in an administrative.

24. I spend much too much time, I guess, because there are so many administrative tasks. I probably spend 80 percent of my time at my desk. And if I can reduce that in a given time to 75 or 60 percent, I think I will have made a great accomplishment.
25. I think it’s a matter of conversation; finding out what the problem is. If it’s a homeroom teacher, the first time reminding them what their responsibilities are in terms of supervision. As we move forward and that’s not something that we can rectify then there would possibly be a change in assignments; they would not have their own homeroom and likely over time not have a standard classroom to teach in.

26. Yes it is.

a. Being a busy administrator, I try to find time in the early part of my day before I come to work to have, if I am being very blessed with 45 minutes of quiet reflection, prayer. I like to pray frequently through the use of the arts or dance and through watercolors and drawing. It would be wonderful if that were available to me every day but I kind of long for the times when I have extended amounts of quiet reflection time so that I can be nourished and bring a calming spirit to my workday.

27. Absolutely. Always.

a. Three years ago I finished my degree and I don’t think there ever was an assignment that never went in, always went in on time, absolutely done to perfection. It would be a great pain to me not to have fulfilled that kind of responsibility.

28. I sometimes find it uncomfortable when people tell me much, too much. There is a basic level of knowledge that is needed in terms of where they live, if they’re married. As
they care to tell more of it, I do not feel that the principal needs to be a social worker. But I do think that we as a Catholic school do have to be careful in terms of the moral living of our faculty. Much of that is evident in a normal level conversation. But I would not feel obliged to feel that I have to probe to find out more of that information.

29. Going forward the Catholic Church is going to need to, and I believe that it is a pattern that has developed to, continue to strengthen lay leadership within the church because the work of parish life and school life cannot be supported by the number of ordained and religious that we currently have. So I think we need to become more and more the Church of the people and serving the needs of one another.

30. I need to put the tough hat on and lay down the law when its absolutely needed and necessary.

a. I can think of times when teachers were not following through on responsibilities. For example, I did have some teachers who were not following in on their supervision or handing in their work on a timely basis and needing to call people in and take a look at situations. I can particularly remember one teacher who was out of control in terms of classroom discipline and trying to work through strategies with that person, so that the negative information that was coming to my office would be turned around.

31. I probably would interrupt that kind of conversation and just say that it’s not an appropriate piece to do here. Every person needs to be able to defend themselves. But if there is a serious grievous issue that this individual had then it might be more appropriate for
32. I believe in taking a look at the strengths and then building on the strengths and then look at the areas where they think that they need support. I probably am reluctant to call them weaknesses directly then look at those areas where they need additional support.

33. I think by being attentive to my own prayer life. Taking the time to slow down, to listen. Maybe sometimes it's even taking a walk in the park. Just realizing that there's a life that's bigger than the school and it's usually my life with God.

34. I am the principal of a parish high school so therefore the first line I'm accountable to is my pastor and then to the superintendent's office and my Congregational leader.

a. On the day-to-day basis I know what's happening. Some of the accountability is just basically record-keeping and sharing what's going on, by keeping them aware of problem situations. I think those kind of supervisory people only get snapshots and don't have an ongoing sense of what the reality of the building is. I am a person I think of high integrity. I am very honest about the situation. But in other situations I think there's a lot of information that can be not known.

35. I don't think I really have anything to gauge that difference on. So I can't be certain of that.

36. Well that's not someplace...I'm not going to accumulate wealth. Hoping that those
people who do have an opportunity to gain more financial resources can become generous and share that with those who are less fortunate.

4. I often dream about being wealthy, rich and famous.

37. My educational experiences. I have a bachelor's degree in biology that I earned immediately after finishing high school. I have a Masters in secondary education. A professional diploma in administration. And a doctorate in school administration.

a. I was a very good student. I always was highly motivated. My bachelor's degree I probably had about 3.7 GPA and then all of my graduate schools are 4.0.

b. They were extremely consistent.

c. I loved school. I enjoy the opportunity to learn and to probe ideas with other people in the educational inquiry.

38. Yes. I think for me sometimes, I think, it's peace at all costs. I do not like tension and conflict. I would like to bring about reconciliation and resolution of problems.

a. I think I can go back early into my own family life and sometimes it was just trying to get siblings to agree to things. When I work with faculties that are in conflict or in tension, I try to mediate in terms of people talking about where they're coming from, both sides of an issue and what common middle ground can we find. So that there can be an ability to work
39. Sometimes a simple conversation. You can see it on their face and you say a comment like, "It looks like you're having a rough day. What's happening? What can we do to move that along?" Sometimes just to acknowledge that it's a rough day. For some people in emotional situations or a problem. Offer them the option, "Do you think it's the best thing for you to do to be here today? Is it going to be productive for you and for your students?" It can be difficult in terms of coverages but sometimes that helps to happen for a person.

40. Every once in a while I do get taken by surprise. I can be in a conversation with someone or be very touched by the reality of a student and her family. I can be brought to tears. And then just try to feed back to that family's message of hope.

41. Yes. For Catholic schools, lifeblood is enrollment. We need at times to be recruiters and public relations agents.

a. My own decision at this school to hire a full-time person for recruitment and admissions was a key factor in that kind of development. Enrollment can be just a side issue; it needs to be a full-time piece because I think we need to make ourselves known. So I think that's a very incredibly direct way to do it but the principal has to be willing to be a very public face. Meet people. Welcome people to the school. So it's a whole piece of hospitality.

42. Oh yes.
3. I can cry out of frustration when I feel overwhelmed. But at times, as I said before, I can be touched by the story of a family. I can cry. I have gotten up in front of groups of alumni and start to talk about the students and just been overwhelmed and tearful. Just out of joy and pride in the school and what the young women are accomplishing.

43. As a member of the pastoral council of the parish, I think I have been able to bring to them some kind of level of organization and working so that we become an effective body. I like to bring to that group a prayerful presence and I think it’s helpful for the leadership of the parish.

44. I might want to initially ignore them but I do have to listen to what their concerns are. I would be fearful that I would be defensive. But I would probably have to go into a meeting like that and hope that we could have a conversation where they could identify out where their difficulties are and I could try to explain what I am able to do or not do for them. It may be a situation where that, overall, they’re really unhappy with the organization and try to, if they can’t see some resolution in it, help them to see that it might be the time to move on.

45. I think often enough in conversation with people by asking them a question, that might seem very personal or very probing, might be the kind of risk that they need to come to a new level in themselves. So I think I would have taken a risk in that way.

46. I think there’s a basic level of respect and integrity and honesty that all teachers receive. But I do believe there are some teachers who need, sometimes, additional support and
additional praise. I am trying to look at them as individuals.

47. I am very willing to stand in front of a school community, a faculty community and to pray with them and encourage other people to be people of prayer.

48. I believe I could name a number of my teachers, Helen Niblo &amp; members of my religious congregation, Sister Nancy McDermott.

49. I am concerned because if I see a personal problem causing them undue distress I worry about them as a person, first of all, then I have to look at the fact and help them to discern whether or not given that level of concern or fatigue or whatever brings it to them, is it affecting how they are relating to the students and their ability to carry out their responsibilities as a professional?

50. I think I might take it at a level four. I think it touched on many different parts of who I am.
Interview with principal of
Our Lady of Perpetual Help High School

I didn't know this was going to be a history test, Mike. 1970, I believe was the first time that I got involved in education in a Catholic school in Canarsie, Brooklyn. At that time I was a teacher of science. I stayed there from '70 to '77 and in '77 I came to Our Lady of Perpetual Help Academy. And at Our Lady of Perpetual Help Academy I was hired as a science teacher of chemistry and physics and later I taught math, algebra, and geometry and trigonometry. And due to changes in staffing and all of that I could end up teaching almost anything except for religion. I did actually have to teach music once but that was a stretch for me. All I did was play "Bye-bye Miss American Pie." So, sooner or later, I became science department chair and then I was asked to be assistant principal then I was asked to be principal and this is my 15th year as such. All that time, keeping my hand in chemistry at the very least. I currently teach it. I do the labs for three classes. So, I enjoy that portion of my job as I'm sure you can imagine.

a. In my previous work as a teacher you mean? Yes. Well, obviously working with kids is what it's all about. I have been doing it for thirty something years. And the interaction with them... I used to take them on field trips; we would be in the Canarsie swamps all the time teaching them about marine science and all that. Field trips were my thing. I still do it; any time a teacher goes out with a field trip, I'm out there with them because that's where they can really get to know something other than the school environment. And they can get to know each other and the adults that are with them at a slightly more relaxed level. It really makes an impact on them.
1. Well I know what it should be. I know what it should be, Michael. I'm not sure in practice... It becomes more of a construction issue. We have moved the school twice. It's unfortunate that I have been focusing on things which are related to the building and the structure and less on curriculum and the spirituality of the faculty and students. But since, in fact this is funny that you should mention this, you should ask this, because at the opening faculty meeting I said, "It's about time, I think things have settled enough and it's about time for us to look at some other issues, not building related issues." It just has consumed everything for so long that I'm ready to just shrug that concern off and move on to something else. One of the focuses for the year is to, kind of, look at what we're doing as a school and you know despite me running around and fixing leaking pipes and finding why electricity doesn't work, somehow we've managed and I think it's because Mary, the school's president, is very big on the spiritual side of things; we have managed to have our mission go forward and, you know, to be able to contribute as a community to the student body. The feeling we have for the community, you know, part of our mission is to have the students see God in everything. And I think my kind of dropping the ball on that was picked up by her. And my desire, not my desire, my needs were placed elsewhere. So, I don't know if this answer the question at all. You know there are times in the evolution of every organization where people just have to jump in and do things that they ordinarily wouldn't do or were not really selected to do. Everybody has to jump to the plate. I'm not a building manager by any means, that in order to keep the community, the ship, going it had to be done. So it's keeping the physical plant in shape and keeping the campus happy is most of what I've been trying to do for the past six, seven years now. So that means that my focus this year... I think I can relax a little bit because we do have other projects going on. Everybody, more or
less, can function in their job without great chores. We all have electricity, we have running water, we have black boards; we have some nice spaces where kids and teachers can work together. So, I'm pretty satisfied.

2. I think I would like to recognize the fact that 13 years of being principal wasn't that easy and perhaps it's time to do something else. Of course, I always have these thoughts in September. I always manage to rise to the occasion but I think from a personal standpoint I've reached the age where, when I was a younger teacher I had colleagues who said, "You know you get to a certain age and you can no longer relate to students," and I'm past that age now when they were telling me that. So, I think maybe it's an individual thing. But personally, I think I recognize that I have been doing education for 30 some odd years and it might be time to consider something else but I think that the community here appreciates and recognizes all the work and effort I've put into the place. But it might be time for a different point of view instead of just the control freak, Thomas Kennedy. I don't know if that's the answer you want for that but... Okay.

3. I hate it. I absolutely hate them. Everyone says I do it very well but I guess it's because I hate them. I want them to be very productive. I want them to be no-nonsense. I don't like to have them long. I like to have them informative and right to the point because I value my time and the time of the teachers. So, I typically ask first for some agenda items and we try to address the needs of the community via these meetings. And, you know, as meetings go sometimes you walk out and you say geez, why did I even have this meeting. But very often a bad meeting, from my perspective, is a good one from others' perspectives because they feel like they've had a chance to communicate some of their issues in a forum. Which at a
leader that can be dangerous but, you know, I think over the years I've learned to take that in the manner it's given. I'm pretty open-minded about things. I hardly ever say "No," to anyone if they come up with some idea about something and I think they've learned if, if they're going to pop out something at a meeting it doesn't always work. If you say to me before the meeting, "I'm thinking of raising this up here." There's always a better way of dealing with it. I think they know that I don't like to be broad sided. So, they'll kind of hint, "I think I could bring this up at the meeting is that okay?" I'll say, "That's a good idea." So, you know, meetings are not my forte. I think, I think part of it is, I was never really trained as a principal until after I was in it, the job. And I think there's a whole generation of people that are like me in that way. You know I never went to Fordham until after I was already a principal.

4. Well, you know, managing people is always the toughest part of the job. I always say, "If it was just me and the kids and no adults it would be a happy world." I have such an individual. And for the moment we're on good terms. I have an individual like that and she and I have had a rocky time of it. She's here, not as long as I, twenty something years and I knew that she was very influential with the students and she's very influential with faculty but the overall demeanor is not what I would call professional. So, we had it out when I became principal. I called her into my office and said, "Listen, I'm the principal now. When we were colleagues I didn't see the way you've operated as professional. Telling students things about teachers and that sort of thing." Which I said, "There's no place for that. You have to change." So, she has and I said truthfully I'm going to be watching for this. Trying to have chats with her every now and then. She's the kind of person that is turned out really wanted to hear her shortcomings and she developed to an even more effective teacher. I
don't know how. I can't take credit for it. You know, I think, just saying to her, "You're acting unprofessionally." She really turned a corner, it took some time but she's a very valuable ally at this point and you have to know how to use that in any institutional situation. You really have to say to these people, and I think this has been my style that these people are all really on my side. There is no one at this point who is really out to get me and I've been there before and those people are no longer here. I mean if you can't, if you're trying to upset the community, it's not a good deal. So, I don't know if that really specifies what you want there either. But I know it's a good answer.

5. Well, I'm a big one for modeling behavior. One of my biggest models is my Latin teacher at St. John's Prep when it was out on Lewis and Willoughby. I always tell the kids this story. When I was a freshman I would hide out in the chapel and I would observe this teacher, he was an excellent teacher. He was a Latin teacher but I didn't have him, first year but I had him subsequently. But he would go in, and I would be hiding in the back of the chapel because I was not into having lunch, there were some kids like that and I didn't want to have lunch with these people and it was in the beginning. I would always see him come in and apparently he didn't know that I was there. He would just say a two-second prayer and go about his business. Only later did I find that he knew that I was there. He was really, he was coming to pray but he was, also, coming to see how I was doing. And all that meant to me that he was a model. He didn't know from as far as I understood, anyone was watching him do it but all his actions, visible or otherwise, were very kind of secret. He was very judicious, fair but firm, but he even took out time to talk with God, unbeknownst to anyone. And so modeling behavior is one of my big pushes and I always tell the teachers, "We have to act, you know, in ways which we just can't be backbiting. We can't demonstrate
calmness toward others. We really have to work on communications. We have to be gentle when it’s called for and firm when it’s called for and through our actions we can promote gospel values. But we do promote them a little more vociferously in, like, today we had the Mass of the Holy Spirit, the biggest crowd ever. It was so hot, miserable and we had 275 kids because we make it an option. So the fact that they came, that that many students came, was a real sign to me that we’re going to have a great year and that the people had encouraged the students to come. And so we really started off the school year, really well and I talked again, I had an opportunity to talk again about modeling behavior and how you can do that yourself as a student. You know the 12th graders modeling for ninth grades. Ninth graders, you are model of behavior because you have that uniform. So not to hit over the head but being a model of Christian values is very important to me.

6. If you can call a control freak disciplined. I like to call myself a control freak. I’m kidding. If you look at my desk, you can tell that I know where everything is, although there are different piles there. As I told my chemistry class the other day I’m collecting your labs because I’m a control freak; I know that you’ll lose them. I want everything to be in order. So, I’m disciplined where it counts and I can be a little laid back if I have to be. I don’t get too anal about things. Although, I know some people might suggest that I am. I’ve said, “You don’t know how controlling one can be until you’ve lived with a mother and father and eight kids.” My parents were, you know, everyone had to be in order and it was run like the Army. I’ve come along way from where I started. But I am highly disciplined about being here a quarter to eight and going to the health club and all that sort of thing.

a. Well, I think people, if you’re disciplined, people know that they can count on you and I
think there's a connection there. They know you're going to be someplace and that they can come and talk to you. I have, like, an open-door policy. If you need to find me, I'm here. You'll find me and I'll drop everything and talk to you. So people know that I'll be at my desk or outside in front of the building. To my grief, I'm outside in front of the building every day. It's a good thing to see the kids but it leaves you open to attacks from parents and things. But they know I'm there and I think being present and I think being disciplined leads to your being present and your being present leads to people cooperating and interacting, with you more, if that makes sense.

7. Well, I stepped away from a lot of that stuff. I like to go to the chair of command and I always say I'm the last resort if a parent and a teacher cannot come to grips with a solution regarding their student then I expect I'll be called in and try to remediate that. But I don't like a parent to go over the teacher and call me right away and I let them know that right away. And they always do, you know. They always cry to call you, too. They say, "So-and-so is here."

8. Well, I stepped away from a lot of that stuff. I like to go to the chair of command and I always say I'm the last resort if a parent and a teacher cannot come to grips with a solution regarding their student then I expect I'll be called in and try to remediate that. But I don't like a parent to go over the teacher and call me right away and I let them know that right away. And they always do, you know. They always cry to call you, too. They say, "So-and-so is here." And I say, "Did they talk to the teacher? Did they have any effort to have to sit down the teacher?" If the answer is no, I don't consider their plea. We have to work together you can't just jump over a teacher's head. I don't know. I have no patience for that.

8. As I'm nearing, as I'm nearing, what I hope will be retirement soon. I am always trying to learn new things myself. Although, I haven't really had time to go to school lately because of all this building stuff makes you crazy. And I admire guys like you that can still be going to graduate school this late. But when I talk to guys like you they say, "Why am I doing this?" I think, you can, you know, I'm a lifelong learner. I try to impress upon the teachers that
this is an educational institution so we have to be out there learning something, too.

Whether it's a workshop that the archdiocese offers or a course at Fordham or elsewhere, I try to encourage them to show or demonstrate or model, if you will, that education is important. And the best way to do that is getting out there and doing yourself. So while I encourage that for others I don't always do it because I haven't had the time. But this year, I promise. I'm going to take a course.

a. Well, I know there are those... I get to these conferences and I say there are people that are really gung ho about this. I mean that's all they think about educating kids. And I feel a little remiss that I don't have that fire in me. But I don't think I'm answering the question. Can I hear that question again? I'll tell you how I feel I guess. I don't know; there have been so many from where I sit - the strictures of the state education department and the paperwork from the diocese and now all this background checks, Verris/Safe Environment for Children Teacher Training things, all the state requirements. I'm thinking, I'm beginning to think from where I'm sitting, that we're losing sight of what the heck we're doing here. I think with a lot of these things, the distractions, the real meat of the matter, well, maybe I'm just taking those things too seriously. I really can't think about education much because they do clutter your desk, all of those things. So when you read an educational journal and you think about some new programs - we started some great programs here, we have an art program now; we have a very good computer program, and of course the American history program. You are proud that you can really educate the children with these tools but you look at some of the educational journals as I'm sure you have read some of these things - what are these people writing about? A lot of these people haven't even been in the classroom. You have to question. Well, I guess questioning is what it's all about. Right? I'm getting off
the mock. I'm a little skeptical of some things let's say and I tend to go with, typical of, let's take math for example. Now, when Math A and Math B came along the powers that be said that we had to change the curriculum and I told the math teachers, "Mark my words this will last two to three years and it will be algebra, geometry and trigonometry." And guess what?
So, I'm a little skeptical of, you know, these journals, these education journals that try to have you do things differently. I know what works and I know we have a great product here. I know that the girls get into all these colleges. So I'm not, you know, I don't like to mess with it. I find the burden of managing an institution for all these outside purposes is becoming a little tiresome, as you can imagine. When I first saw your letter I said, "God, he's got to be kidding." The only reason I got back to you so late is because it was under a pile of junk. But the paperwork and all that, you lose sight, at least I do, you lose sight of the educational theories and things when your feet are in it.

9. Do I like contests or competition? I personally, I like to compete but I hate to lose. After I've lost a few times I'm not so anxious to get back in the ring again. On a personal level, I do manage to get some sailing in over the summer and I'm very competitive with that and win-or-lose it's always an enjoyable thing. If you enter you have to be sure that you have a fairly good chance of succeeding. Otherwise, I won't get involved. I guess that's enough said on that.

10. Well, if you consider this school a company or organization, I think Mary and I together have made this place grow and succeed and turned it into something that it wasn't. On the other side, I do work with my wife who was started her own company and together we have managed to grow that business as well. I don't know if I'm as integral a part of that business
as she believes I am. For what it's worth she has a nice business and I help her out with it
when I have a chance.

11. "Why are you sharing this with me?", I'd probably ask. What I'd probably end up saying
is, "How is this affecting your relationship with your students and colleagues?" and take it
from that viewpoint. "I appreciate the fact that you feel bad about that is this impacting
your performance in the classroom? Is this impacting your relationship with your peers?
And if it is how is it doing so? And how can we change that for better? How can we help
you to mitigate you guilt so that you can operate better in this institution?" I think that's the
only way I could approach it. Not that I could solve the problem. Maybe we could assuage
the guilt some how. Just by talking about it may be, very often that works.

12. Well, I know that the media is quick to point out such things from time to time you
know in interviews the Scriptures can mean one thing or another but I really don't look for
flaws in things. I mean I'm not that kind of person. I'm not an intellectual. I would not be
searching the Scriptures for contradictions. I know that there are some that some have
presented but that's not where I would be going with that. Just asking what you can get out
of the readings, that's it. But that's me.

13. Oh, absolutely. I would not take on a case if I could not follow through on it and
complete it.

* The biggest follow through was one of these moves of the school. We were on 79th
Street and the Order was closing down that building. We had to find a new location and we
were searching and we were searching and it was becoming very, very discouraging. Because we were acting as lay people, we felt a little powerless. And you may recall that even some of us were protesting in front of 1011 so try to help us find a place. And after being called up on the carpet by Muge. Mansel and all that, he said, "Thomas, where did you ever get the idea that you can protest in front of 1011?" I'd never forget it. It wasn't my idea; I was just there. So, anyway he was gracious enough to get us the building when we were on St. Mark's Place. I go down there saying, "He's giving away ice in the snowstorm." The adversary, I looked around, I said I can't even fathom using this place around to be a high school. It's just one of those things that I don't think we can do this. But in my head that's what I said. But I put on my best face and I gathered parents and teachers and we were painting from that first Easter vacation to before the September we had to open. I had virtually abandoned 79th Street and I was living down there and working while they were finishing the school year with the 71 kids that were in that building. So, the top floor was vacant. So, I would go there instead of going to school and being the assistant principal. So, I would go over there and paint the fourth floor and wait for parents to come. So, this was a big adversity to me because I knew in my brain that this is never going to be ready for September. But I kept going because I knew that some level what is the worst that could happen. So every classroom is not painted? So we don't have a floor. We don't have water. We don't have electricity. We have a building. The worst is not having a building and having to close down the school and tell those kids to take a walk. So, that was something that I just continued to move through and work, work, work. My wife still says that it has changed me for life. I'm not the happy-go-lucky guy that I used to be. You know, there's some truth to that, I can imagine. It did take a lot of emotional and physical energy out of me. I think I'm coming around again but it's a long time. But when the (the president) said,
“We’re going to move again,” I said, “You’ve got to be kidding. You have to get professionals.”

14. I’ve been very lucky. I’ve been blessed with a staff that has been here, I would say that 75% to 90% of people here have been here upwards of 15 years. So that has to say something. But when I do look for people, I am very lucky, I have a wonderful chemistry teacher here, who saved me. It’s very hard as you know to find science teachers. I was through every nationality and every Ph.D. and every doctor that come over from everywhere. They just weren’t connecting with the kids and I finally put an ad out and I got a retired teacher from Ft. Hamilton High School. She wasn’t really ready to retire but she was retired on the books. She put her twenty years in and that was that. I said, “You fit the bill, you’ve been teaching.” She said, “One thing I don’t want to do, I’d like to teach only four days.” I said, “That’s kind of crazy; that’s going to be hard.” I said, “If that’s what it takes to get you, I’ll get you.” So I said, “All right. How’s this? We’ll have the lab part of the class, of the chemistry class on one day doing the cycle, I’ll teach that and you take that day off.” She said, “That sounds like a great idea.” It was a great solution because it solved her needs and it met my needs at the same time if you know what I mean. And we have been doing that ever since. And the kids… she’s just wonderful; the kids love her. And I think at some point she’s really going to retire but at this point it’s working out beautifully. I have some new staff members coming on board this year and I think the retention part is still… We are very, hand in with them. You really have to almost see how they are doing every day. They are not really looking for me to give them a lot of guidance at this point but as long as they know I am interested in how they are doing and how they are making out over these first few weeks and months, I think that does, that’s the people part of this job. You really have
to be out there, you can't be sitting in your office hoping that they do their best. So, I think part of the success in teacher recruitment has been luck in finding individuals that you know can do the job and trying to work with them while orienting them in the institution. But sometimes, I haven't been lucky but I guess that's the next question.

15. Strong emotional ties to the church, huh? Well I guess they're emotional. I think anyone in today's Catholic Church has some emotion. You know, I could go out for days about that. But I don't know if that's where you really want to go with this? I don't think so. I'm not, I don't wear my religion on my sleeve except here I think. And it's only because I'm modeling behavior. I'm not... This to me is my community, my church community. I can't say that... I don't know Michael, this is a difficult situation. This is a difficult question, I think. You know many of us have issues. The Church in America, there are a lot of issues with people. I guess someone once said, "I'm a recovering Catholic." Maybe I'm falling into those shoes. It's just... I'm surrounded by women all day so I hear a lot of stuff. But that doesn't answer the question either I guess. I don't feel I have a strong tie to the Church as an institution. That doesn't answer it but it's the best I can do.

16. Absolutely, and I mentioned about a dozen of them already. You have to be a maintenance person and a secretary. I mean the fact of the matter is you have very little funds to work with. Although, you were here last year, you walked around and you probably said to yourself, "Wow, I thought they were poor people." But, you know, as I tell everyone we're trying to raise money from, "At the end of the day, it's a not-for-profit institution." So, at the end of the day, wherever you can pinch a penny you have to. Hopefully, my days of painting and doing plumbing are over. It's a good skill to know. What I know about
principals they never taught me at Fordham. I opened my faculty meeting with my view
of Fordham, the ed. school of Fordham of which some kids are going there. I said, "Unlike
the ed. school at Fordham where a professor introduces herself for the first day and you are
assigned projects to fill out the rest of the course." That was my memory of going to school
at Fordham. We met the teacher and they would assign us projects to present for the rest of
the course. I said, "This is great. I want to do this." I don't know if they still operate that
way but when I was going that was very big.

17. I think I am always, actually.

a. Well, I ran a party. I had a party for 25 people and it was a summer barbecue thing and I
cooked the whole thing and got musicians. I was schmoozing with everybody and thankfully
I was able to circulate and talk to people. My wife makes me have this party every year, one
of these summer gatherings. We are fortunate to be able to have the opportunity to share
some time with some people and they always come back the next day saying, "Well, John
you've done it again." Because I'm a kind of, cook of sorts. We had three butterfly legs of
lamb on the grill and we had them over and had some music. We had a good time. That
was just August. Other than that I would have to say I was the life of the party at the faculty
meeting.

18. That happened, that happened this week. Something like it except that my secretary
called up at midnight saying that her sister just had an aneurysm, a brain aneurysm. So that
was yesterday. We were all crazed about that because that was very sad and the prospects of
that are grim at best. Anyway, to get back to your question, I'm a kind of person who jumps
in, as is she. She is not going to be here for the rest of this week and most of next week.

But her job is, in the morning, anyway, to greet the kids and hand out detentions and take phone messages from people who are going to be absent of which there are very few at this time of year. So it’s easy for me to say that I’m going to jump in. But I’m a person who just jumps in and does the job until things get back to normal. But are you imagining that the husband calling was a problem? I knew you’d say that before you even said it. Anyway, that’s how I operate. But if it’s going to be long-term absence I would say we just have to get together and come up with a way of dealing with it as I have done already in this situation.

It seems that there is a sense that things are right with the world that we’re all seeking, a feeling of peace, as fleeting as that may be on a day-to-day basis, I think you can achieve that if you have the opportunity. As I say to the girls, “You have to have the opportunity to talk with God. If you don’t present the opportunity you never going to have that conversation.” And so for me, being in education, you know after June, in June and July you don’t know what to do with yourself. You’re still overloaded and you just can’t sit down. You’re still running around like crazy but only then after there’s a period where you begin to let that stuff go, you can begin to communicate and have a conversation, to be at peace with yourself and put it all together and put it into perspective. Now I think, unfortunately, peace is something seasonal and just when you think you’ve reached it, you’d distracted again. So I don’t know if you can ever get to the point where you’re always in that. I don’t think it’s possible to be always in a state, a frame of mind, where you’re going to be at peace with yourself and God.
20. Yes, of course.

21. I try not to tell people that I’m going to do things that I cannot do. That’s a learning process. That’s a managing process. You can only tell people you’re going to do you best. I think you should preset everything with, “I’ll see what I can do about it. I’m on your side; I want to do this for you but it may not work out.” And generally it does work out but when it doesn’t, to answer your question, I just say, “I’m sorry it’s not going to work out this time. Maybe we can do it in a different way. Maybe we can do it next year.” Does that make any sense?

21. I have some who have verbalized that to me. I have some people who have said this, “If you go to another school, I’m coming with you.” So, while that’s flattering, I don’t know if that would actually happen in practice.

22. Whoa. Well, if you’re asking do I believe that only Catholics can get into heaven, no. I think obviously when you are a kid this is what you think but you can believe that. As you grow older and wise enough to see that there are other ways of making peace with God.

25. Well, I keep saying I would go to the classroom in a minute. Only because the paperwork here is becoming so obscene; it’s ridiculous. I think the best times I had were when I was an assistant principal. I taught three courses and I was an assistant principal. That to me was the perfect set up. I wouldn’t mind doing a little of each.

24. Way too much. I have like I say huge piles of paper and just when you get them down to
the six-inch level, someone puts six more inches on top. As you probably figured out, I like to deal with that stuff right away and get it off. I haven't been successful because I've been running around the building. So, typically, I ended up spending end-of-the-day hours at my desk, trying to deal with the paperwork. Sticking it into a folder and putting it somewhere else. Trying to pass it on to someone else. Sometimes it comes back.

25. Well, I've had that situation—daily absence, daily lateness. You know, it all goes back to modeling behavior. If you can't model the behavior that we expect of students then perhaps this is not the job for you. It's all connected. If you're coming in eight minutes late, it's sending a signal to the students that they can do the same. And if they have to pay something for that same infraction, at the end of the day, I'm going to have to force you to pay something for that infraction, whether it be a financial penalty, whether it be taking your job. But I hope I don't get to that point ever. Usually, you can, I've been successful. I had someone who was like that. They got that, "I am the model. I have to be here before the students." And that has worked for me. I hadn't had to fire anybody because of it.

26. Well as I indicated earlier you have to make time for that. The time is not as much as I like but I do find myself like Mr. Pryor, my high school teacher that I was talking about before, he found time during the course of his day to go to chapel and actually do that. And frankly when we were on 79th Street and we had the chapel, I would make time to do that. We have no facility here to even to be by yourself for a second. So, you have to work taking the time and finding the sacred space. St. Bernard's around the corner has just had a rebirth, it's now Guadalupe and I try to duck in there, every now and then. Now that they are taking the scaffolding out.
27. Yes. However, I do find, I was never one to put it off to the end but I find myself doing that more and more. Maybe it's because I know I can do it later than earlier. Let's say like putting the agenda together for the faculty meeting. So at August 28th, I'm still putting around with that, which typically I wouldn't do. I try to do that in July but I think what the outcome is if I make an agenda in early July it's changed in September anyway. So you might as well wait to the last possible moment when you know all your ducks are in order and you won't have to change that. I do do my homework but as I've said lately I've been doing it a little later. I think I'm not as bad as the kids waiting until Sunday night.

28. Personally, I think that only complicates the matter. However, I think I know more than I want to know in some people's lives. It's strange kind of dynamic, I guess, some people you become socially, like I was very socially familiar with teachers before I became principal and we would go out as teachers and all that and I've found that I've had to pull away from that because it's just too sticky. People could infer that so and so has your ear so whatever she wants in the schedule she gets. You know, all that kind of stuff. It was a difficult adjustment but I'm fine with it now and I realize that that's the way it has to be.

29. Oh, Michael, those Catholic Church ones are tough. The future of the Catholic Church in America or the Church at large? Sitting from where I'm sitting, it's going to be difficult. It's going to be very difficult. I know we're trying to serve a population at least in New York City that I think just from my experience are people that are less and less people that you might consider churchgoing people. We are beginning to serve Pentecostal kids that whole evangelical groups, Muslim kids. Not that there's a lot of them. We're trying to influence
them in a way. I think the schools, let's just take Brooklyn for an example and I'm from
Brooklyn. I grew up and I went to St. Thomas Aquinas on Henickson Street and it's closed.
That was a factory. They had three schools, they had two school buildings, three churches
and they had three masses in every church and I was selling "The Tablet" at all of them. But
for that complex to close down, it's just phenomenal. It speaks volumes and I don't think it
can still be blamed on financial mismanagement. I think there's a change in the population of
the city and the Church, the diocese, whomever is trying to keep the Church alive by having
Catholic schools exist, continue. Well, I don't know how they're going to be able to do it.
We can only service so many kids and I know we do a good job but the forces out there
against us are formidable. So, I think we are beginning to see not that I have dwindling
enrollments but church attendances, just from the churches around here and in my
neighborhood, it's changing, it's going down and I don't know what can be done to keep the
adult population attending or being concerned with the Church. All I know is that schools
that are remaining open are trying their best. Part of being a Catholic school is to orient,
indoctrinate, the kids into the Catholic religion. Some are just reluctant because they're
coming from another religious background. They are open to... You know, when I first
started I used to hear, when we first started to accept kids who were not Catholic, they said,
"I'm not Catholic. Do I have to take religion?" I said, "Religion is a subject, a subject that
you will have to take if you want to get a diploma from this school." So I would have that
battle all the time. We've come a long way since 1980 when we started to take in kids of
other religions. Just last year the kid who won the religion medal was a Muslim girl. And I
think her experience here, I was on her senior retreat with her and her junior retreat, her
experience at this school has not converted her to Catholicism but has surely opened her
eyes to a way of life. And I think she has internalized some of those values. So that's only a
small success. And I think at large it's going to be very very tough to keep things going.
And I know that sounds pessimistic but it's just from where I'm sitting.

30. It's not my favorite act but I can put it on if I have to. It's usually, you know, you have to be firm; there are times when you have to be firm. But there are times when you can be firm without painting yourself into a corner. So, that's one thing I learned early on, never say never because there's always going to be something that comes from behind you and says you're going to have to rethink this. Fortunately, I don't have to be the heavy too often. I don't enjoy it but I can do it.

a. Well, I had to throw out a kid last year, a sweet kid. She had been struggling, she had been with us for three years. She was in the middle of her junior year last year and the class had in its history a rash of things, personal property, being taken. We thought we had caught one of the girls who was responsible for that in the ninth grade. In business terms she was caught red handed stealing and I dismissed her as difficult as it was. I knew as a ninth grader she could find another place. Oddly enough she did apply to a Catholic school, very near us, and no one ever called me to ask why the girl was dismissed and I found that curious. But that's an aside. She's dismissed in November from Our Lady of Perpetual Help Academy, why? Oh, I'll take her. That class had had and they've seniors now. So they had this rash of thefts and I thought I had gotten the culprit and it turns out there was another one involved. So in tenth grade there were some missing things. Junior year comes along and this freshman comes in with an iPod and it's gone. Like right away, she comes in with it and it's stolen. This girl who was a junior apparently had taken it and everyone in the class was pointing to her, all the time. Now in the interim during her freshman year, she had a run-in
with some girls and she had been in my office and she gave me some good stories and I just ate them all up. I said if anybody bothers you, you can come over here and tell me. I’ll try and take care of it. She had an ally who happened to be the principal and I felt that she was being a little bit more persecuted then need be. And so she made up stories and all that stuff. It turns out that she was the one had taken this ninth grader’s i-Pod. Technology, thank God. I mean an i-Pod, $300, this is serious business. And the kids are telling me, as another aside, “Mr. Kennedy, it makes no sense for someone to steal your i-Pod because its registered to you and they can’t put any tunes on it because it has to be put on by their computer.” I said, “That was some piece of technology I didn’t know. I said I didn’t know that.” It makes no sense to steal this thing. As it turns out I cornered the kid and I said, “I hear that you have an i-Pod. I want it back in that kid’s locker tomorrow.” And she started to cry and all this stuff. I wasn’t sure that she took it. I was convinced that she didn’t take it. I don’t know why I was putting her in the corner but my sources had told me that she had taken it. The next morning it was in the locker. I came down to the office and said, “Thank you for returning that. Now, I have to expel you.” It was an awful thing to do. I mean it didn’t make sense to me, what I was doing. Here I did what you asked and now you’re throwing me out. It was a difficult moment but I knew that it wouldn’t stop there and I knew that all the other theft had to be her. So I had her and the mother up and everyone was in tears and she admitted that she had stolen all these things. Now that’s a luxury that private school principals have; you could never do that in the public sector. I still sweat over that decision. It was a very hard decision. I didn’t like the outcome of that. I disliked more the fact that she was putting it over on me all these years.

31. Well, that’s difficult. If I knew the person, I would probably suggest that they tone it
down and take it up with the pastor personally. I'm not going to get on that sabbatical now.

32. In developing teachers, do you think it is more important to stress what they do well or to identify their weaknesses and to suggest how they can overcome them?

Well you have to address both. We've all gone through Education Course 102 which says you should always have to praise the good and if there's a little something that can use improvement leave that for later, leave that till the end. So, praise does work and, you know, that they're adults, they figure out your M.O. If you do it long enough they know that there is going to be a bottom-line; you might call for some improvement in some area. I think that's a pretty standard formula, praise and then some room for improvement.

33. Well as I said before it's difficult because you're always so consumed. I think it's difficult for everybody today. I find people are more busy than ever. I think there's a time in the day when you generally try to reassess. It's not like I go to a formal place but I sit down and review the day and try to make some kind of contact. I'm lucky in a way because I have about 15 minutes in the evening before my wife gets home in the evening where I can, kind of, reflect and I use that time during the day but it doesn't always happen. Certainly it's available to me as I don't think it is to many people. 15 minutes isn't a lot but it's something. I have no kids in the house so I don't have to worry about that.

34. In our situation here it is the Board of Trustees but it's a little crazy because I am a founding member of the board. Ordinarily that wouldn't be the case but I sit on the board has a founding member of it and I'm also administrator at the school which the board is
overspending. So it's kind of a weird thing. I think once I get out of here they'll be able to do things normally - that the principal would be invited to contribute to the board rather than being a seated member of the board. My wife is on the board. All of our friends who helped us to save the school sit on the board. For better or worse that's how it stands.

We're trying to expand the board and get more heavy-handed and lose some of these long-terse seats on the board. It's difficult because in a time of need you do call upon friends and you don't want to just push them out.

35. Well, I think, maybe, they need support more from as individual than a public school. Teacher does because they don't have always the material support that they need. I think they need a little more encouragement because very often they have to make something out of nothing and if you have the tools, as I think they have in the public school, although I'm not too sure about that, if they had all the tools and the best situation to make then the best possible teachers I don't think you'd need as much hands-on work with them but since they are pulling rabbits out of hats, I think they need to be congratulated for that. They need to be encouraged and there is a little more interaction as a result.

36. I wish I could tell you from first hand experience. It's a difficult - it's difficult. I have seen both sides of that. New York City is a place where you have very wealthy people and very poor people. I'm not a socialist by any means and my wife is a raging capitalist. I mean she manages money for wealthy people. I can see the good of that. My understanding is that there should be some accommodations or some equity for people and we try to do that here. As you know, our ration is $7000.00. 60% of the kids here are getting some kind of a benefit to allow them to come here. So, in our small way, we are trying to deal with those
37. You mean going to St. Francis College in Brooklyn? I got out of St. Francis in 1970 with
a major in psychology which seemed to be what everyone was doing. Little did we know
that when we got out, what were we going to do with it. I don't know. What can you do
with a BA in psychology? Not a heck of a lot. You can continue on. So, the closest thing
that I could figure out was educational psychology - that wasn't so terrible. So I kind of
wangled that into some kind of teaching job. So I was taking education courses after,
graduate courses, and then I needed a subject so then I started taking courses in science. So
I've been to Brooklyn College, Queens College for science degrees and then to Fordham.
No, actually, I did a stint in CUNY. I was always on the end of the wrong thing. I went to
CUNY to take MIS courses but I was too late because there were too many of those people
out there. I was always behind by a couple of years. So, I've been to CUNY; I took a
certificate program there in computers. I have a science degree in chemistry from Queens
and then I went, God help me, I went to Fordham for an ed. degree, a Masters in Education.

a. I'm a terrible student. That's why I tell the kids there's always hope for them.

b. Well, once, I settled down and realized this is what I wanted to do. I am A, B. At
Fordham, when you teach the class at Fordham you always get at least an A.

c. I'm not a big... I don't enjoy school. I enjoy... Let me take that back; let me go back. I've
enjoyed school. I enjoyed science because that was my thing. I don't enjoy theory courses.
I do get a little cross-eyed when I see these guys teaching in the ed. school who haven't been in a classroom except in an ed. school. They haven't been in a high school in so long. It just doesn't make a lot of sense to me. I don't enjoy that sort of thing. I enjoy compact work. We did geology, stuff like that, field work as I mentioned before. I mean that's turning something. Sitting around a classroom listening to each other talk is a bit frustrating, especially with what the tuition is.

38. Yeah, I guess I am. I rather have a peaceful surrounding than not. I think by virtue of the fact that I am a good listener I think I am able to listen and come to some conclusions and make people see, just not changing their attitude but being tolerant of someone else's and that would be in everyone's best interest.

2. Well there is, this is a hot topic here. I had to make peace about liturgy which might sound freaky but because school liturgies hold a lot of promise for people, they are held in high regard. Because of the high regard, people just don't see eye-to-eye on it on various things from table clothes to candles and all that, yadda, yadda. So, of course, I am in the middle. Why I don't know? I'm in the middle. So, you know, I've brought people to the table and I try to hear out both sides and the liturgy happens to be a guy and the other side happens to be women and I'm in the middle. What is it really that this is all about. And after much trash talk analysis and all this, it turns out that the accoutrements were not feminine enough. Nobody came out and said that but I can see that that's what it's all about. So today we had our liturgy and I told the guy, the space, because we have to turn our auditorium into a religious space every time we have a liturgy and it takes a woman's hand and I firmly believe this to make everything just right. So, I came up to him and I said,
"How did you do this? It looks wonderful down here. You must have gotten a woman involved, one of those who was railing about it." He said, "No, I got Picardo, the art teacher." It worked out. Now you might not think that this was a big issue but it was. I could not believe that people of faith, the religious, were so up in arms about this and they were griping about it after every liturgy. There was angst, like a cloud, over every liturgy that we had last year because people were looking to see what was wrong. It was just bizarre to me, just bizarre to me. I think of just having the first one of the year that I made some peace over this, the factions that be.

39. Well you'd have to know that they're having a bad day. Typically, when somebody has a bad day, oddly enough, they'll come down and tell me about it. I've found over the years that many people don't want you to resolve issues; they just want you to listen to them and tell them that despite all this, you're doing the right thing. What made the day bad? How are you going to handle that in the future? Was it a kid? What started... What was the episode that made the bad day start? Did you come here in a bad frame of mind to begin with? Very often we all carry stuff with us from the outside. So, I think listening to their concerns, a little back patting does a world of good.

40. I don't think I'm spontaneous about anything anymore. Everything you have to say is somewhat judicious. The only opportunity that I feel that I really have to do something like that is on an out-of-school experience. I know I have done that many, many times on a retreat experience with the girls. I think for me to do anything spontaneous I have to be in the frame of mind, I have to be at peace with myself and then I can do it.
41. Well, you are talking to someone who is in the president/principal model. That job is not mine in particular but it does fall on my desk to make it happen, so to speak. I mean the Open House, arranging for the Open House, having students who participate in that. Freeing them up in order, so that, they can be tour guides. It’s part of the job. You need to continue to have students. In one sense it’s a business in another sense you’re trying to spread an ideology that’s worth spreading and the more people that you have the better off things will be.

42. I guess so. I am a big crier at all the wrong times. The teachers tell me, “It’s as if you put drops in your eyes, John.” Because it’s just... Yes, I do get emotional about things and those emotions always come out at the most inopportune time according to me but according to others, they said, “That couldn’t have been scripted better, Thomas.” Whether it be about a loss to somebody... we were graduating this group of kids that were very close to me and it was a difficult farewell speech to get through.

43. In my church community, I keep a low profile there, Michael. This is part of my problem with the Church. It should not be as political as it is; that turns me off. So from that point of view I view this Our Lady of Perpetual Help community as my real faith community and I have another one where I just say hello, goodbye. It’s odd but you know, people have no, and I could go on about this. They’re unsettling to me. It’s amazing that people don’t see what they’re doing. I hope you get some better answers than I’m giving you, in that vein, because I’m, as you can probably tell, I’m having some difficulty with those relationships. It’s almost like dealing with my co-op board. It’s the factions. There are factions in every group but they’re not on the same page; it’s very disconcerting. I’m in a big
Park Avenue Church which may be part of the problem. I need another parish. So, I try to go to Xavier but I feel like running around to all these different places trying to find... and that's not the way it should be but it's the way it is. I don't have to tell you.

44. I listen very well and I try to diffuse the situation. By the time it gets to me people are pretty hostile. People are hot. Not that it happens often. People are hot. They want to have an answer, too, and I generally can calm them down and get them to... It's the rare person that I can't see eye-to-eye. In fact I had one last year. A parent who just wouldn't, she had her mind made up that this is what happened and nothing I said was going to change that. It was all about that kid I had to throw out. It turns out she was right.

45. I would imagine yeah. I know I have but I can't think of a particular example. Well I guess I can. There are some students, some graduates that were having difficulties. I just didn't feel competent about the position I was in because she was female, a graduate and she was having difficult times but I cast aside all caution and decided to help her out.

46. As best you can bet I try to do that as best I can because favoritism just destroys a place. If people have a sense that others were favored it's, especially in this population I'm working with, it just doesn't work out. Teachers will say and they'll tell you, "How can so-and-so have seventh period study and I have eighth period study?" and all that sort of thing. So, I don't deliberately favor one person over another although you have to take into account my history with the place and the people who are here. I do know many of them on a personal basis. That's why I say that you have to step back from that; it's very wise to do so.
47. Well, as the school community principal, I guess I don’t have to, I am present at every religious function that goes on in the school. I imagine there are people who aren’t but you are the main guy. You have to model behavior. If you can’t take the time to attend liturgies and other activities, then you shouldn’t bother to be the head.

48. I would get to them first and say, “Don’t do it.” I am sure that there are a host of board members who would support that. I am sure that Mary would, my staff, certainly. I would hope that they would give me a pass on that. Do you want real names?

a. Because they know I’m doing all this damn work. I think most people view me as a fair and knowledgeable person - someone who is easy to talk with, someone with infinite patience. That’s one of things that I’m amazed about because I’m a very impatient person but the kids will come up to me and say, “How did you become so patient, Mr. Kennedy?” So I mean, I think there are a few attributes while they’re not specific to being a principal, they’re specific to trying to be a better person.

49. Well, I sometimes, I’m concerned about this women whose sister just underwent brain surgery. It’s disconcerting to me that I’m so upset by it. I think the upsetment is compounding by the fact that she’s a mother who puts two girls through this school. Maybe that’s what it’s all about. She’s a staff member, you’re really asking about teachers. Once again I have to say because of my relationship as a teacher with many of these people, I know them on a closer level and I know their parents. We are getting into the time or seasons of our lives when our parents are starting to pass. At that level, I’m involved in the mourning process of parents and teachers. Aside from that I don’t try to get involved in the
raising of the kids. I just try to stand back from it because... I know you're a teacher; if you can't raise your own kid without asking me about it, I give up. So, aside from those specifics of people I know, I just kind of don't get involved unless of course they come to me.

59. I'd have to say a four. I don't know, if given the fact that it's on the phone which isn't one of my favorite things, it's a fair representation. It's a four, I guess
Interview with principal of
St. Timothy High School

My first full-time job was in 1995-96, I had graduated from St. Columba College and became a full-time teacher at Presentation elementary school which is located on Gun Hill Road in the Bronx. I taught seventh and eighth grade social studies. I taught religion to my seventh grade homeroom along with health, composition, reading and religion. I stayed at Presentation from the time I graduated in '95 until June of '96. In '96-'97 I took a job as a full-time high school social studies teacher teaching primarily 11th and 12th graders American history, government and economics. I taught at St. Irene's Academy for five years. At that time I advanced myself to be able to teach Global Studies 9 and Global Studies 10. I taught psychology, child psychology; I taught law and I taught AP American history. I became a department chairperson during that time period of those five years. I was encouraged to go for an administrative degree, school administration degree, and during St. Irene's I worked towards that. I got two master's degrees. I was called upon by the Archdiocese to put my name in for a principal's position. I did so in the year 2000-2001. I was called down for an interview and was cleared by the Archdiocese to be an elementary school principal. I went for a series of interviews and was contacted by Father James Ford that he had an all girls high school struggling with enrollment, that he only had 190 students in the school. I felt more comfortable coming to a high school because I had worked five years in high school as opposed to year and a half in an elementary school. And it was an all girls high school which St. Irene's Academy was as well. So I came here to St. Timothy, now, in the year 2001-2002 and I have been here, now, it's my fifth year. We have had some success in terms of getting the enrollment up. We went from 190 and we have 350, now, in
four years. So I am very happy with that. I have established a three track academic program to meet the needs of the inner city students that we work with. We have a reading program, a math skills program working with the students at a lower academic achievement level. We have a regular academic program to deal with what we call the middle-of-the-road students. And we have now a program that goes up to advance placement, honors level classes. So we try to meet the needs of the students that we serve. I also serve here at Timothy as parish council chairman for the past two years and try to work with the community. My job besides being the principal is to be a community liaison, try to work with the community, promoter, a supportive atmosphere and a working relationship between the community and the high school.

As a teacher, I just loved the interaction with the students. As a principal, I can honestly say, even in my fifth year, I still miss that daily classroom atmosphere with the students. I just enjoyed it. It was just so fulfilling. Some of the hardest days working with the students when they were not highly motivated, the thrill of just trying to get them motivated to the next level as much as I could; it was just thrilling to me. As a principal, I was a 27-year-old principal when I came in, I was somewhat intimidated but at the same time I was very ambitious to try to help out St. Timothy and Father Topper at the time. What I did here was I tried to come in and improve the spirit. I felt that at Timothy's big problem, here, was the morale and the structure. So what we have done for a couple of years, here, is to try and change the structure and to really change the atmosphere to one of positive all the time and that no problem can't be solved. We may be a little school but we are little school that tries to do big things every day. So, I think from the student interaction ... and I took the experience of interacting with the students at the classroom level and try to bring that as
much as I could to the principal's office because I find that the greatest motivation that you
can give to students and even now I find the faculty is to show that you care about them;
that's what we try to do here.

1. The ministry of the Catholic school principal is to always remember that you are a
Catholic Christian school. Often times principals have to deal with financial issues and
balancing the budget and things that we are not overly trained for but, at the same token,
you can't get bogged down in that. The academic, the financial and all of the teaching works
and jobs and job descriptions are very important to every principal but I think that the most
important thing that a principal must always bear in mind is the spiritual development of the
students and to keep the Catholic ethos ever present in the school building.

2. I am not one that really speaks of recognition but I will say that the only recognition that I
would ever like is that when a student...the greatest recognition I ever received was last
year when this class of 2005 graduated when they came to me as a group, a class, and said
there is one thing we can say about our four years in Timothy and that is that you always
cared about us. And I think that is the recognition that I would look for. We all have our
faults as principals; nobody's perfect. Sometimes we lead more with heads than with our
hearts and sometimes we lead more with our hearts when we should be leading with our
brains. But I think the one recognition you always want as a principal is that you tried to put
the interest of the students above everything else, at all times. If you did that and you truly
tried to do that you can always look yourself in the mirror even when you make a mistake
here and there and say, "Well, I thought that I was doing what was the best for the students
at the time."
3. I'm not a fan of a long meeting; I'm a fan of a productive meeting that's going somewhere. I don't believe in having a meeting unless there's something worth talking about. I do believe, though, that communication is a constant key to any school's success, any administrator's success. You try to keep the lines of communication open and what you try to do at a meeting but have them leave the meeting with something that they think benefited them, not something that they already new before they came into the meeting. So, you try to do things in meetings that are beneficial and that will help the teacher and will help students and will help the school more generally. You look for a need and you try to address that need and to work to have a solution to that need to the best of your ability. I enjoy meetings with parents and I do believe they're necessary to a school's success and to a student's success and I believe in as much interaction, one-on-one, with people as you can because sometimes people are reluctant to speak in meetings what they will not say to you in your office, one-on-one. And I think that line of communication is ever important. I believe in meetings on a grand-scale but I also think on a small-scale you can make the meeting sometimes even more productive.

a. I ran, I've been told, a very efficient meeting. I don't have a meeting where we're going to have jargon for an hour. I'll have a 20 minute meeting where we'll have an objective and will get to that objective and we'll work as much as we can and if there's more communication that is needed from me to people that I'm having the meeting with then we'll extend it as long as we can but I feel that I'm effective in meetings that I hold because ... I would give myself, I am never going to give myself anything higher than a 6 or a 5 on a meeting so if you're going to ask me to pick right now I'm going to pick a 5 because this is my fifth year.
You get a little better every year.

4. Very carefully. I think you try. When you say, when it depends on, sometimes students will rate a teacher as a great teacher and you'll get 10 students in your office who'll tell you that she is the greatest teacher they've ever had in their lives. But I think what is very important to see what are the other 50 students that teacher has saying to you. You have to make sure that teachers are being rated probably; you have to make sure that before a student comes to you and tells you how good or bad a teacher is that you the principal should make it your business to always be aware what your teachers are doing in a classroom. When a student comes to me about a teacher, I hope it's never a surprise for me but it's only something where I have seen that teacher enough times in the classroom to assess what their strengths and what their weaknesses are. In terms of influential in a community or anything like that I think that as principals we're here to run a school. And we run the school based on what is in the best interests of the students and we are charged with the decision-making procedures in that school and we are charged with; and I think before you make any decisions you get as much information from everybody, not just one person, as you can. I think what you do is manage that teacher like every other teacher in the building because it lets everybody know you're all in the same category and they all stand the same with you. At the same token, when a teacher does something great you let them know that they did something great and you let other people know the great job that they're doing. I believe positive reinforcement is necessary at the student-level and I believe it's necessary at the adult, faculty- and staff-level. Everybody likes to know when they do a good job and I think that the job of the principal is to pat people on the back when they have to be patted and, at the same token, to correct people when they need to be corrected.
5. In as many classrooms and as many disciplines, I believe that the Catholic faith is the greatest interdisciplinary subject that there is and can be brought into every single classroom. We've had long meetings about this here at Timothy about how can the Catholic faith be brought into the mathematics classroom and we have come up with very inventive ways as to how that can happen; simply just starting every class with a prayer, in terms of philosophically looking at how certain things are evident and how things help people and how that is part of the Catholic faith, helping people. But the gospel values are very evident in religion classes, many of the humanities classes; they should be across the curriculum in as many areas and in as many teachable moments as you can.

6. I have become, as my administrative career began, a very highly disciplined person. The five years spent as a teacher at St. Irene Academy made me a highly disciplined person because managing teaching, graduate school and all the work that those two things entailed, creating new classes and creating curriculum, I think you have to become a disciplined person and I believe I am a disciplined person.

a. Discipline helps you be more effective because you as a principal, in terms of being a principal now, you are you try to keep things as structured as you can keep them. The part of being a principal is dealing with the x-factor every single day. You're dealing with things that just come out of nowhere sometimes. And the discipline that you have in your daily activities helps you manage the x-factors that come into your day, each and every day. You have to have a sense of what you want to get accomplished every day, be realistic in what you're going to get accomplished every day. You have to know when there are days that you
are going to have to work very late to get things done. And you have to know that there are
days when you’re going to have to bite the bullet and say, “OK. I’m going to finish this
tomorrow and get this done because something else needs my attention right now. I have to
get to X.” And I would say many times you’ve come in and you have three, six things that
you need to get done but the students need you for something, the teacher needs you for
something and it was something that the principal had to handle and if you left that day
getting three of those six things done, well, then you had a pretty good day considering
everything else that happened. And you try to get the three things that absolutely, positively
had to be done, done on that particular day.

7. I believe you are the communicator. You are the buffer and sometimes you have to be
the compass in terms of what the teacher is doing, what the parent, how the parent needs to
understand what the teacher is doing. I think that you have to make sure everybody is on
the same page. That we’re all working for the same cause here, the good of the student.
And that the parent has to be made aware by me that you’re putting us, that you put your
daughter, in this case, in this school because you want her to have an advantage, to have a
great education, to learn the values of the Catholic faith. The teacher is trying to impress
that on your daughter; and what he or she is doing every day in the classroom, the teacher
needs your support. You know, you need to support the teacher. The teacher will support
you in what you are trying to do at home each day and together we’re going to help your
daughter to become that much more of an outstanding person.

8. Absolutely. I don’t think there’s any better way to spend your life than education. My
philosophy on teaching always was, consistency is the key to success, and I think if you teach students consistency and the importance of consistency at a young age you are giving them an outstanding resource for the rest of their lives. Because if you are consistent in your approach, each and every day, you can look it up and you can do any statistic in the world, it will show you that that's going to lead you to some success. Working with children is working with the world's most precious resource and there's no better way. I really do think of teachers as heroes because they are on the front lines of education every single day and they are dealing with students and they are working with a very precious resource and it is very important that teachers get that recognition because they are doing a phenomenal job sometimes in very difficult times.

9. Contests? Yeah. Absolutely. I love any type of healthy competition, any type of anything. I think it challenges you. I think it makes all the hard work you're doing lead to something.

a. In terms of the school or personally? Contests, OK. I guess I can tell you I was in a fitness contest over at Body's gym. I did that because I was out of shape a couple of years ago. I wanted to get myself back into better physical condition and I participated and I did very well. I like the challenge and that did.

Right now in terms of the academics, the school, we're trying to get ourselves a Blue Ribbon School of Excellence award and I consider that somewhat of a contest because you are competing against other schools. And I think that has been something that has motivated me and the faculty here, the staff, to want to get to that level because maybe five or six years
ago the school felt that it really wasn't at that level - that it couldn't even go into things like this. I think that giving the Blue Ribbon award is only going to encourage us to become that much more of a better school. It will not only be a great award for the school to get that type of recognition but I think that will also be a testimony to the hard work of all of us here and of what we have tried to do here.

10. We, I was just actually looking at the 2005 college report of the girls that just graduated and I was looking at it compared to the 2001. 2001-2002 was the year before I came to St. Timothy. What we looked at was the numbers, very simply the numbers spoke some volumes to us. We were at 190 students five years ago. We are now, I believe, 342. So we have almost doubled the enrollment; which we're happy about. We have increased student services here. We did not offer electives or AP programs or effective reading programs here. Our academics were all over the place. So, in increasing the student body we increased our teaching faculty which cost more money but, at the same token, increased our ability to offer more programs. That allowed us a better marketing strategy to go out there and be more competitive when we're competing against other schools for students in the recruitment process. And I would say within those years, we have increased; the academics of this school have really gone up. The spirit of the school has gone up.

We had very few clubs, activities or sports. We now have over 35 clubs in the school that kids can participate in. Our athletic teams have won championships. Our basketball team is a two-year defending champion and we're very proud of that. We have established a track team that has medaled in many events. We have a great soccer team. We have a great softball team that is always finishing in the top three. So, in terms of that we have done,
This year my primary goal is to increase the development effort at the school. I have set a
goal this year that St. Timothy High School will raise $500,000 in development money. And
if we raise that $500,000 we will be looking at a balanced budget for the end of this year;
which is something that we really want to, because we want to make sure that, now that we
have the school where it should be spiritually, academically and activity-wise, we want to
make sure that development-wise we're bringing in the funds that we need. So that we can
come off of being subsidized by our parish.

11. Well, I think whenever someone comes to you, they're reaching out to you. You have to
do what the gospel tells you to do and the gospel tells you to always be compassionate.
Maybe it's a sin but Jesus was compassionate to sinners. If we live our best to try to be in
the image of Jesus. I think if you put yourself, I remember when I was being taught at
Miraculous Medal School by the Visitation Sisters and they always said, "When in a situation
ask yourself, 'What would Jesus do?'" Jesus would not condemn. Jesus would try to
counsel. That's what I would try to do. I would try to counsel and I would also remind that
person that as a person in a Catholic school you are a role model in living the Catholic faith.
This is not being the Catholic faith. So, I would advise to seek counsel and I would advise
them to go see the priest and I would even offer to sit with them with the priest. I would
advise confession and I would advise that they not continue on that path because it's going
to lead to destruction for them and for their family and for their children, if they have any. I
would try to do my best to be compassionate but, at the same token, I would try to do my
best to get them to stop the sin and to stop the act because obviously if you're coming to me
it's not something you want to do. So, you know, there has to be some sort of resolution.

12. Yes. I mean obviously there are inconsistencies. If you look at the old and the new there are several inconsistencies, there's an eye for an eye and there's turn the other cheek. But I think that life is a series of inconsistencies as well. The further you go in leadership you'll find that sometimes there are necessary inconsistencies that have to happen. For example, schools have policies, sometimes academic policies, that if a student fails three subjects, they are dismissed from the school. We had a student that for the entire two years didn't really show us any type of motivation. We tried to work with her and the parents tried to work with us to work with her but she just really didn't want to work and ended up failing three and the student had to be dismissed. And then we had another student who was basically a kid that never got in trouble, worked hard and suddenly in the course of the year failed three subjects. Well, in the course of that year in counseling it never came up from the student or from the family that the student's mother was dying of cancer for the entire year and the daughter was caring for the mother. So, when the time came and the three subjects met with that knowledge in mind you had to try to cut a break for that student. Because with what she was going through at such a young age, naturally school was not going to be a top priority for her for that year. So that's an inconsistency that certainly I was able to live with in terms of making that exception.

13. Yes, I do. I take a lot of pride in that. I think when you commit to a school and you commit to what you're doing in life I think there is a sense of fulfillment that you get each and every day even on the bad days. When you are able to look back over a period of time you can be very proud of what you've done. And you can't do anything unless you're
committed to it. You can say a lot of things but unless you are really willing to go out there and do it, it doesn't happen.

a. I think there were many times. I could tell you in particular my first year at St. Timothy was the year of September 11th; that was my first week on the job with the students and I had never been a principal. I had never been in leadership other than department head at St. Irene's which was really nothing more than teaching and managing a couple of people in the department. Following through on things that we said we were going to do that year, we were going to get the students more involved in the community and it was very hard because we had a community that for many years the school was not involved. Many members of this community lost loved ones who were in the fire department who had worked down in the Towers, just things like that; getting out there in very tough circumstances. Following through. Typing up things here at St. Timothy. Getting things done under great adversity. It was just such a turn around in the way things had been done. I think making policies out professionalism and following through on those policies even though it causes you to be in a very uncomfortable position. Last year, when the teachers did a job action and we were told to dock them, it was a very hard thing to do, although it was necessary, and we had to do it. It's great adversity because you are trying your best to create a community of faith and love and commitment and professionalism and sometimes they intertwine and you have to do what you think is best for the whole school.

16. Actually, the one thing I'm very proud of, it's the one thing, and I knock on wood every day, and I'm proud of it, we have had no turnover in five years. I have had no turnover in
teachers. I have had teachers who left only because they were pregnant or they’re moving to another state or things like that. I never had a teacher leave on me that I didn’t want to leave. It’s been a remarkable run here. Of the graduating class of 2005 had the same teachers from the time they were freshmen until the time they were seniors; they had the same set of teachers for four years. It’s something that I was told that was never done here before. Even in my years at St. Irene’s, every year we were turning over 10 teachers. It was like the kids never got to know the teachers. There was always a sense, there wasn’t a good sense; the mission of the school wasn’t clear to everyone. I think what we did here was, what’s been said, is that we created an atmosphere that people wanted to, for the most part, come to work every day. They didn’t want to leave because it was a pretty good atmosphere to work in. When you create that, you kind of counterbalance what teachers sometimes say in Catholic schools that it’s a lack of pay and things like that, but if you create an atmosphere where they enjoy coming to work every day you can counteract some of the financial things that the teachers don’t get in Catholic schools.

15. I would say yes. Obviously, I have been a Catholic my whole life. I was raised in Miraculous Medal parish. I went Miraculous Medal grammar school and St. Raphael High School. I went to St. Columba College and I did two master’s degrees through St. Columba College. Catholic education was really all I knew. Even though in college you are trained to be a public school teacher when you have been in Catholic education your whole life, you really have no sense of public school. When I did do some student teaching in public schools it was definitely clear what a profound difference there was between the Catholic schools and the public schools, just in terms of the structure and the expectations and the things of that nature.
16. Absolutely. I would say 100 percent yes. I know that only because I am friends with a lot of public school principals. Catholic school principal does a lot more PR work that they have to do in particular at the high school level because high schools are competitive against one another. You have to constantly be worried about marketing your school so that it can compete with the other schools.

17. Sometimes yes and sometimes there are times I would just like to sit in the corner and have nobody notice me. Sometimes I think you have to be. Sometimes, I am the life of the party and there are other times that I just enjoy a lot of quiet and watching other people enjoy themselves.

18. The life of the party. At the end of the school year I had a wonderful woman that was leaving us, retiring, very simply put, retiring from our cafeteria staff. I tried to go above myself and try and let it be known at the party how much she meant to us, she meant to our school community, how much we were going to miss her. But, at the same token, we appreciated everything that she had done for us. I tried to make it very upbeat and positive. I will try to be the life of the party on Tuesday when all my teachers come back and I will pass that along and make myself very active in trying to get some of the energy to be conscious and to keep their energy levels up. If they're not up already get them up to where they should be.

19. If Mrs. Brown is my secretary and I know her like I know her then believe me that's going to be fine. I never knew a Catholic school secretary that wasn't committed and ready.
to work double-time for you when they needed to. I wouldn't have a problem with that depending on the relationship. If it were a new lure that I didn't know then I would probably have a big problem. But it all depends on how well I know Mrs. Brown and what I know about her commitment to the school.

19. I think you can tell; I think for everyone it's a self-test and I think you know by how you feel what you are doing each and every day. I think spirituality, it comes from the inside and radiates outward. I think it's a personal thing for each person. Myself, I can tell you I know when I'm doing well spiritually, it's just my overall personality is better. I feel more positive about things. I feel like our problems can be solved a lot easier. I think I feel always, I know my grandfather used to say, "When God has your back, you have nothing to worry about."

I think when you live your life in a sense that you're living your life according to the Scriptures, and what the Scriptures ask you know that God is at your back. You have that sense that you are doing things right and when you're doing things right I think you just feel that is an extra year or an extra energy level that pops up there and it radiates to other people.

20. Absolutely, it drives me crazy. I try to. I've learned to try not to make promises that I cannot keep. Sometimes, I make a promise with every intention of making it happen and then other factors come in that just don't allow it to happen.

a. It's very hard. I'll be honest with you, I sometimes beat myself up a lot more than people tell me I should. I have always believed in this world that it's not the amount of money that you have but it's the amount of character that you have. I have always said to people, "The
only thing that I have is my word and if I'd give my word on something that's all I have and
I rather you always remember me as a man of my word." Sometimes, you make a promise
or you want to do something for someone and then other things happen, powers above you
or things around you collapse and you can't do what you wanted to do. It just breaks your
heart because you really want something to succeed and it doesn't. For example, I set a
commitment this year I want to make $500,000 in development money for the school. If we
don't come close to $500,000 then I'm going to be very honest with you I will know in my
heart that I tried my best to do it and I worked hard with other people. I will also be heart
broken in the sense that I'll say, "We failed. We couldn't get it done." And you know that
would bother me. So you try but then I think one of the biggest lessons that you learn is
that you move on. And sometimes from failure you learn the best things. From defeat
sometimes comes, does come the greatest victories. You learn from your defeat.

21. I actually, I do have people I know who would follow me. Five years ago I got a t-shirt
for my birthday. My faculty took a picture and as you probably can tell by now from this
recording and this interview I have a heavy Bronx accent. I'm from the Bronx my whole
life. And they said on the shirt, "We'll follow you blind Joe." and they all had a picture with
their sunglasses on. "We'll follow you blindly Joe, just ask us." A.K.S. That shirt meant a
lot to me because it was my first year ever being a principal and to have that type of response
from your faculty was a very nice thing. I'm sure there are days when they wouldn't follow
me anywhere but that particular... I think they know that I'm trying my best. I do have
faculty that I know are very appreciative. I would do the same for them.

22. Yeah. I believe personally that the Catholic Church is the only Church. At the same
token, I will be very honest with you, I do believe in this government's freedom of religion and they do believe that people have the right to worship who they want. But the job of any religious is to, as they say, is to tend the flock, to encourage new members. And I think if people go out there and show the Catholic faith the way it is, the way that God intended it to be then I believe that people will flock to the Catholic Church. I don't think you'll have to "recruit Catholics". I think they'll come willingly. I do believe in this government's freedom of religion and I do encourage freedom of religion but, at the same token, as a Catholic, I am committed to my faith and what it means.

23. Teacher. 100 percent teacher. I say that only because that classroom atmosphere and I don't know how to put it in any other words that there is a magic that can happen in that classroom when you are with the children. If you can somehow open up their minds, especially where I have always worked in the inner city, if you can take an inner city child and let their mind expand and view the world as more than their own little neighborhood and you can really, really, really make an impact on a kid's life. I have seen it happen. I have worked with phenomenal educators who have just opened these kids minds up. I like to think that I had a little to do with it at times, myself with kids. But I just think if you can be in that classroom with kids and when that teachable moment arrives and with life and that you can tie something into the real world, then you have been a great service to this world and to that child.

24. As little as possible during the school day. Sister Patricia (Associate Superintendent of Schools for Teacher Personnel) always said or Brother Schudy (Associate Superintendent of Schools for Secondary Schools), one of them, I remember when I stated that, "If you are at your desk, if I call for
you shouldn't be at your desk taking the call." And I firmly believe that and agree with that. I think a principal has to be physically active in the school and visible as much as possible to the student body - that you're present in that building especially when you're beginning in the school because they have to get a feel for you in that school. That is something that I really did take that advice when I got started and it did work out because I don't think you should be sitting in your office all day. I don't think a principal position should be an office job. I think it's job of mobility and I think it's a very active job in terms of being present in the school.

25. I have had that over the years and you just have to take disciplinary actions; you have to have write-ups; you have to let the teacher know you're serious about it and if you just let it go you're allowing the behavior. It's just like the students in that regard. If you allow the behavior you are condoning the behavior. If you let them know that it's not acceptable, you're taking a stand and what you're creating is a consistent professional atmosphere in your building.

26. Absolutely. I try to pray every day and most days I pray more than once.

a. My prayer life is a very one-on-one intimate relationship between myself and God. There are times when I will pray very openly to God in terms of speaking to him one-on-one and there are times when I will recite prayers that I learned as early as five years old or four years old - Our Father, a Hail Mary, a Glory Be. I'll somewhat bring that to the students in terms of saying something we're going to pray for and let's pray for the victims in Louisiana and let us offer a Hail Mary or something along those lines.
27. No. Not as a kid but as an adult yes.

a. As an adult, as a principal, I take work home with me. I will start something and I can take it home and I will work on it there and I'll always be prepared. I've had already three meetings this week about a meeting which will occur on Tuesday of next week with the new teachers. I'm prepped. I'm ready to go. I don't believe you should walk into anything blind. I think you should always know where you're going. I think you should always have direction. By doing homework, you have the direction. I learned that as a student at times by not doing my homework by seeing where that got me, especially my grammar school days. I have to say something about the Catholic schools and that is they have the way of disciplining you and breaking you're out of things like that. So by the time I was in the seventh and eighth grades and going into high school I developed a very consistent approach and that approach did serve me well in high school and took me into college. I was very grateful for that.

28. As much as the teacher will allow you to know. I do believe that there is a right to privacy and if someone wants to share something with you, that is fine and not that is fine as well. As long as they're acting in a manner that is professional and up to what the Catholic schools are expecting of them then I think that's what we have to expect.

29. At the present time, I think the Catholic Church is in need of some help in the New York area. I think there's been a lot of bad press. I think we have to get back to a simpler time. I don't know what that time is that I think we need to get back to - a time where the
schools are really taking the lead in promoting the Catholic faith. I think that the purpose of Catholic schools from day one was to promote the faith and to build on the faith. I think it has to be looked at in the schools what's going on with the Catholic faith. And I'll give you an example; for example, at the high school level, high schools often make the gross mistake of cutting their religious programs in order to fit science labs in or in order to fit study halls in. What's the first subject they go after? It's religion. I know here at Timothy, I will not cut religion. I will not cut it down, any more than I would cut down English, social studies, math. Because I have said from day one, and it's been my belief, that it's the most important subject taught in terms of anything. And it has to be treated as such. It has to be treated as something that's very special even though there isn't a Regents exam or a state exam in it. It needs to be treated as something very special. That's what it has to get back to. I think priests have the responsibility of getting out there to the community more in terms of being a presence, being a counselor and being an ear. I think that's what has to happen. I think a lot of young people today, when I speak to these kids here, they don't view religious as they should. They view them as people who will judge them as opposed to people that will help them. Now growing up as a student when I had the exact opposite, the reversal of statements. I said now I can always go to a priest no matter what it was. I know I can turn to a priest and they will help me. I think that message was always driven home to me by the priests at Miraculous Medal and the priests at De Sales and other parishes, St. Barbara and St. Ignatius Loyola. That was always the kind of message that you got from the altar. I don't see the message being so different from the old times but I think the way children are interpreting it today, young adults are interpreting it today, is very different. I think that has to change. I think the church has to be seen as a place that people can go to in times of need and not be afraid of what the church will say to them in times of need. I think that kids have
to understand that sin is wrong that, at the same token, there are ways to get yourself out of sinning. And priests and nuns and religious can be a big part of that. I think that has to happen or otherwise I would say that the Church might be in big trouble if that doesn’t happen. The message of Catholicism needs to get out there a little better.

30. I think you have to. I think, at any time, only when you have to. I mean anybody that likes to fight, I really don’t like to deal with anybody who says that they like to fight. I don’t like to fight. I know there are times when you have to get tough and you have to dig your heels in and you’ve got to stick fervently to what you’ve got to do and your beliefs and what needs to be done. You have to have values and it’s not always easy to keep those values.

You have to get tough when you have to.

... Well, okay. On a professional level, one of the hardest things I think I’ve had to do, as a principal, and I think other principals would agree is to have to fire people. Nobody ever wants to fire anybody. I had an incident where I had to fire somebody who was married with children. Boy, that was something you didn’t want to do. But, at the same token, they weren’t doing their job. They were taking advantage of the kindness you were trying to give them and they were almost mocking it. They were not doing what was right by the school and by the children and the other teachers. Unfortunately, I didn’t want to do it but I had to do it. I had to get rid of the teacher just because they just weren’t up to snuff. That’s not something I enjoy and it’s something, often times, before and after I prayed about. I prayed for the person that they would be okay, that they would go on and find a job. Actually, I was happy to hear when they did find a job. Maybe this experience turned them around and things like that. You don’t like to have to do some of the things you have to do. Sometimes
they need to be done. At the same token, there are times when I wouldn’t let people go
clearly because it just wasn’t right to let them go. It was an alternative to letting them go and
times like that I’ve had to get tough on both levels. There were times when St. Timothy
needed things, here, that, you know, we need it but it was very hard to get. So I had to get
tough in terms of getting it. I think it’s just the importance of having a discipline system and
a code of ethics where what you’re doing, you feel is in the best interest of the students and
the school. If you can go to sleep every night saying that you did that, even when you’ve had
the worst day or the best day, you can sleep well and that’s become my philosophy.

32. It happened. I said, “I don’t think we should have a conversation about someone who’s
not in the room.” And I just ended it like that.

32. It’s a bit of a combination of both. I think you positively reinforce what they’re doing
well at the same token, you always start off with a teacher telling them they’re doing well.
You’re obviously very knowledgeable of your subject. I think that’s wonderful and I think
you have great things to do in the classroom but yet I noticed that some of your
management skills - the girls are talking a little bit while you’re talking and you shouldn’t
allow that. There’s a way to do it and there are ways that the students could be sitting and
there are expectations that you can have and you have to get a little tougher with them and
give them detention. If you warn them once and if they do it again give them detention then
it escalates because once you do it once it won’t happen again. That’s what you try to do. I
think it’s a mixture of both.

33. By keeping in touch with Him as much as I can. By keeping the lines of communication,
open and I think there are times when people make a mistake and get angry with God for things the way they are. When things aren’t working out you get angry with God real fast. That’s something I’ve experienced even with friends. They won’t go to church anymore because something happened and “Why did God let it happen?” and “Why did God allow it to happen?” I think what you have to do through out your life is, you have to keep God as close as possible. You have to know that God doesn’t give you anything that you can’t handle; you have to keep that philosophy. You look up to heaven sometimes and you say, “Did you really think that I could handle this?” He’s got a divine plan and you’ve got to keep yourself in much a part of that plan as you can.

34. To the students. The same person the teachers are accountable to. You are always accountable to your students. If you’re not doing a good job, forget about it; the kids are the ones that suffer, not anyone else. You can always leave and go find another job but if you’re not doing right by those kids, you’re not doing a good job. To me, your superintendent can come and fire you and you can end up in another job, I’ve seen it happen to people. I think you have to be accountable to those kids. You have to teach those kids and you have to demand of yourself what you would demand of someone who is teaching your kids. That’s the mentality that I try to have, even the mentality that I try to give to my teachers, as much as I can. Ask of yourself what you would ask of a teacher in front of your child. If you can do that then you are really doing your job. You’ll be very satisfied even on the worst day that you tried your best. Secondly, I want to say that you are accountable to whoever your superior is. In my case, obviously, my superior is the pastor. Next to the pastor is the superintendent of schools for all schools, the secretary for education. But, at the same token, the drawbacks of being accountable to the kids is that sometimes you’ll have
judgment issues. Well, should I get tough or should I go easy? Sometimes when you think you're going easy on them and helping them, it's actually not helping them, it's hurting them. Sometimes you have to get tough. At the same token, there are times when you are too tough and you have to loosen up a little. There's drawbacks to that. I know that sometimes there are conflicts of interest. Younger teachers want to go easy on them and the older teachers want to go tougher on them. It's just the nature of the game. And what you try to do is, you try to get your older teachers to go a little easier on them and stop saying how they were smarter ten years ago because they really weren't but you're also telling your younger teachers to get a little rougher and you're also telling your older teachers, hold back a little on things. You are dealing with a different kid. It's not the same kid it was 10, 20 years ago but nonetheless that's the kid that's in front of us and we have to work with that kid. That's the kid that God put in front of you right now and you have got to work with them and you've got to adjust your style to work with them. In terms of working with religious, it's always, I've heard this, I haven't experienced this. Thank God, sometimes, it's very hard to work with people who are non-educators. They don't understand the value of the academic education that the kids have to get everyday and sometimes that does cost money and sometimes that does cause financial problems. I think those are financial problems you try to live with because you say to yourself but look at what this kid is getting, this kid is getting a phenomenal education. Maybe they are going to go on to become a millionaire and we'll get the money back that way. You try to put student need over administrative needs as much as you can. And sometimes it's difficult answering to that. And sometimes, somebody will come in and say to you, "You have to lay off six people." and you say, "How can I lay off these six people? I know these six people and I've worked with these six people. They've liked for this school and now you're telling me to get rid of
them." It's very hard, things like that. You deal on the front lines every day even when the teachers do a sick out. You have to dock them. Well, you know, they were just sick that day and they were supposed to be docked and you docked them and now they are out a day and a quarter's pay. That hurts them. It hurts you to do it but, at the same token, you had to do it.

a. Advantages.

35. I think that Catholic school principals try to go out of their way to be supportive of their teachers. I know that we are asked to by the Superintendent's Office. We're told to communicate with our teachers. We're told to be there for our teachers. I think we try, I know I do and I know other principals I've had the pleasure of meeting, right here in the Bronx, I know do. We try to put ourselves out there as much as we can. I think public school principals do a great job with what they have to go through every day and what they deal with. They don't have the disciplinary freedoms that we have in the Catholic schools.

So, they're doing it at another level. I think we all try to do our best and, in essence, we're all working with kids. We're all somewhat on the same page when it comes to that.

36. I think I said before money is not something...I'm not allergic to money. I would like to own a house someday. I would like to have a wife and children and give them things that I didn't have as a child, material things. Obviously, I would want my child to go to a school, to a good school, go to a Catholic school that would cost money but, at the same token, like my father sacrificed and my mother sacrificed, I would want to sacrifice for my children. I think if I was very into money, I would have left Catholic education a long time ago but
there is something about it that just does appeal to me. I definitely look long term and don’t know what my future would be in Catholic education. I, unfortunately, as a non-religious, have to look at things like retirement plans and pension benefits. With that would come probably, a move out of Catholic education. It’s not something that I want to do or look forward to doing but unfortunately it’s something that I might have to do. So material wealth with me is as long as I have enough and for me it’s fine but I guess if I were ever married or aspiring to marry and have a family of my own I think it would become more important for me to make sure that I could provide well for my family. And then it would become more important to me, material wealth, but in terms of personal wealth as long as I have enough to do what I have to do then I’m not too worried about money. I never really have been.

37. In terms of my schooling, coming up the line, I have been in Catholic education my whole life. I started St. Agnes Catholic elementary school. I was there from kindergarten to eighth grade. I went to St. Raphael High School, an all-boys high school in the Bronx, through 12. I attended St. Columba College for four years. I graduated with a BA in history. In 1997, the summer of ’97, I returned to St. Columba to get a Masters of Science in Education with a concentration in social studies which is what I was teaching. I got an MS in Ed. and graduated in May of ’99. In the Fall of ’99, I went back to get my administration degree and I got my degree in School Administration and Supervision from St. Columba College as well. I graduated in 2001. I currently hold a permanent certificate for Social Studies, grades 7-12 teaching. I currently hold an SAS certificate, School Administration Supervision and I updated that certification to a permanent School District Administrator certificate. I have an SDA, permanent certificate. I have those certifications and I hold two Master degrees, both in Education. And a Bachelor of Arts in history.
a. I get better as I get older. When I was in grammar school, I struggled. I would say I was a C+ student at best. When I was at St. Raphael, I would say I was a B student at best.

When I went to St. Colombs College as an undergraduate, I was a B+ student. When I went to graduate school, I was an A student all the way. I graduated with my second Masters degree cum laude with a 3.9 index.

c. I enjoyed my secondary education a lot more than my elementary education. I liked the freedom that came with it. I liked the high school. I loved college. When I was going back to teaching I did prefer to work with older students, that was something I wanted. There was more to do with them. Not to say anything against elementary school teachers because my mother is one and so is my sister. I wanted, I felt the calling more towards the upper level students from grade 7 on - sixth, seventh, eighth grade and 9, 10, 11, 12.

38. I think I am. I try to be. I don’t like conflict, I don’t think many people do. But I really don’t like conflict. I try to make as much peace and compromise as I can. I know that I do it sometimes among my teachers. Try to keep things peaceful. Here, I try to do that. It’s something that’s not always easy but it’s something, at the same token, that I want to absolutely always try to be.

a. Well I’ll tell you, and it always comes back to the same story. I could give you a thousand. I’ll give you an example from my professional life. It was my second, it was my third year at St. Timothy here. I had moved some offices around and I had to move a guidance counselor who was a religious, an Immaculate Heart of Mary, and I had to move her into
what was the old campus ministry office and moved the campus ministry office to another
floor. The reason was, I was consolidating. I put the guidance offices on one floor. What
ended up happening was, there was a bathroom in this office and another nun on the floor
had always used that bathroom. I thought nothing of it: I thought there would be no
problem for anyone to use that bathroom. Well, apparently when this nun moved into the
office she didn’t want anyone using the bathroom in the office anymore. One day, I kept
trying to say, “Don’t worry about it. I’m sure we’ll work something out; we’ll work
something out.” Well one day, the nun went to use the bathroom in the office where the
nun was and the other nun got upset and they had words and they ended up getting into this
big tug of war. I had to intercede. Now here I am a 28-year-old principal, 29-year-old
principal speaking to a 67 and a 70-year-old nun on the importance of community and the
importance of sharing and things of that nature. And somehow in the course of it we
worked it out. I can’t exactly explain what it was that I said, something to the effect,
“Sister, I think you see what we’re trying to do here in this school. Can’t you in some way
come to a compromise on this before you make me have to tell you what you must do?
Can’t you come to some type of a cooperating manner on this? Maybe, we won’t use it if
sister is in there with a student. Then maybe we can be mindful of that. Maybe, Sister, if
you leave the door open then they’ll know they can use it then. You can allow them to use it
then and maybe there’s a condition that blah, blah, blah.” And somehow we got it worked
out. And the two nuns became good friends. That worked itself out. That was one that
was very hard; that was an awful one because I felt that something that was not a problem
that became a problem and I had these two very nice nuns fighting with each other and I
wanted, I didn’t want to see them fighting with one another because they were very good
people and I think it was just a territorial battle. I had to just intercede. I will never forget.
that one. It happened during a time when I had Channel 12 news here interviewing one of my students of the week and I'm getting buzzed that there's a problem on the third floor, thinking that it's a student problem and it's a nun problem.

39. I've had that. I think teachers are entitled to have a bad day and I think if it's an isolated bad day, I have to say, you have to go up to them and say, "We've all had them and you've got to shake it off." It's very important to be there for the teacher when they're having the bad day. I have a great teacher, an English teacher, that she's going into third year and she, through her first year, I remember she just got literally mentally beat up one day. I think the kids were just not responding to her and she might not have been prepared. She was getting used to the rigors of everyday teaching. She just got emotionally and mentally beat up that day with tears ready to come into her eyes at the end of the day. I called her into my office and I said, "Listen, I want you to know you're crying the tears of thousands of teachers who have cried before you including myself. You know what we've all had these bad days. Go home. Go out to dinner. Have a glass of wine tonight. Go do something for you tonight. Tomorrow will be a better day." She appreciated that. I remember getting that - I remember it meant a lot to me that she wrote me a thank you note, that the next day was better. Try to write down all the things that went wrong today, see if you contributed to it and write off if they just happened and there is nothing that you could have done. And if there were things that you could have done nothing about then you're going to have to learn to shake them off because you're going to have days like that in the classroom. You learn to deal with it as you go along and you're going to learn that your skin is going to get a little tougher as you move along. For the most part you've got to know that you're doing a great job and this is a day that you're going to have and share this with other faculty members. I'm sure they'll tell you their horror stories. And they did. And it worked out pretty nicely.
40. Yeah, especially as a principal. I didn't do it as much as a teacher in the classroom. I relied on the administration to do that. What I did was, when I became an administrator, sometimes, I remember thinking that there was a lack of it that should have been present. I tried to overtly. See I was... I felt like when I came here, one position that I felt bad about was I was the first non-religious to the principal of this school. So I felt like I had to make a concerted effort to make sure that God's word is coming out of my mouth as much as I could to these students and to this faculty. To let them know that even though the title Sister, Brother or Father was not in front of my name that the Catholic faith was the most important thing to me in the running of this school as well. I would spontaneously make it out. I try to tie God into every speech that I make to the students, to try to bring that across to the kids, to let them know that it's good to love God and that it's good to have God in your life everyday and that it's a cool thing to have that in your life everyday. It's not something you should run from, you should embrace.

41. Yeah. I think you have to. I don't have an admissions office here, Michael; it's me. My job is to make sure that the enrollment of this school grows. We had 190 students here and I remember speaking to Father Ford saying, "How committed are you to keeping this school?" God bless him, he said, "I am committed to keeping this school if there are a 100 students." I have to say that inspired me when I heard that type of commitment; I was just inspired. This man was willing to keep this struggling high school that struggles for ten years and had been kept up and that doesn't have a good reputation because I was at St. Irene's I was the competition. I was the recruitment person at St. Irene's. As a teacher, I did recruitment for them as well. I knew the reputation and I said "boy" to hear that out of his
mouth it just lit a fire under me that we have to do something. We have got to help this school. It made me come here. Because there were jobs out there that were a lot easier in terms of the enrollment. The enrollment was there already; you didn't have to do much. It's hard. I compete against Charles de Foucauld that has an Admissions Office. I compete against St. Angela that has a full-time Admissions and Development Office. I am competing against Queen of All Saints, Our Lady of Mercy. These schools invest a lot of money in development and they invest a lot of money in recruitment and admissions. I do find that that is my burden. That that is my cross. I've got to bear it as much as I can. My mission is to keep the enrollment going. From 190 to over 300, I'm happy but I know we have to get to 400. I am just hoping that we have the time to do it. I think we have done some nice things here. It's a worry when you hear Catholic schools might be closing. You don't want to be one of them. You want to be... You know what you are trying to do. You know what these people here have done. You don't want to see them become a statistic because of a number. As the principal, you bear that burden even though they tell you not to. They tell you that it's not your fault. There are things that you have to understand. There are things that have to be done for a reason. Nothing has been said to us here but as principal your job is to keep the kids coming into the building. You got to be that. You got to be a part of that. Even if you have a full-time Admissions Director when you go out to promote the school, they want to talk to the principal. They want to know what you are going to do for their kid, their daughter.

42. You know, do. I do, I want to at times but I don't. I'm just not good at that. I'll tell you. I'm Irish, Italian and Czechoslovakian. So I've got a lot of stubborn roots in me. I just keep it inside sometimes. I shouldn't. I should let it out. I try to. I'm not afraid to cry but I try...
to stay tough in front of the kids, to be a shoulder for them. Sometimes you need to cry. I remembered I cried when Msgr. Ford died. I did. I cried like a baby because I missed him. I still do miss him. It’s one of those things. I am not one of those who cry in front of people but I cried on my own. I still wish I could hear from him from time to time. I miss him. He was a good guy. He was one of the good guys. I do cry. I am not afraid to cry but I don’t do it often. I probably should do it more.

43. By showing them the positive things that are going on. Are you talking about my church, my own parish or the parish that I work in? Okay my church community is Miraculous Medal. And what I try to do at Miraculous Medal, the Bronx is to be an active parishioner, so try to just be there for the church when they need me when they’re looking for things; to be an active member. I go to the 7:45 Mass every Sunday. I do that because I know at times they’re short on ushers and they need a little help there. So, I voluntarily do that to try to help the church out a little ways there. My church is coming up on an 80th anniversary; I plan on supporting them in that way. I continue to tell people what a great parish Miraculous Medal is. That’s some ways I try to keep my church community supported and positive... Timothy. I try to tell the Timothy community positive happenings at this high school and why it’s great to have this high school in your community and why you should continue to support this high school.

44. It happens; it’s part of life. You try not to take it to heart. I think five years ago, I took it all to heart and I’ve learned now that you can’t please everyone. It’s part of life. It’s the hardest lesson an administrator has to learn. You can’t please everybody. Not everybody’s going to be happy with you. Some people are all for you and some people are dead against
you. There are reasons for that. I am just trying to work hard and do the best I can, always have that mentality.

45. Yes. I have done it for students. I have gone above and beyond the call of duty for a student. I'll tell you just an example of something that happened last year. I had a girl, great girl, whose father and mother were divorced and the father really had nothing to do with the daughter. The mother had a lot of personal issues that were preventing her from really being a part of her daughter's life. The daughter was a great girl, a very special kid with a lot of potential. It was coming up on graduation time and we gave out six tickets for graduation. What ended up happening was two years prior this girl had to leave the school because she just couldn't afford the tuition and the mother was not going to pay the tuition. I went down to the Inner-City Scholarship Fund and made a personal appeal that this girl could get some kind of a subsidy. They filled out all the papers and they were actually eligible for $2000 which was a great grant. What happened with the rest of the money was the girl wanted to stay here so much that she got a job and she ended up paying her own tuition for the remainder of her high school years. Bear in mind that this is a 15-, 16-year-old girl that took it upon herself to go get a job and she worked probably six, seven hours a day as a waitress to get money and to put herself through high school and she did this. Graduation was coming and we gave each girl six tickets. This girl handed me back her six tickets and said, "Give these to another kid, I'm not going to need them." I said, "What do you mean you're not going to need them? Isn't anybody going to come for you?" She said, "No, my mother won't come."

So I took it upon myself to call her mother and I just made an appeal and her mother said
she couldn't come because she was going to have to work that day. And I said, "How much would you make that day?" And she gave me the number. And I said, "Can, I call your boss and pay him that money?" I was actually willing to do it. I would have gone up to the diner she worked in and said, "I'll pay you this much money if you let her off for this amount of hours, just let her go attend her daughter's graduation." She couldn't believe that I said that to her. I really was stepping over the line, I'm sure but this kid needed her mother at graduation. She needed it for her life to say that mother was at her graduation. It ended up that her mother came to graduation. Her mother ended up bringing her sister who was estranged from her as well. The kid had a graduation day. It ended up that the mother telling the student that I came because Mr. Nardone called me and told me that it would mean a lot to you for me to come and I wish that you would have told me. If anything else, it opened up the communication lines between them. The girl thanked me for that. I felt like I had tried to help her there. And I have done other things to try to help kids and I will do it again because if you can help a kid and show them that you care about them, you've interested in what they're doing, you've reached that kid.

46. Yes. Yes. Unless they have a personal problem. Unless they're sick. Unless their husband is sick; their child is sick. You have to help them. You have to help them through their hard times. You have to treat them all equal but when they need you, you have to be there for them.

47. Try to love it every single day, by example, by words, but more by actions. That's what I do.
48. Oh, wow. I would like to think that even in terms of the Superintendent’s Office, I’d like to think that Brother Schady would recommend me. He’s known me as a personal administrator. I would like to think that Sister Paugeta would recommend me because she knew me as an administrator, down there. Paul Ward(former Deputy Superintendent of Schools) knew me. I think he would recommend me and what I did here. I would like to think that my secretary would. My vice-principal. Members of my faculty. I would like to think that my guidance head would. My social studies head and my Spanish, foreign language head would. I would like to think that those people would but most importantly I would like to think that my students would. I would like to say that the graduating class of 2005 that I worked with for four years that they would say, “Yeah, he’ll do a good job for you.” I would like to hear that. That would mean a great deal to me. But those people I mentioned I guess.

a. Because, I think that they are going to tell you, what they would all tell you is I’m not perfect, I don’t claim to be perfect. I’m not. I make mistakes. I am willing to admit that. I’m not the perfect principal. I wasn’t a perfect teacher. I don’t think anyone’s perfect but they’re going to tell you I work hard. They’re going to tell you, “Boy, he’s committed. He’ll go the extra mile if you need him to. He’ll work hard.” What my mentality always has been, you may be more knowledgeable than I am but you’re not going to hustle as hard as I am. You’re going to have to keep up with me in terms of hustle. You may know more than I do but I am going to work harder than you do to make up for what I don’t know, that was my mentality. That was the only way that I felt that at 27 years of age that I was going to be a principal. My mentality had to be right away, don’t ever put yourself at the same level as these principals. They know twice as much as you know. They have that much more
experience on you. But never let yourself believe that they are going to work harder than you. Because always when you go to a room have the mindfulness that you are the hardest worker; you're going to work harder than anyone else in that room and that's going to drive you to make up for all the things that you don't know. I still believe that. I still believe that given an opportunity that I work hard to lead to mutual success for the kids that I'm in charge of. That's all I want. I don't want... personal success is great but you want the kids to succeed. If you can make that happen then, man, you succeeded, you worked hard.

That's what I would want. That's what I would want them to say.

49. Again, I respect their privacy and I'm as concerned as they want me to be. If they want me to let me in on something I'll be there for them. If they don't that's fine. I respect that.

50. I would say definitely a four, between a four and a five because I felt like the interview definitely made me think about things that I believe but never really think about. You know what I mean. Like how do you act the faith out. Well, I do it every day by my actions. Those are things that you don't think about everyday but you do it. It becomes as part of you as brushing your teeth every morning. That's what you want. So, I would say the questions really did go into my unconscious and made me think about things in a manner that you don't sometimes think about. I felt definitely a four, possibly a five.
Interview with principal of
Foucauld High School

I started teaching at age 21, right after college but I was a teacher of Spanish and English. Then after about seven or eight years I became a guidance counselor in the junior high school, all of this in Long Island in a public school district. After that I was transferred to the high school. I became an assistant principal there and director of guidance for the district and then became assistant principal at the high school and after eight years principal at the high school in that same district and for 13 years Assistant Superintendent in charge of instruction in the same district. I was there for 35 years and then decided to take advantage of the retirement incentive and read an article at The New York Times and there was an ad there for the principalship of Foucauld High School. I was interviewed by a screening committee that consisted of some diocesan and some school officials. I was offered the position and I’ve had the position for six years and as you probably know I’m going to try retirement again.

1. I have to say conversations with students, with kids, with families. I am a kind of people-oriented person. The guidance counseling work was particularly rewarding. And then my administrative work tested into those talents probably more so than some other administrators I have known.

1. What I find we do better here then was done in the high-powered, highly respected school district I was in, is that we really push and pull and nurture and stretch kids more.
Hopefully, to make them as the saying goes, "To be all that they can be." I am really proud that here at Focalud, 38 percent of our students go on to college. It is a very urban area, very nice kids who come here. Many of their parents struggle to be able to afford the tuition. Some of them are here to escape, if you will, the neighborhood public schools. When you compare the results of what's going on here in a Catholic high school like Focalud with what is going on in the neighborhood high schools there really is no comparison in terms of what the kids are able to achieve. They're really nice kids; they are appreciative kids. That is what it's all about. Schools don't exist to keep us employed.

2. Relaxation. Well, I mean, I guess it's nice at this time in my life when I am looking forward to retire that people have some very nice things to say about what has been accomplished here in this school over the last six years. There is a lot of recognition just from that. In terms of looking forward it's difficult for me because I'm not going to be working. I think right now is a time when people are stopping each and every day and kind of reminding me of some of the things that we have accomplished together here. Those are the great accomplishments, those are the great rewards.

3. Well, meetings are an unfortunate evil of school administration. I don't know if I would use the term evil. I would use the term evil and when I facilitate the meeting I try to say as little as possible. Actually listen more. At least one of the major purposes of the meeting would be to elicit other people's thoughts. I guess there are times when I need to express my own views but at meetings I try to do it in a very collegial way and try to get input from everybody. Not that you necessarily do what everyone wants you to do. It is nice to know what your scope is. Meetings are kind of a necessary thing and over the years, I have kind of
met with lots of different people associated with the school. Certainly with student committees and student-government committees, parent committees and teachers committees and union committees, department committees. So yeah, there are lots of meetings.

4. Delicately. But you know in that kind of a situation, honesty is, kind of, the best policy. In any kind of a public gathering I always treat everybody with the utmost of respect. And certainly in a private gathering, I would do that as well. And I would be kind of candid about what’s on my mind. I have often used a kind of story individually with the teacher. Every teacher in every school kind of develops a reputation; they develop that reputation with students and with parents and with their colleagues. I ask people to consider certain perceptions that other people may have of them. I, kind of, work towards, maybe even, cajoling or teasing the person a little bit. But in this case she was being antagonistic and would have to temper that. If possible I would never do that in a public setting. I would certainly do it. It’s part of the job of leading a school to try and fix all the problems and issues that arise.

5. They’re evident here from the moment you put a foot in the door. We have banners and signs and indications why this school exists in the presence of Jesus Christ and that is a
message that rings true and clear here. People comment on it frequently; wow as soon as we
arrive here we get the distinct impression that this school is different. Actually I am kind of
proud to say that some of my fellow principals asked me, “Where did you get those signs?
Where can I get those signs?” and I had seen those kinds of signs in other schools. I take a
little pleasure in knowing that maybe we started something here. It is also evidenced in the
way that people who work in the school serve as role models - whether they are working in
the kitchen or working as custodians or secretaries or teachers or administrators - whatever
they happen to be doing. We all, kind of, reflect those values. The obvious answer would
be that the kids are required to study religion each year of their four years with us. It
shouldn’t be that isolated thing that they see in religion class and nowhere else. We ask
everyone to commit to model those values.

6. Well, I would say I am more disciplined working in the Catholic school. I make a list
everyday, a little agenda, of what I would like to accomplish. Most of the time if you have a
list of 10 items you are lucky if you get to do two of them. I am disciplined in this sense that
I had a sense of mission and a vision of where I would like this school to go. I did set some
goals for the school when I came here six years ago, for the most part I have worked toward
accomplishing them. I would say yes.

a. Well it, kind of, keeps you organized and on target. If you don’t have a vision of where
you are trying to go and you kind of operate a day-to-day, you’re not moving the school in
any kind of direction. I think without any kind of sense of discipline or organization you are
just kind of minding the store. I guess I might call it management rather than leadership of
the school. I think you, kind of, need to have a vision of leadership more so than the
day-to-day management which just comes automatically. You have to be the manager but just being the manager is not enough.

7. Hopefully, the role of the teacher, parent and administrator is the same to do the best for the youngster. From time to time there is a difference of opinion. Again I would see myself as a facilitator at such a meeting having each person put on the table what their thoughts are, what ever the issues and hopefully I don't want to use the term mediate but negotiate, navigate something that will work a solution which is a meaningful to everyone.

8. 40 years, I guess 42 years at this point. Ye, absolutely. Actually I will probably go back to teaching a graduate level course or two at a local university. Just, so I can keep my fingers in the pie but not for six months.

a. Certainly it is the key to the future. The kids of today are the leaders of tomorrow. It is so evident to me here when I watch ninth graders four years later graduates they are completely different than the day that they arrived here. This school should have a lot of credit for stretching them the way it did.

9. Well, in one sense I am not really a very competitive person. Take me out on the golf course and if the ball doesn’t go where I want it to go I just, kind of, move it. But I guess the world is a world of competition. In that sense, I can, kind of, cope with competition. I am not particularly good at trying to show myself to be better than another person; I’d just rather show who I am. Competition isn’t one of my favorite words. I guess we’ll just leave it at that.
10. I guess all my work in that vein has been in schools. And if I use Focault as the example when I came here one of the issues was declining enrollment. And therefore a kind of situation where the school was more operating in the red then in the black. And the key to trying to fix that some people said was just raise the tuition, raise the tuition, raise the tuition. But once you do that, you're going to lose the kids who can't afford to pay that tuition. So we went on, a kind, of re-thinking. Making the school grow by having a better orientation program when people come in to see this school; by getting the word out there that Focault is a kind of healthy thriving place where kids and parents would want to be. We have made that work so when I mention enrollment - it was 1200 and now we are approaching the 1500 mark. The goal is really to get to about 1600, 400 per grade level and the school will get there, the enrollment will grow. So in that sense of growing it or making it grow, I have, kind of, enhanced the numbers greatly in terms of our budget and program. Focault is tapping into the alumni which they haven't done so much before. We have gotten some major, major donations even into $1 million. And we were able to do some tremendous things in terms of trying to rejuvenate a forty-year old physical plant. In a good sense, we kind of think the school's hopping, more like the good old glory days we used to enjoy years ago.

11. I would try on the human or personal level to be as helpful as I could. It is something that I would also share with the president of our school who is a priest; who would maybe have a more pastoral approach to this situation, who would have more skill then I have on my own. But I would be willing to sit in at the beginning to make it flow a little bit. I really would defer in this situation to a priest.
12. That's life. I guess that it is a matter of faith. I grew up as a Catholic and was trained in the Catholic tradition. Sure, I think, I mean, here in the 21st century, people question a lot of things. I am a good loyal Catholic.

13. Oh yeah. I mean when I announced to the faculty back in April that I was planning to leave one of the things I did - it was a very emotional kind of meeting, it's easy to become attached to a school like this. One of the things I did was to highlight the accomplishments of the last six years and the people who had helped me achieve it and share in that joy of feeling and accomplishment.

a. Well it brings to mind the story about the New York State Regents program. Three or four years ago, we had a student raise her hand, about 20-25 minutes into the chemistry exam, and tell the proctor who walked over, "I can't take this exam; I saw it on the Internet last night." The proctor pointed it out to me immediately. All kinds of things ensued. Finally when I called the State Education Department to tell them the story, they said that's not possible. Well, I said it is possible. I have in my hand some things from the website that this girl looked at last night and if you have a fax machine I will fax it to you and you can tell me if it is the real thing or not. Anyway that investigation went on for months and initially there were indications that something had happened here at the school and that the principal should be relieved. How could this have happened?, etc. With the support of Dr. Hickey (the Superintendent of Schools) and the staff at 1011 (the address of the Superintendent of Schools Office), there were all kinds of visitors here from the state and in the end one of the truck drivers who delivered the exams had released it somewhere in the city. And it found its way to the
Internet and to who knows how many kids. Nothing was ever done about that. The exam was given and there was no publicity about it. But, at least, I felt that we followed through to make them see that the system was not working the way the state thought it was.

14. Well I, kind of, take pride in that too. One of the strengths of Focauld is the fact that if we have about 100 teachers, 90 something teachers, their length of time at the school for about a third of them is 20 years or more, I would say about one third 10 to 20 years and the other third less than 10. I guess almost a third of the faculty has come on board since I have been here. I do take pride in the fact that we have some really, really fine people. One of the issues that faces us, that faces all Catholic schools, is that people get some good training here and three or four years of teaching under their belts and then go on to more lucrative places in terms of the money. Others have come back and said to me you know that money is not the most important thing in life because where I am working now is nowhere near as rewarding as when I was teaching in Focauld. That’s, kind of, a nice feeling as well.

15. Oh sure, it’s part of my life. I have been very active in the life of my own parish; I have served as a lector there, I have worked on the liturgy committee for the parish. It really is a part of your life. Well certainly I would say yes a very strong yes.

16. I am the perfect guy to answer this. Absolutely, mere hats. The Catholic high school principal in my experience, it’s a great, great job because you, kind of, have the kudos, if you will, of really being the captain of your ship. You have a supportive organization behind you, you can refer to and get assistance from it. But the expectation is that it’s your school, make it work. It’s a lot more bureaucratic in the public sector. The principal can’t do the,
kinds of things to move the school forward on his or her own in the public sector. There is a lot more flexibility and freedom to do that here in the best sense.

In terms of wearing more hats I mean I am not trying to downplay the public school operation in anyway when you need something for your school you put it into the budget and as a superintendent type for 13 years I would go to the community and talk about the budget and say if we put in these $6 million this is what your kid will get and your school is going to get the benefit of that. Once the money goes in there, you do it.

I mean here it's a lot more difficult. It is the principal's responsibility to try to find ways to raise the money. That's one little example.

We talked earlier about the religious dimensions of the school and the Catholicity of the school, well, they are certainly things that a public school administrator wouldn't even think about. Not to belabor this but it calls to mind a story. We have an agreement with some of our neighboring schools regarding times of emergency, crisis management sort of things. Our case would have us go to various buildings and likewise receive kids from other schools in the case that they needed to evacuate. About a year ago, the middle school across the street had an evacuation and they brought the entire school over here to our auditorium which is easy for us to, kind of, do and still operate our school. One of the teachers was going up and down the hall saying, "Praise the Lord. Praise the Lord I can't say that across the street, I can only say that here." That's a true story. I think those signs that I spoke about earlier just hit this woman. She went a little wild with this; it was very funny and also kind of joyous.
17. That is an interesting question. I can be the life of the party. I mean if it's a work related, kind of, event it's, kind of, an obligation to be the life of the party. I think at home I am much more quiet and not may be the life of the party. I am a gracious host; I like to entertain. I like to go to other people's homes and have conversations. But in terms of being the life of the party I think it's more pleasant for me when I am away from the work arena, not to be in the spotlight. I am kind of cast into the spotlight at work.

18. Cope with it. I mean I think that it happens most weeks of the year when you have a school the size of ours. There are always days when people are not available to come to work. Unless it is an abusive thing where you would think that someone is doing this on a regular basis and not really ill. Just, kind of, deal with it.

19. They feel good. I mean there is just, a kind of, a warmth inside of you. Life is good.

20. Well, sure and actually I am kind of careful about making promises. I like to believe that if I tell somebody I am going to accomplish something for them or do something for them that they can rely on the fact that it is going to happen. So with that in mind I try not to make a promise that I am not to going to be able to keep. I think it is important that if you tell people you're going to do something for them that you do it.

21. I think, generally speaking, yes. I talked earlier about some of the goals that we set for recruitment for the students, visions and programs, getting a better message out about the school - not getting a better one just getting the message out about the school and I didn't.
do that by myself, a lot of teachers just have gone out and made visitations. Everybody has
gotten into, "Hey look what's happening: we have more students then we had last year, we
have more teachers, our jobs are more secure, nice things are happening in terms of the
physical plant because of increasing enrollment and raising money." And yeah, so people do
follow if they think it is leading in a good direction. It's never 100 percent when you are
working with 100 people. There are always those who are sometimes negative and never
getting on the bandwagon so to speak. I think, I learned a long time ago, I think, that one of
the keys to success in that you kind of stroke the thoroughbreds and move them along and
the donkeys will kind of follow behind because they don't want to be left.

22. Do you believe that the Catholic Church is the only Church?

Well, I don't know how to interpret that question. It's not the only church, there are other
churches that exist but it's the only church for me.

23. If the pay were the same, would you prefer being a principal or a teacher?

That's a very good question but for me I would prefer to be the principal. I, kind of, like the
responsibility and to help. You develop a vision, I spoke about earlier, and taking pride in
working with others to move the school forward. I think there are opportunities for a
principal to do that in terms of the total school rather than as a teacher. Although the saying
goes, the rubber hits the road in the classroom in a sense it's the most important part of the
school but for me I like the role of leadership.
23. Hours and hours and hours but unfortunately those hours begin after 4:00 after the kids have gone home and the teachers. I think it's important. There is an expression, management by wandering around. I think it is very important for the principal of the school to be visible for people to know who he or she is. I have visited schools where kids will tell you they don't know the principal, they don't know who he or she is. I don't know how you can be leading anything if people don't know who you are. It's important to be in a lunch room and the library and the halls, poking your head in and out of classrooms for a good part of every day; spending part of the day in the office with the door opened. So they see you if you are sitting in the office with the door opened. Inevitably, someone is going to walk into the office because they have something they want to discuss. It is really important to force yourself out of the office and to be visible to the entire school.

25. Talk to them. Most of the time, I probably would do that tongue-in-cheek, to poke at person and at the same time they would know that I was getting the point across; that it isn't fair to everyone else when you are consistently late. Someone has to cover your homeroom, take your attendance and do this, that or the other thing. In a good sense, I make a scapegoat out of the person, privately never publicly. I cajole them into getting here on time.

26. Of course. At any time of any given day I will either close the door to the office and just, kind of, reflect a bit or if I can I like to spend some time in the chapel and reflect and pray. It's very important.
27. No. I say that tongue-in-cheek. If I am going to be leading a meeting or visibly in charge and getting something done, I will always do my homework. People have a sense that I know what I'm doing, I know where I'm going, that I have done my homework. There are days and when you just don't do you homework when there is nothing special that you are preparing for. In general yes.

28. One of the things that I like to do when I am interviewing candidates for a teaching position is to spend some time finding out what that person likes to do when he or she is not working. I think, just to get a sense of who the person is. You know, what excites the person, what stimulates the person. I don't feel a need to know the intimate details of a teacher's life. Just in a more general sense, the things they like to do. You are going to get a picture of some of the things they will talk to kids about in the classroom or outside the classroom. You want it to be healthy and wholesome. I don't feel the need to pry into their other business in the house.

29. I tell you I worry about that. In a philosophical sort of sense, the numbers of religious and priests are dwindling dramatically. You wonder where it's all going to be headed you know. There is so much discussion about the need for the laity to become more and more involved and that's a good thing but having grown up in the years that I grew up for me there is a real absence of the numbers of clergy who are out there and I worry about that. My own parish a relatively small parish we had three priests now we are down to one. You wonder if it is humanly possible for one man to deal with all that, being pastor of a parish in terms of weddings and funerals and all the special things that are happening.
The Church is an organization and it is helpful in the sense that it can bring a priest from the Philippines or Africa or wherever in order to help out a little but maybe that validates the mission work the church has done, the fact that the missions can provide us with the clergy that we cannot provide for ourselves. In the end, people, I find cannot relate to that situation and always want the one priest whom they know to do all these things that arise day-to-day. I kind of worry about where all this is headed with the church.

30. Yeah, I don't know, tough is not a bad word to use. Absolutely. People have to know that you are serious about what you are doing and if they are not doing what they need to be doing you have to be, I'll use the word, tough. Let them know that they're not doing what they need to do and that you are going to help them do that.

a. I am going to use a case of when I came here, it was a teacher is here in our language department for 12 years. It became apparent to me after my first day here that she just wasn't cutting the mustard. The kids were out of control, there was not a lot of teaching going on, the academic achievement of the kids just wasn't there. And so I took two years to do what I had to do in terms of meeting with her and writing things about her and letting her know that if she didn't get things to where they needed to be she wasn't going to be able to stay here even though she had been here for 12 years. After two years of that kind of working with her and not making great success I terminated her. She was shocked. Some of her friends were shocked. I think it sent a message out that you need to do what you need to do to both the teachers and administrators. I was fortunate that this was not a person with tenure. She didn't have the proper certification to have tenure. So I was able to do it without a whole legal magilla. You gotta do what you gotta do.
31. Probably defend the pastor almost at all costs. I have had that happen as a member of parish council. I don't know maybe it's old-fashioned thinking on my part, the pastor is kind of the designated person in charge and unless the person is doing something obviously blatantly wrong in which case I would take it upon myself to have a private conversation with the pastor and express my own view. I don't think it's helpful to have a public lynching of people based on gossip that might not be true. I would be very defensive of the pastor unless I knew there was something blatantly wrong going on.

32. Well, there is a kind of a delicate balance there. I have seen a lot of evaluations of observations, they don't ever say anything about constructive improvement. They just make everything sound horkey-dorey, peaches and cream and that's not honest. I would certainly always want to highlight more the good things that are happening. Given the fact that it is possible to do that it's not going to lead to disaster. You always, kind of, want to highlight what is good but it is the principal's responsibility to also point out the weaknesses. If you are not willing to do that, you are not doing your job.

33. I talk to him a lot and I guess that's enough to say on that subject. I feel very close to him and I feel a personal connection. I talk with him all the time particularly in the car when driving back and forth two hours to work.

34. Some say to God but I don't think it's totally that simple. You know in the Archdiocese of New York, I feel that my most immediate supervisor would be Tom Schady (Brother
Thomas Schady, FMS, Associate Superintendent of Schools for Secondary Schools, also Dr. Hickey, she is the superintendent. There is that kind of a bureaucratic hierarchy; I grew up with that, I work in that kind of hierarchy and I respect it. Obviously, in this case in the management operation that we have at Foucauld there is also the president of the school. Certainly, that would be my first direct supervisor, the person who is ultimately responsible for the school. The chemistry that existed between Jim Sullivan (former president of Foucauld High School) and I here was very unique and very special the two of us working together. As a team we were able to do the kinds of things I was talking about before. We have a new president now and he has jumped in with both feet; learning everything that he can about the school and he's been here for six months, seven months and he'll do a fine job.

35. This is going to sound, kind of, funny but yes they have to know that you're here and available, and to support them, and to respect the work that they do, and that you'll defend the work they are doing if they are properly questioned or criticized. But I find that the teachers here can be more independent. Although, we have our own internal bureaucracy with department chairs, department meetings, department requirements in mid-terms and final exams and all of that. I think teachers here, again I'll use the word, they are more independent, tend to take the bull by the horns and get the job done for the most part. They don't necessarily need, I'll use the word, encouragement that people in the public sector need, they seem to be more accepting of their responsibilities here and to be doing that by their responsibilities. Maybe it's due to their own Catholicity and to their own upbringing in the Church. I somehow think there is less of the need for that here than there is in public schools.
36. It's great. Do you want to give us any? Well you know material goods, here is an example of what I'm going to try to say. I went to mass on Saturday night and I noticed that the house sitting across the street from the church was in a pile of ashes. During the homily the priest made reference to the fact that during the night before the house had burned down and that all the material possessions that the persons had were lost. But how fortunate that it was that nobody was home and that even the dog was able to survive. Nobody, nobody was injured, nobody was killed. And that kind of thing makes you realize that money ain't everything. I mean wealth is nice and it's nice to have a nice home. We all want to live comfortably. I mean, certainly, I wanted to provide the best education that I could for my two children; now one's a doctor, one's a teacher. It's the best gift that you can give your children, I think, is a quality education, more so than the latest new car, the latest I Pod, the most expensive pair of sneakers. So material things are nice but the meaning of life doesn't come from materialism.

37. I grew up in a single parent household and, kind of, worked my way through college. I went to Hofstra University for my undergraduate education which is a private school on Long Island where I live so I commuted to school every day. My hardship story is that I worked full-time as the manager at the motion picture theater, movie theaters in those days so I was able to go to school in the daytime and work at night. I got my bachelors degree and started teaching. I took a Masters degree at the same University while I was teaching. Then I took a second Masters at a different Long Island school while I was teaching. I got a degree, a credential in school administration. I took short-term study at Harvard University, the University of Dayton in Ohio. I have been teaching at the University of Dayton for three summers as a result of having studied there.
a. Well in undergraduate school I was not the greatest student, mostly Bs and Cs. In graduate school where I was, maybe, more serious about what I needed to do, I guess I got all A's.

c. To be honest when talking about college at least it was kind of half school and half going to work. I was going to school to prepare myself to be teacher and I didn't get too involved with the social life and the other enjoyable parts that, kind of, surround the classroom because I was always off running to work after that. While I certainly valued that and still value that it, kind of, maybe wanted for my own kids to go away to school so they could pick up the campus life. One went to Fairfield in Connecticut, the other went to Holy Cross. They both got really super involved with their schools and probably enjoyed it more than I had the opportunity to. That is one of the joys of being a parent, being able to give things to your kids.

38. Oh yes, no question about that.

a. Well, I'm going to think about a particular department here at the school; there is always some kind of dissension going on between the members of the department who feel very strongly one way or the other; it happens to be the religion department. In a sense there are some very difficult people within that department but for the most part in the folds of their classroom they're wonderful teachers. But they tend to emphasize different things and disagree with each other perhaps about what is the most important thing to be doing at a given moment. So I find myself meeting with them and mediating with them, more often
than I would have to do with any of the other departments. Maybe that serves as an example of my peacemaking.

39. Oh well, I don't know how extreme it is. In the most extreme case, maybe three times since I have been here in six years, I have told the person to go home for the day. Take a break come back and talk about it with me tomorrow when you all are calmer and feeling better about things. That has been effective. I'm thinking of three times. That would really be an extreme case where a teacher lost it with the student or one case with a parent. The teacher was crying and I said look, why don't you just go home and we'll talk about it tomorrow. It kind of provides a cooling-off period. That's really an extreme case but I guess that's what you are referring to.

40. Well I don't know; I guess sometimes. Surprise-it's part of my life to be that way. Yeah, sometimes I will be in the car driving home feeling proud about having interjected God somewhere along the way in some situation and not even realizing at the time that I did it. But I think about it and I say gee that was a pretty good way to respond. I have a sign on my desk I guess and in a way it's kind of trite but it says, "What would Jesus do?" People notice that, it's up front, it's been there for six years. Almost every day someone stops and reads it. It's a very good way to think about things.

41. Of course. The structure of the school is that if nobody else, I guess you could, kind of, refer that to somebody else - to do recruitment meetings and talking to people but you have got to take the responsibility for it and the leadership for it and you have to make it happen
otherwise it's not going to happen.

42. Yes, my wife teases me all the time. I cry at movies. I cry at weddings. Yes I do cry. But the response to that I have always told people, I have learnt that sensitivity is strength and not a weakness and it is nothing to be ashamed about. It kind of drove him to tears.

43. Well, I think by being an active participant as much as I can. To be truthful with you, I don't do as much at my local church since I have been working here at Focalld High School as much as I used to do when I was working on Long Island. It is the time factor because I usually don't get home from school until 7:30 or 8:00. I think by being an active participant and getting involved in projects and going on. We have something in our parish which is called Project Nicaragua; where we work with a small parish in Nicaragua to build schools and provide water supplies. We just have a four-year presence in that little community and I have been very supportive of that. Just by actively participating and by getting people to help out with whatever needs to be done.

44. No one would ever complain about my services. Complaints about my services, complaints about some decision I made? I am not quite sure... You mean the services of the school? You're not allowed to interpret that question. Well, I'll take it that way for the present level and from time to time when there is a parent who isn't happy with something that happens at school. Sometimes, maybe, the school didn't handle something well and in that event, I try to do what I can to fix that in the minds of the parents. Sometimes, I mean, the school is not always a perfect match for every student. Sometimes, it is the student and
parent who don't want to accept what our expectations are. In that case, I would try to firmly but politely indicate that maybe this isn't the right match for you. My suggestion is that maybe there is a school that would be a better match for that child and I would try to help them in any way that I can.

45. The answer would be yes, sure. Now you're going to want an example of that. Maybe just in terms of the things that we talked about before when someone is coming into the workplace or somebody is having student management problems in the classroom. I would put myself out on a limb to try to help the person be successful before I went in the other direction and say that I am sorry that this isn't working. I do feel an obligation to make everyone who works here as successful as they can be. I am not looking to hire you and then fire you. On the other hand if you are not willing to do what you need to do, kind of, turning around what is being perceived as a problem, they have to go. Yes, I would go out on a limb and take the risk to help the person improve before I go to the other principle hat and said I'm sorry you can't come back.

46. This is going to sound strange too but probably not. Certainly all teachers fairly, all teachers equally but not everybody the same. I find that once I get to know what makes people tick, so to speak, I treat different people differently so I can get them to do what I need them to do what I want them to do. Manipulation is a word in the dictionary that sometimes has a negative connotation but I think the skillful art of manipulation is not negative it's positive. I would say that I do treat individuals differently when I'm trying to get them to do something.
47. Well, I often lead the school in prayer. You know participate in Masses when we have those. You’re talking about visible signs in the kids of practicing my faith? I know you can’t answer that. Yes, I will get on the PA system and pray with the kids. Having a pep rally or a kind of an assembly in the gymnasium or the auditorium we always start with a prayer and I lead that because I want them to see me doing that. I will also do a reading at mass, things like that.

48. Persons? How many names would you like? I am not quite sure, the main persons who would recommend me as a principal? All right, Monsignor James Sullivan, I mean I could give you a whole list of people. I could name all of our deans, some of our teachers. Do you want specific names?

9. Well, I believe that they have confidence in the fact that I do good things with them for the school. I was brought to tears, you asked about crying before, in April when I announced my departure; there was like a 3-4 minute standing ovation. It says to me that people are happy with me and my role and, in a sense, sorry to see me moving on but in a good sense wishing me well. But it kind of validates for me that people appreciate what I have done here.

49. Well, I am concerned in the sense if something is going on in their lives and is affecting their work I would like to, kind of, help to remedy that in any way that I could. I am certainly concerned if there is illness or death in the family. We have people struggling through that kind of situation or their own health, I would be very concerned about that.

And just extending myself for the school to do whatever we can to ease that person’s
50 No, I give it a 5. It's hard to talk about yourself the way that I just did.
Interview with principal of
St. James High School

It has always been in education primarily at the high school level, primarily in Catholic
schools. It is that everything from coed schools to all girls to all boys. About 10 years ago I
started working in the guidance field, one year at the high school level, the next three years
were in the elementary level. Then I did administrative work for two years and I have been
principal going into my fourth year here.

1. I would say classroom teaching, the interaction with the students, initially. Right now my
greatest love would be or interest would be guidance work.

2. To set the tone and encourage others to work together to maintain the Catholic heritage
of the institution and pass that on.

3. For the Provincialate to leave me alone, that would let me know that I am capable of
doing my job and that I’m doing my job well.

3. Yes, I do.

4. I think seven.

4. Initially, what I have learned to do the last few years is to have others work with her first.
It might be my observation of how they operate but I would ask the department head if the
person is not the department head to work with them first. Then I would ask the assistant principals to work with them and engage them in dialogue. Hopefully, that would help but if not I would sit down with the person in trying to do, of course, nicely commending them for their good work and bring up a few topics and find out why they react the way they do react.

5. First and foremost is the adults who work there and that is everyone from the head of school down to the maintenance staff. And that can come in a number of ways but I think the best way is when the students observe the adults getting along and working together on their behalf and really put the gospel into action.

6. Fairly high, fairly highly disciplined.

a. I think it's because of the demands of the job and working with so many different people, different groups within the constituencies: parents, teachers, students, pastor, Central Office, Provinciate Office. There is going to be a constant need to fulfill their demands and the only way that I can do that is to make sure that I am disciplined and organized to be able to fulfill that.

7. If an issue of disagreement between the two, then working toward some kind of agreement and I guess, for lack of a better word, some sort of civility where they can work out or work together on the child's behalf for the rest of the year. Meaning, I am not going to remove or suggest removing the child from a teacher's room because that will give the family the sense that they have won. Certainly, you want what's best for the child but I think it is important that the teacher is always supported in front of the parent and student as well.
8. I believe I do.

9. No, not really.

10. Yes.

1. I think when you encourage, support, nurture, enable in a good sense your key players and those who really make productivity happen, they are willing to go that extra mile in their jobs and that's what helps to attract; it keeps the client base really happy and encourages growth with other clients.

11. In a brief situation really sit and encourage and support. If someone is feeling that guilty they don't need chastisement they need support. And then probably given the situation of having to be, it's not my feeling but I think it's people's perception, being the boss/employer encourage them to go talk about it with someone else who can help them and advise them in this situation.

12. Yes.

a. Through prayer, through reflection that helps some. And there's probably some that I'll be praying on and reflecting on the rest of my life.
13. Yes.

1. Well, if they've come, they'd be in the last three years. I can't think of a specific instance. But I think when the prevailing mindset is different than my own, meaning that the faculty and the other administration want to go with something, that I go don't along with them even though it's the consensus, even though I know in my heart it's not the right direction.

14. Honestly, I think that's one of my strengths. Personally, other faculty and staff have commented to others when I've been evaluated that it really is a very strong suit of mine. Even though it's very time-consuming, I take the time to interview a wide range of candidates and I think I just have a good sense of who would be a good fit for this particular institution.

15. Again I would say fairly strong.

2. I think having parents who were raised in an era where the Church was very much the heart of their family especially in my mother's case coming from a country which was a Catholic country where the Church was the center of each village; where their social, the movement of their social being was tied in directly to the Church, i.e. having an uncle who became a priest was very important to the family and kind of, their social standing in the village and the parish. So being raised in an environment like that even though you're talking about a generation later that is part of the heritage that was passed on. It has been a major forming factor in my own life. But going back to the question about inconsistencies in the
Gospel I certainly see inconsistencies in the institutional Church; that sometimes cause a lot of struggle and in reflecting on that a lot of that is based on emotion rather than the spiritual side of things.

16. I would say yes.

a. Initially, I was going to say different because I know that certainly, at least in the New York City public schools, they're responsible to local boards and ultimately the Board of Education and the Chancellor. We would have a different set-up but I think compared to a public school principal in general, a Catholic school principal has to be the quintessential, has to be the substitute teacher, they have to be the lunchroom monitor, they have to be the playground supervisor, they have to lock the building at night. Sometimes we're replacing light bulbs and unplug toilets, building budgets and things like that. So that would be the reason for my answer.

17. Yes.

a. I think that this job in particular gives me a lot of ammunition at a party to entertain people with a story of the job in general. I would also like to think it's my nature I like to laugh and I like to get others to laugh. Yes certainly through telling my own particular stories of myself or of my job. And specifically when I interview teachers telling my family and friends about some of the candidates who come through the door.

18. That is part of being a Catholic school principal; that does happen because of the nature of the school. Again it's one of the hats you have to take on and be your own secretary.
You complain, you get it out of your system and you go ahead. If it's a chronic situation than I do sit down with the person and find out what's going on. I mean if it's a one-time deal then no.

19. At least for me personally it's just a sense of calmness. In light of the last question, your initial reaction because today is a busy day and the secretary's not coming in, it's obvious. And then you have to say but the person is in all the time and she also stays late and on occasion she is a big help. I think, for myself personally, it's not not overreacting and it's a sense of calm especially when there are major situations in life in work life, in personal life that you just have a sense that things will be all right because you trust in God. If you don't have that relationship which it takes a while to build, that trust in God and rely on God then I wouldn't think you're having growth.

20. I, kind of, think that depends on the person.

21. I don't think so.

22. No.

I think when you really look at other religious and how other people or other prophets throughout their history really preached the same message as Jesus, I think a lot of that was the influence of time and place. I like if religions today now in a technological age would be all the one religion because of the dissemination of information. I think what happened early on is that were pockets of people in different parts of the world they were all coming to sense of self, a sense of spirituality and sense of higher power and therefore do to
cultural or geographical influences, religion with the air quotes around it developed in their own certain way. In the purest form I think there other religions that are really Catholic and that just are expressed differently.

25. The pay is the same. Honestly, it would depend on the place. Being principal would probably not be my first choice. But I believe in being principal here and at this point in my life.

24. I honestly don’t know if I have a good answer for that. I don’t think you should have to spend a lot of time. During a normal school day I don’t. The demands of the job are such that you have to find the time at night and on weekends to make sure that the desk work is taken care of.

25. Pretty much the same approach as before. I would like to have someone talk to them first to see what the reason is and if they don’t respond to those people then I need to call them in. If it continues then we work towards a formal documentation of the situation.

26. Yes.

1. A lot of times it’s very erratic. But belonging to a religious community, we do try to pray as a community twice a day. Believe it or not some of my best prayers is in the middle of the day when things get very hairy, either taking time just by myself in the office or it could be in the chapel that we have here. A lot of it is very good when I do have free time. If I am able to go out for bike ride or hike or if I am at home and just take the time to stop and meditate, question and look for answers and then be able to communicate with God.
27. Not always.

28. Well, when you start you think it's great to know everything and then after a few months you get way too much information from people, you want to say enough. But I think if you approach it pastorally and the trick is the balance between taking care of the teacher who is chronically late but also wanting to be pastoral to them. It helps to know some because then I think you can be a little more caring and helpful if the person is honest in sharing their problem.

29. Honestly, it is something I do think about; I don't have a formal answer for you in terms of the Church. Although I do in my mind have; I am probably formalizing more in my own mind about where Catholic education is going then the Church.

30. Oh yeah.

a. We have a teacher who for the last two years has not only used up all her sick days but we have to dock her at least one or two days a year. The hard thing is she is an excellent teacher. She's in a tough department in terms of motivating the kids but she is an excellent classroom teacher and a great motivator. But sometimes you know if I'm sitting down I'll say this is becoming problematic because when you're here you're very good. But that I'm having to dock your pay consistently is not helping us at all in you're not helping students. This needs to be addressed.
31. Depending on my role in the meeting, well, whether I was leading the meeting or just a participant, I’d say gee that topic is not on the agenda; maybe you should talk to the pastor directly or make sure it’s a next month’s agenda. But we’re here to discuss this and everyone’s time is precious so let’s move on.

32. In depends on the individual but I think those two are mutual. I think you always want to encourage people and say these are your strengths but here are your weaknesses. We want to work on them. We do a great disservice to people, not that we have to brow beat them, but certainly we are not helping them with what might be a deficiency.

33. A lot of time it just comes down to saying, “God help me.”, “Jesus, where the heck are you? I need help right now.” We have a very direct type of communication and especially in this job it’s a reliance on God’s power.

34. God. The students, their parents, the faculty, Board or pastor, superintendent of schools, bishop.

35. The disadvantages are that not everybody is on the same page in their wants or needs. I think in any school, public or private, sometimes the higher up you go, the more that those people lose touch with what is the day-to-day reality of managing a school. I suppose the advantage is that there can be a wealth of people to rely on or call upon if there are tough situations.

35. I probably am going to take a pass only because I am analyzing this too much, i.e., “What
you mean by support? And it also would depend on urban vs. suburban. I think I'm going to take a pass.

36. The older I get the less I think I need it but there is still a part of me would say it would be nice to have it to do x, y, z.

a. Oh yeah.

37. Bachelor's degree, master's degree, and halfway through another master's degree, and also some other courses and workshops. All of the degrees and some of the workshops have been from Catholic institutions.

a. High school mostly A's and B's with a few C's thrown in. College was probably more B to B- Grad school primarily has been A.

b. High school I would say consistent, grad school consistent and college varied.

c. I did.

38. Yeah.

a. Probably going back to my days as guidance, when you have a large group of students who are friends but as things happen there was some discontent in the group and you have the individuals come to you and say this happened and this one is right and this one is wrong.
In one specific instance where I felt it was better to bring the group of eight together and really let them hash out; you know let them make their accusations to one another. That just sort of facilitated and brought out number one the inconsistencies in each other's story. Hopefully, get the person who is the initial cause to admit that it was not a good thing to do and bring them to reconciliation.

30. When it's in appropriate spots, i.e., it's not in front of a class or halfway and not necessarily in the faculty room just try to get the person alone and say you look upset. "How are things going?" "Is there anything I can do for you?" And even if they respond negatively just let them know that someone is interested and someone cares.

40. Yes.

a. The older I get the more I think I'm open to acknowledging that publicly. If someone says gee such and such happened, I am more inclined to say "God is good.", "God's hand is in it.," "God always provides for us and we are blessed to know that this is a time God is doing something for us."

41. Ultimately yes. On the high school level though everybody is responsible because if there are bodies there are jobs in a very practical sense. Yes, overall I guess yes.

a. In practical non-religious terms you need to market who you are and what you are about. But a steadier course which the higher-ups probably don't appreciate is that over the course of a few years being able to shape a program that for the most part is consistent and that
people would recognize and respond to.

42. Yes.

a. Early on in the role with feelings of frustration. Sometimes during prayer as well which I think is a very good and healthy release.

43. I'm probably going to pass on this because I really haven't, in the last several years, been attached to one church community. I do tend to hop on weekends. And some cases I'm at school where we celebrate that's once a month at grad school. Or there are times we go away to get away from the city. In my given month of four or five Sundays, I probably only go to the same church twice. I would say in the last four or five years I haven't attached myself to one particular church.

44. If it's being consistent, meaning that I am hearing it from several people and therefore there is probably some validity to it, I call them in and say, "Please if I am doing something to disturb you or upset you, I'd appreciate your telling it to me so we can discuss it rather than have you talking about it behind the back."

45. Yes.

a. The risk is probably more in sharing personal issues without understanding but, you know, if a person's in a tough situation saying "Look, you know, this has been my experience. I have gone through it, it may not necessarily be the same type of experience but it's parallel.
46. Yes and no.

47. In a very real way, I think as the school community it is by showing that gospel, the reliance on God, to do things like to be present at school liturgies and prayer services but also to take the time to listen to people regardless of who the person is or what their means are. That they do see, that I am a person of compassion based on Christ.


49. Because I think that they are persons who can make honest assessments of my ability and they can make an honest evaluation of my work. So that they can see the strengths and weaknesses that I have that they also know that when I'm given a task I have a determination to work at it.

50. I would say just.
Following my graduation from high school I worked for two years as a secretary in the Chrysler building; it was a growth experience. Following that, I entered the Benedictine Sisters. My first teaching assignment was in elementary school, first grade and following that I went to high school. I went to Hope Secretarial School and at the same time I pursued my Masters in education, specifically business education, at Hunter College. I then went to St. Barbara Commercial High School where I worked for 16 years, part of it as a teacher and the later years as an assistant principal. Following that, I was elected to my Congregational leadership team for four years and I was reelected for another four years. After that, I worked at St. Monica School in Manhattan it was like a sabbatical; I was the librarian. It was an extremely pleasant experience. It also gave me the opportunity to wonder what I wanted to do; if I wanted to return to education or to do something else. The reason I didn’t take a sabbatical following my administrative work for the Congregation was the fact that my mother was still living and she was in a nursing home. At the end of the first year, I was just invited to work at St. Monica for one year, not that I couldn’t stay longer, but I stayed a second year. I felt that to give one year to a place was stingy and I enjoyed it but I knew I wouldn’t stay after the second year. During that year, I was invited to consider being the Assistant Principal at de Portes. I did that and five years ago we went to president/principal model and having had much discussion on it and also modeling from our other high school in Rockland County, Blessed Jordan. So I have a commitment, a strong commitment to education, particularly education at the high school level.
a. I enjoy working with people. I think any position that I had or any work that I’ve done and I started off as a first grade teacher and there were three first grades at St. John the Evangelist and there was one veteran teacher and two of us who were novices, so to speak, and I think the one important aspect that also washes up with being a member of a religious community and working with others, is learning from and sharing with others, I’ve had that same experience in all the positions I’ve been in and probably my work within the congregation was the most inspirational. Together, as a group, and decisions were not always, if they were reached through consensus and even if somebody in the group didn’t fully agree but by the time we made a decision we all agreed that it was the best decision at the particular time. I think working with others has been a very strong foundation in working in educational leadership.

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10. I can speak from, I never thought of it in those terms, in my work in leadership. I think that was part of my role. I don't think I know that was part of my role to help us all grow, to try to be a part of a group that provided some vision. So even in this school building to be visionary, to know that you never have arrived. You need always to be striving for something that is yet to be.

11. I think I would encourage him to speak to a counselor. I probably would direct him to, if he had a positive relationship with one, to a priest. I could have some people in mind. I believe that's what I would do.

12. Well, I guess not inconsistencies but perhaps contradictions in some of the readings. But I think those are the places that stretch you to make the word relevant to whatever it is. You know, the rich, the poor shall enter the kingdom of heaven as an example or the meek shall inherit the earth if you take the Beatitudes. No, I'll say no.
I think right now I'm dealing with something that might be more concrete. For a year now, over a year now, I've been looking at establishing a policy on honesty and trying to really attack it in a more direct way - the cheating and dishonesty that is prevalent not only can happen in a school. I met with some opposition from a few teachers who may see it in another way. I am, along with others, still working on it. I think that nothing in writing, I think you can put anything in writing but that doesn't mean that you've changed the behavior. So it's struggling to bring everyone to a point where we all have some agreement, some level of agreement that we are responsible to work on that.

I don't know. I do have faith and I believe that we have been blessed with the right people coming for all the right reasons. And there hasn't been, well, I shouldn't say there hasn't been, sometimes you can read a person wrong. This year we needed two teachers. So that's very few out of a fairly large faculty. And we have been successful. We have been very successful. But there are other things that we do in the school that probably enable us to have some retention. Although, you full retention obviously. So it's generally a process of hire if not more teachers to be interviewed and we try to select the right persona, the right fit for us and for them.

Yes, I do.

I believe that we are the church. I believe . . . Well, the faith was handed out to be in my
childhood and I believe that I have developed my faith over time. Probably a turning point was for religious life, was the Vatican II Council. I love the Church that I belong to. I may not agree with everything in the church, be it from something very simple to something that may be a harder choice to make. But this is my church and I'll never leave it. I will always participate in the life and mission of the church and, of course, particularly in the educational scene, overseeing responsibility for the Church in education.

16. I can only generalize on that. I'm not a public school principal. But I don't think so, I think in some ways our ability to form community, our ability, the reason we come together to teach and work together, I think, well for me personally in my current experience as we separated some of the development, financial and public pieces in the president/principal model, I venture to say "No." However, more specifically, I probably do think that public school principals do the same things that we do. They keep the building clean and making sure that with those little details they're doing the right things on a rare occasion.

17. I would say no. I'm not a dad but I'm not going to be the life of the party.

18. I would believe him and I would hope she feels better and I would also ask him to get back to us if she wasn't able to come in the afternoon. I think that would be more compassionate by saying that if she had finished the job she would be sensible enough to know whether or not she could come in.

19. For me, personally, that would be on a given day, on any day, to know that it's very important to spend some time at the beginning of the day before the day begins in your
home, I usually choose the readings of the day to place all that I will do and say in God’s hands. To know that in spite of what happens, that for me especially, as a Dominican I am a contemplative in action. For me, my spiritual life is not apart from what I do every day. I know that there are times in my day when if it wasn’t for my spiritual life and my faith then some of the challenges might just be a little bit too much as it turns apart. And that’s not to say that there aren’t times in my spiritual life that I may not feel strongly the presence of God.

20. I guess I would have to answer that it depends on what I promised to do, what it meant to the person. I think that’s all that I can say. I don’t feel guilty but I would probably, I would feel bad or sorry that I wasn’t able to fulfill my commitment. I guess even in terms of my religious congregation there are things that I can’t do and I just accept that. knowing that I am in a school that is owned by my religious congregation.

21. Well maybe some. I hope some. I hope maybe a few. Yeah, I think I’m a leader. I’m not sure everybody would want to follow me but some.

22. No.

a. I believe God is God and God is present in all of creation and so we human beings are part of God’s creation, I do believe. And that, you know, your people and I’m not saying you’re predestined but if I was born in a Muslim country that was the one I worshiped. I do believe in God’s presence in all people. I don’t believe he only resides in the Catholic Church. I do believe that people can come together.
23. I think at this point in my experience that probably I would say that this is the place where I might have the most ability to effect change. However, I don't mind being in the front line, I can be in a classroom, too.

24. During the school day as little as possible. But it is necessary meeting with teachers and sometimes with students and parents. But I find I am happiest when I am walking around be it, and the opportunity to drop into classes, to see what's really going on in the building.

25. I do speak to them and I do remind them that they need to be in their homeroom and/or the morning supervision turn on time. I try to do it in a respectful, I do do it in a respectful manner. And generally, generally the behavior changes. They'll come and they'll say to me there was a reason.

26. Yes. Prayer is important in my life. I couldn't do what I do every day if I didn't have a prayer life. It's not always what I'd like it to be or perhaps it should be but it is very important to me every day. It's also very important in the school building to begin our day in prayer. I just had a recent occasion of a teacher retiring who did, in writing, tell me that the morning prayer which students lead but I generally say something enabled her to deepen her relationship with God.

27. My prayer life can be...It starts off when I begin my day. I probably do spend a half an hour, at the least, in the morning reading the Scriptures of the day and the Psalms of the day. In nice weather, I do it on the porch sitting outside and just making time to be. In colder
weather, to do that also. In the more recent years I haven't done a more formal retreat. At Easter time I don't do anything associated with school and I use that as an opportunity for reflection and my vacation time in the summer.

27. Most times.

28. Whatever the teacher cares to let you know. My philosophy is that I have an open door and I'm always available and teachers will share personal things with you and other teachers choose not to and I have a great respect for that and the same thing for students. I don't need to know everything in their life as long as I know that if they have a need and in this building we've done everything that we can do to assist them.

29. To me it parallels the future of religious life. It is a work of God and it will continue in whatever shape or form that may very well be. I do have great trust and faith that, to use both examples, it is God's work and the Church has a mission that I believe that all the people need to be listened to and heard. I don't have the answers. And I believe in the future of the Church. I have, like anyone else, concerns about the way the Church will be. I wonder who will replace him in our parish, the parish of St. Martin.

30. I can be direct when I feel very strongly and I believe it's right and so be it a colleague or a teacher who needs to make some changes in the classroom or a student who needs to make changes if she wishes to remain here. It wouldn't be, probably, it wouldn't be my main strength. It wouldn't be. I wouldn't consider myself tough but I can say tough things when
it's necessary.

31. Probably, I'd probably have to say we may not know all these circumstances here in the reality and also that he's not here to respond to the criticism. On the other hand, depending on whatever the situation may be to try to calm the person and try if she's upset to allow her to vent without being critical.

32. Well, I'm out of the philosophy that you always praise before you critique. So, I would always look for something to highlight as very positive about, but that to say what is a positive is really to continue to grow, these changes are necessary.

33. I think for me it is a privilege to see the growth in young people. To, I guess to stand at the top of the stairs at the change of classes and at lunchtime, it really, we do do God's work here every day, day-by-day. And to bring out just the best in people and to help young people and for me at the most critical time of growth and development, it's intellectually, physically but also spiritually - to try to get, to help them understand the place of God in their life; that's really a sacred trust. I do feel a spar at times when it's for me it's like the
hundredfold. You can think of all the challenges you have with the kids who don’t do what they should do when they should do it and many other occasions that you have to do. It’s a normal part of a day or whatever.

34. Naturally, I could say God but I’m accountable to the bishop in the diocese where I work. I’m accountable to, for me, the president of the school. I’m accountable to the trustees of my religious congregation. And for me, I’m accountable to the members of our congregation who take great pride in de Paul.

a. The advantages of this accountability and I will also include parents, students and teachers obviously, in my mind, there is a lot of accountability built into it. The advantages of this accountability - I believe I’m not alone. For me, especially with the president/principal model, I think there are a lot of opportunities for collaboration around the mission of, certainly the congregation, at de Paul as well as the mission of the Archdiocese in education. The advantages of this accountability probably to some degree is delineated paths or some way in which I’m called to be accountable to people, some ways of evaluating whether or not you’re on the right track. I don’t see any disadvantages, necessarily. None that jump out at me.

35. No. No. I don’t think so.

36. I’ll have to speak out of my own experience here but I can talk on the global. And I can talk about social justice which I think is part of our responsibility in education to help young people by not only insilling dignity but an option for the poor should somehow be relayed.
But in terms of using resources and wealth of the school, anything that's needed for the advancement of the educational program is used for that. Any wealth which, I use that word, hopefully, that's been accumulated has been done so for the stability of the institution. For some of the more long-term needs, for example, scholarships, grants and scholarships or funds for capital improvements or in a way for which you need it to fall back on in hard times to be able to continue your mission. I don't feel that I'd like to think that the Church has all this money that it's hiding somewhere that it can be used. I think each person is called to accountability in that arena. I just take our country and I just take an example of what's happening in New Orleans and in other places and why we haven't faced up some resources. I do have questions about that. We have the wealth, we have the wherewithal to help our brothers and sisters in dire need.

37. I have an undergraduate degree. I have a Masters degree. I have certification. And I have additional credits accumulated along the way for personal enrichment in theology courses.

a. In school, I earned positive grades, in high school. In elementary school and in high school. In college, early on, even though we're Dominicans committed to study we didn't have a sufficient amount of time to study so I wouldn't say looking at all my college transcript early on - I guess it just wasn't as positive as I would like to be.

b. They were fairly consistent in college. They were always consistent in high school.

c. I did. It was a place to learn and also to enjoy especially in the high school level but even in grade school. College was a different experience. I... Thompson College, Butler College,
St. Martin de Porres College that was a part-time experience. My college experience at Lehramt College was very positive, a different kind of setting as well as a different group of people. So it mended my understanding of people in the public arena.

38. Yes, I am. I am more inclined to try to resolve conflicts than not.

a. Well for a long time I belonged to the peacemaking committee of my religious congregation. Actually, more of that work was more action oriented toward how we could raise the consciousness of others. An example or more specific example would be my work with students who were trying to resolve conflict. If it's something, generally I don't do that, unless I have to, it's the assistant principal but when it's something out of the ordinary. I had an example at the end of the school year where I had to... Two seniors got into a physical encounter which is out of the ordinary, rare and hardly ever happens here. But it happened and they were two friends, so I really had to make a choice of whether I would not allow them to continue the year here or to attend graduation. I could not do that and so I spoke. I try never to make a hasty decision. I find for me it's better to reflect on it and get a little input from others and then I know what way to make the decision. So what I did was I made these two students work together. I made them do school community service when the others got out early. And I really helped those two girls whatever their difficulty was and it was probably that important; it had to be something very important to them that they would latch on at one another. That's the more specific example. I think in a school arena to encourage people to promote clubs such as Amnesty International and to raise the consciousness of all of us, administrators and students and teachers to what we are called to do. And that is always I feel in the peacemaking arena. You know, alerting people to
trafficking of women is a big item or anything where people are held and their human rights are being violated. It's a way in which we do promote peace and justice.

39. If the teacher is having a bad day and it's affecting the teacher's ability to be with students, one thing I would do would be to get coverage for him or her. If I was in any way able to find out the problem may be that's what I would do. I think everybody has bad days. So I think it probably, it's a matter of interpreting how it would affect them at that particular time. If there was a problem and it has happened they are very abrasive, they can be abrasive. Your earlier question about teachers they need to be calmed down.

40. Yes. I think I do that in the morning prayer. I think I do that, well, I do that in morning prayer.

41. Well, for me it would be a collaborative effort. In this model the president is the responsible person but I am a part of that. Yes.

2. Certainly your reputation precedes you when you're known to offer quality education. Another way is in the marketing arena to share the good news about de Porres. By the way it is possible on occasion to provide programs in your building that invite new people to come and see, be it through an open house or some other way.

43. I see my church community as this community. I do belong to worshiping community where I live. I would see improving morale here by the respect, in the direction, the vision that we have for the school. To accept the differences among our faculty, to appreciate the individual gifts of teachers—they really contribute to the whole. So that no teacher, as much as is possible, ever feels that he or she is slighted or dismissed for any reason. I guess I consider, to just put it in a context, I consider this my church community. Frequently at daily prayer, I join with and this is the community that I share prayer with at a faculty meeting and the times we come together in the main school community and worship.

44. Well, I never mind somebody, I prefer somebody complaining about me about anything about me rather than complaining to someone else. I've had occasions when department chairs, one came with what I considered needs and we were very clear with one another. We could have differences and it was all right to have differences but ultimately the decision, which was never a big decision, didn't match here. I think we always, whether it was the manner in which we did it and I believe it was and talked to each other, I just turned to her and said this is the decision that's it and have a conversation. The conversation is a piece of the process.

45. I think I do it all the time with students.

a. Well, in behavior modification. I think to believe that she opportunities to help a young person believe in herself that she could change, he is something very simple, being late every day or almost every day is easy—well it isn't easy for some people but to the ability to be, to
have, a sense of the manner in which they spoke to other people. A real problem knowing who the person in authority in the room is, in the classroom. I do think I've had the occasion of students coming back and thanking me for the belief in them and keeping them in a time. I said before it would be rare to dismiss the person but that's not to say that hasn't happened when the person isn't clued in to the need to make the change.

46. I'm going to say yes to that. I'm going to say yes.

47. What I believe I make evident in this building is to hold up the fact that we are a Catholic school first. We are a school of academic excellence, striving for academic excellence but Jesus is the reason for us being here. Just otherwise, we could be anywhere else educating children. All children have a right to be educated. I think I make it evident in that and in using every opportunity at a meeting to invite people into a prayer service with a priest; it's not necessarily my need or my faith but to know that we all need the presence of God in our lives. I think I do that. I think I said that a bit earlier in the daily prayer. But I think for the adults in this community to begin our year with a faculty/staff liturgy. To do a symbolic lighting, a sharing of some symbol for the year whether the torch - that we are a people lighting the way for young people or for this year it's going to be a lamp. To bring in the fact that our faith is important in empowering us to do that.


a. They would recommend me because they know that I can do the job. They have
seen evidence of that. They would recommend me because they know I work well with others. They would recommend me because I believe they do see me as a person of faith.

49. I'm concerned to the extent if there's anything that I can do, perhaps not personally but in another way to help them, I'd be happy to do that. I'm concerned if their personal problems interfere with their ability to do the work of teaching. So I'm not, I wouldn't disassociate myself and say, "Well, too bad," but on the other hand whatever I could do to help them to solve their problems or to be able to, you know, do their work with what they're required and responsible to do.

50. I think, I would pick about a number four. I think for me the reason that I would pick that is I do describe myself, you know, in those, in answering questions. However, given more time and maybe putting it in a different context or doing it all together with some of the issues might have been more helpful. But I, I think it fairly well describes me.
Interview with principal of de Poeses High School

Following my graduation from high school I worked for two years as a secretary in the Chrysler building; it was a growth experience. Following that, I entered the Benedictine Sisters. My first teaching assignment was in elementary school, first grade and following that I went to high school. I went to Hope Secretarial School and at the same time I pursued my Masters in education, specifically business education, at Hunter College. I then went to St. Barbara Commercial High School where I worked for 16 years, part of it as a teacher and the later years as an assistant principal. Following that, I was elected to my Congregational leadership team for four years and I was reelected for another four years. After that, I worked at St. Monica School in Manhattan; it was like a sabbatical; I was the librarian. It was an extremely pleasant experience. It also gave me the opportunity to wonder what I wanted to do; if I wanted to return to education or to do something else. The reason I didn’t take a sabbatical following my administrative work for the Congregation was the fact that my mother was still living and she was in a nursing home. At the end of the first year, I was just invited to work at St. Monica for one year, not that I couldn’t stay longer, but I stayed a second year. I felt that to give one year to a place was stingy and I enjoyed it but I knew I wouldn’t stay after the second year. During that year, I was invited to consider being the Assistant Principal at de Poeses. I did that and five years ago we went to president/principal model and having had much discussion on it and also modeling from our other high school in Rockland County, Blessed Jordan. So I have a commitment, a strong commitment to education, particularly education at the high school level.
a. I enjoy working with people. I think any position that I have or any work that I've done and I started off as a first grade teacher - and there were three first grades at St. John the Evangelist and there was one veteran teacher and two of us who were novices, so to speak; and I think the one important aspect that also winds up with being a member of a religious community and working with others, is learning from and sharing with others, I've had that same experience in all the positions I've been in and probably my work within the congregation was the most inspirational. Together, as a group, and decisions were not always, if they were reached through consensus and even if somebody in the group didn't fully agree but by the time we made a decision we all agreed that it was the best decision at the particular time. I think working with others has been a very strong foundation in working in educational leadership.

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2. I would want to be seen as a person who respects, brings out the gifts of others. I would also, want to be seen as a person who makes a commitment to the dignity and respect of everyone and to empower people to recognize that were not just here for ourselves but for others - but to be recognized for being a fair and just person and a person who sees the
work more as a we than an I.

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a. I give myself a seven or eight.

4. You better believe we do have that. I can think of a person, who I have right now, who is a great teacher and she is well liked by the students; she can be abrasive with the faculty. She will be in the position of a department chairperson this year. I'm trying to begin my collaborative efforts, in this regard, with detailing and speaking to her about the responsibilities and what a strong role she is responsible for that. I also, while I don't want to anticipate it, it is possible that I will have to sometime challenge her about her antagonistic ways.

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7. The role of the principal is so, I believe, depending on the particulars, to mediate the situation. I have a responsibility to the teacher and I also have a responsibility to the parent and to the student. My goal would always be to try to mediate and help resolve it; while if necessary, I might have to do it but my strong inclination would be to have the teacher do it.

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9. Do I like contests? I never thought about, "Do I like contests?" Probably more being in the arena as a competitor than that of collaborator. I'll use sports as an example. I've always believed that you play to win. Now you may not always win but you do your best. Probably in anything that I do, personally, I do strive to do my best, so in that sense, parallel to wanting to win.

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22. No.

a. I believe God is God and God is present in all of creation and so we human beings are part of God's creation, I do believe. And that, you know, your people and I'm not saying you're predestined but if I was born in a Muslim country that was the one I worshiped. I do believe in God's presence in all people. I don't believe he only resides in the Catholic Church. I do believe that people can come together.
23. I think at this point in my experience that probably I would say that this is the place where I might have the most ability to effect change. However, I don't mind being in the front line, I can be in a classroom, too.

24. During the school day as little as possible. But it is necessary meeting with teachers and sometimes with students and parents. But I find I am happiest when I am walking around in it, and the opportunity to drop into classes, to see what's really going on in the building.

25. I do speak to them and I do remind them that they need to be in their homeroom and/or the morning supervision turn on time. I try to do it in a respectful, I do do it in a respectful manner. And generally, generally the behavior changes. They'll come and they’ll say to me there was a reason.

26. Yes. Prayer is important in my life. I couldn't do what I do every day if I didn't have a prayer life. It's not always what I'd like it to be or perhaps it should be but it is very important to me every day. It's also very important in the school building to begin our day in prayer. I just had a recent occasion of a teacher retiring who did, in writing, tell me that the morning prayer which students lead but I generally say something enabled her to deepen her relationship with God.

My prayer life can be...It starts off when I begin my day. I probably do spend a half an hour, at the least, in the morning reading the Scriptures of the day and the Psalms of the day. In nice weather, I do it on the porch sitting outside and just making time to be. In colder
weather, to do that also. In the more recent years I haven't done a more formal retreat. At Easter time I don't do anything associated with school and I use that as an opportunity for reflection and my vacation time in the summer.

27. Most times.

28. Whatever the teacher cares to let you know. My philosophy is that I have an open door and I'm always available and teachers will share personal things with you and other teachers choose not to and I have a great respect for that and the same thing for students. I don't need to know everything in their life as long as I know that if they have a need and in this building we've done everything that we can do to assist them.

29. To me it parallels the future of religious life. It is a work of God and it will continue in whatever shape or form that may very well be. I do have great trust and faith that, to use both examples, it is God's work and the Church has a mission that I believe that all the people need to be listened to and heard. I don't have the answers. And I believe in the future of the Church. I have, like anyone else, concerns about the way the Church will be. I work here in an area where the presence of the priest, he is a wonderful man, I wonder who will replace him in our parish, the parish of St. Martin.

30. I can be direct when I feel very strongly and I believe it's right and so be it a colleague or a teacher who needs to make some changes in the classroom or a student who needs to make changes if she wishes to remain here. It wouldn't be, probably, it wouldn't be my main strength. It wouldn't be. I wouldn't consider myself tough but I can say tough things when
it's necessary.

a. I had a pretty personal incident not in this school building but affecting two teachers in this building and I had to get some outside help on. It had, it was a sexual overture to a younger female teacher from a married man and I had to suspend him for a day and I had to be very clear on his behavior in this building, what happened outside, didn't affect the inside. It was resolved, it was resolved, but that it happened was pretty hard. It happened; it wasn't anything awful but it should never have happened.

31. Probably, I'd probably have to say we may not know all these circumstances here in the reality and also that he's not here to respond to the criticism. On the other hand, depending on whatever the situation may be to try to calm the person and try if she's upset to allow her to vent without being critical.

32. Well, I'm out of the philosophy that you always praise before you critique. So, I would always look for something to highlight as very positive about, but that to say what is a positive is really to continue to grow, these changes are necessary.

33. I think for me it is a privilege to see the growth in young people. To, I guess to stand at the top of the stairs at the change of classes and at lunchtime, it really, we do do God's work here every day, day-by-day. And to bring out just the best in people and to help young people and for me at the most critical time of growth and development be it intellectually, physically but also spiritually - to try to get, to help them understand the place of God in their life; that's really a sacred trust. I do feel a spirit at times when it's for me it's like the
hundredfold. You can think of all the challenges you have with the kids who don't do what they should do when they should do it and many other occasions that you have to do. It's a normal part of a day or whatever.

34. Naturally, I could say God but I'm accountable to the bishop in the diocese where I work. I'm accountable to, for me, the president of the school. I'm accountable to the trustees of my religious congregation. And for me, I'm accountable to the members of our congregation who take great pride in de Porres.

a. The advantages of this accountability and I will also include parents, students and teachers obviously, in my mind, there is a lot of accountability built into it. The advantages of this accountability - I believe I'm not alone. For me, especially with the president/principal model, I think there are a lot of opportunities for collaboration around the mission of, certainly the congregation, at de Porres as well as the mission of the Archdiocese in education. The advantages of this accountability probably to some degree is delineated paths or some way in which I'm called to be accountable to people, some ways of evaluating whether or not you're on the right track. I don't see any disadvantages, necessarily. None that jump out at me.

35. No. No. I don't think so.

36. I'll have to speak out of my own experience here but I can talk on the global. And I can talk about social justice which I think is part of our responsibility in education to help young people by not only instilling dignity but an option for the poor should somehow be related.
But in terms of using resources and wealth of the school, anything that’s needed for the advancement of the educational program is used for that. Any wealth which, I use that word, hopefully, that’s been accumulated has been done so for the stability of the institution. For some of the more long-term needs, for example, scholarships, grants and scholarships or funds for capital improvements or in a way for which you need it to fall back on in hard times to be able to continue your mission. I don’t feel that I’d like to think that the Church has all this money that it’s hiding somewhere that it can be used. I think each person is called to accountability in that arena. I just take our country and I just take an example of what’s happening in New Orleans and in other places and why we haven’t freed up some resources. I do have questions about that. We have the wealth, we have the wherewithal to help our brothers and sisters in dire need.

37. I have an undergraduate degree. I have a Masters degree. I have certification. And I have additional credits accumulated along the way for personal enrichment in theology courses.

a. In school, I earned positive grades, in high school. In elementary school and in high school. In college, early on, even though we’re Dominicans committed to study we didn’t have a sufficient amount of time to study so I wouldn’t say looking at my college transcripts early on - I guess it just wasn’t as positive as I would like to be.

b. They were fairly consistent in college. They were always consistent in high school.

c. I did. It was a place to learn and also to enjoy especially in the high school level but even in grade school. College was a different experience. L. Thompson College, Butler College,
St. Martin de Porres College—was a part-time experience. My college experience at Lehmann College was very positive, a different kind of setting as well as a different group of people. So it steeled my understanding of people in the public arena.

38. Yes, I am. I am more inclined to try to resolve conflicts than not.

a. Well for a long time I belonged to the peacemaking committee of my religious congregation. Actually, more of that work was more action oriented towards how we could raise the consciousness of others. An example or more specific example would be my work with students who were trying to resolve conflict. If it's something, generally I don't do that, unless I have to, it's the assistant principal but when it's something out of the ordinary. I had an example at the end of the school year where I had to... Two seniors got into a physical encounter which is out of the ordinary, rare and hardly ever happens here. But it happened and they were two friends, so I really had to make a choice of whether I would not allow them to continue the year here or to attend graduation. I could not do that and so I spoke. I try never to make a hasty decision. I find for me it's better to reflect on it and get a little input from others and then I know what way to make the decision. So what I did was I made these two students work together. I made them do school community service when the others got out early. And I really helped those two girls whatever their difficulty was and it was probably that important; it had to be something very important to them that they would lash out at one another. That's the more specific example. I think in a school arena to encourage people to promote clubs such as Amnesty International and to raise the consciousness of all of us, administrators and students and teachers to what we are called to do. And that is always I feel in the peacemaking arena. You know, alerting people to
trafficking of women is a big item or anything where people are held and their human rights are being violated. It's a way in which we do promote peace and justice.

39. If the teacher is having a bad day and it's affecting the teacher's ability to be with students, one thing I would do would be to get coverage for him or her. If I was in any way able to find out the problem may be that's what I would do. I think everybody has bad days. So I think it probably, it's a matter of interpreting how it would affect them at that particular time. If there was a problem and it has happened they are very abrasive, they can be abrasive. Your earlier question about teachers they need to be calmed down.

40. Yes. I think I do that in the morning prayer. I think I do that, well, I do that in morning prayer.

41. Well, for me it would be a collaborative effort. In this model the president is the responsible person but I am a part of that. Yes.

a. Certainly your reputation precedes you when you're known to offer quality education. Another way is in the marketing arena to share the good news about de Portes. By the way it is possible on occasion to provide programs in your building that invite new people to come and see, be it through an open house or some other way.

43. I see my church community as this community. I do belong to worshiping community where I live. I would see improving morale here by the respect, in the direction, the vision that we have for the school. To accept the differences among our faculty, to appreciate the individual gifts of teachers - they really contribute to the whole. So that no teacher, as much as is possible, ever feels that he or she is slighted or dismissed for any reason. I guess I consider, to just put it in a context, I consider this my church community. Frequently at daily prayer, I join with and this is the community that I share prayer with at a faculty meeting and the times we come together in the main school community and worship.

44. Well, I never mind somebody, I prefer somebody complaining about to me about anything about me rather than complaining to someone else. I've had occasions when department chairs, one came with what I considered needs and we were very clear with one another. We could have differences and it was all right to have differences but ultimately the decision, which was never a big decision, didn't match hers. I think we always, whether it was the manner in which we did it and I believe it was and talked to each other, I just turned to her and said this is the decision that's it and have a conversation. The conversation is a piece of the process.

45. I think I do it all the time with students.

a. Well, in behavior modification. I think to believe that the opportunity to help a young person believe in herself that she could change, be it something very simple, being late every day or almost every day is easy - well it isn't easy for some people but to the ability to be, to
have, a sense of the manner in which they spoke to other people. A real problem knowing who the person in authority in the room is, in the classroom. I do think I’ve had the occasion of students coming back and thanking me for the belief in them and keeping them in a time. I said before it would be rare to dismiss the person but that’s not to say that hasn’t happened when the person isn’t chased into the need to make the change.

46. I’m going to say yes to that. I’m going to say yes.

47. What I believe I make evident in this building is to hold up the fact that we are a Catholic school first. We are a school of academic excellence, striving for academic excellence but Jesus is the reason for us being here. Just otherwise, we could be anywhere else educating children. All children have a right to be educated. I think I make it evident in that and in using every opportunity at a meeting to invite people into a prayer service with a priest; it’s not necessarily my need or my faith but to know that we all need the presence of God in our lives. I think I do that. I think I said that a bit earlier in the daily prayer. But I think for the adults in this community to begin our year with a faculty/saff liturgy. To do a symbolic sharing, a sharing of some symbol for the year whether the torch - that we are a people light the way for young people or for this year it’s going to be a lamp. To bring in the fact that our faith is important in empowering us to do that.


a. They would recommend me because they know that I can do the job. They have
seen evidence of that. They would recommend me because they know I work well with
others. They would recommend me because I believe they do see me as a person of
faith.

49. I'm concerned to the extent if there's anything that I can do, perhaps not personally but
in another way to help them; I'd be happy to do that. I'm concerned if their personal
problems interfere with their ability to do the work of teaching. So I'm not, I wouldn't
disassociate myself and say, "Well, too bad." but on the other hand whatever I could do to
help them to solve their problems or to be able to, you know, do their work with what
they're required and responsible to do.

50. I think, I would pick about a number four. I think for me the reason that I would pick
that is I do describe myself, you know, in those, in answering questions. However, given
more time and maybe putting it in a different context or doing it all together with some of
the issues might have been more helpful. But I, I think it fairly well describes me.
Interview with principal of
de Potres High School

Following my graduation from high school I worked for two years as a secretary in the Chrysler building; it was a growth experience. Following that, I entered the Benedictine Sisters. My first teaching assignment was in elementary school, first grade and following that I went to high school. I went to Hope Secretarial School and at the same time I pursued my Masters in education, specifically business education, at Hunter College. I then went to St. Barbara Commercial High School where I worked for 16 years, part of it as a teacher and the later years as an assistant principal. Following that, I was elected to my Congregational leadership team for four years and I was reelected for another four years. After that, I worked at St. Monica School in Manhattan; it was like a sabbatical; I was the librarian. It was an extremely pleasant experience. It also gave me the opportunity to wonder what I wanted to do; if I wanted to return to education or to do something else. The reason I didn't take a sabbatical following my administrative work for the Congregation was the fact that my mother was still living and she was in a nursing home. At the end of the first year, I was just invited to work at St. Monica for one year, not that I couldn't stay longer, but I stayed a second year. I felt that to give one year to a place was stingy and I enjoyed it but I knew I wouldn't stay after the second year. During that year, I was invited to consider being the Assistant Principal at de Potres. I did that and five years ago we went to president/Principal model and having had much discussion on it and also modeling from our other high school in Rockland County, Blessed Jordan. So I have a commitment, a strong commitment to education, particularly education at the high school level.
a. I enjoy working with people. I think any position that I had or any work that I've done and I started off as a first grade teacher - and there were three first grades at St. John the Evangelist and there was one veteran teacher and two of us who were novices, so to speak; and I think the one important aspect that also winds up with being a member of a religious community and working with others, is learning from and sharing with others, I've had that same experience in all the positions I've been in and probably my work within the congregation was the most inspirational. Together, as a group, and decisions were not always, if they were reached through consensus and even if somebody in the group didn't fully agree but by the time we made a decision we all agreed that it was the best decision at the particular time. I think working with others has been a very strong foundation in working in educational leadership.

1. A Catholic school principal is called to be a leader, particularly in the spiritual and faith development; not only for the students but to the extent that it possible for the faculty and staff. The Catholic school leaders are also able to empower others - can be able to bring out the best in others, to help others work together around a common vision and a common goal, keeping everyone conscious of the fact that these are Catholic schools. Also, to keep before all our constituents that our teachers and staff do go the extra mile to make a choice for Catholic education.

2. I would want to be seen as a person who respects, brings out the gifts of others. I would, also, want to be seen as a person who made a commitment to the dignity and respect of everyone and to empower people to recognize that we are not just here for ourselves but for others - but to be recognized for being a fair and just person and a person who sees the
work more as a we then an I.

3. I do. I do when I'm well-planned. I like, I like to the best of my ability. I always find if I'm just talking at people it might be the same old, same old but the same old, same old points need to be made. I like it when I'm able to get other people involved, at least contributing, especially in a large meeting, that I find it also in department meetings and informal settings. So even though I might face the meeting, not necessarily uncomfortably but hoping that people gain from it and it is of value and I know that everyone is not in the same place at the same time. I'm OK with running meetings.

4. I give myself a seven or eight.

4. You better believe we do have that. I can think of a person, who I have right now, who is a great teacher and she is well liked by the students; she can be abrasive with the faculty. She will be in the position of a department chairperson this year. I'm trying to begin my collaborative efforts, in this regard, with detailing and speaking to her about the responsibilities and what a trust it is for her to be responsible for that. I also, while I don't want to anticipate it, it is possible that I will have to at sometimes challenge her about her antagonistic ways.

5. Ideally, they should be evident when you walk in the door. I think they certainly need to be taught in the religious education program even though students are not all Catholic. Every teacher should be teacher of the Catholic faith to the extent possible. In many cases it's more by example - the manner in which we respect each individual whether it's someone
whom is easy to do that with or if we find it a challenge.

6. I would say, "Personally the job has probably eased me up a little bit and I think my leadership one is to know that it's for the overall, whether it be adults or students, that it is self-discipline, that it is within. I'd say I'm moderate. Moderate to high but not rigid or inflexible.

7. The role of the principal is to, I believe, depending on the particulars, to mediate the situation. I have a responsibility to the teacher and I also have a responsibility to the parent and to the student. My goal would always be to try to mediate and help resolve it, while if necessary, I might have to do it too. My strong inclination would be to have the teacher do it.

8. I do. I do.

a. I think education is, for anyone of us, a lifelong process. I learn every day. All we are is mere facilitators of what is already within young people. I think our work is cut out for us; whether it's in the classroom or wherever it may be, in helping young people become able to direct their own learning. Because, I think the world in which we live, whether it be technology - we need to work really hard and strive to assist people in being able to think critically; to really do those kinds of things that separate one from another in just learning rote what someone is giving you rather learning for yourself and providing people with more free time in which to do this. So this should be a big change and a big shift, a big paradigm shift, I believe in the education system. More than likely this is what learning has for all of us. I am a lifelong learner, a lifer in the educational arena be it for myself or be it in directing
the education in the building.

9. Do I like contests? I never thought about, “Do I like contests?” Probably more being in the arena as a competitor than that of collaborator. I’ll use sports as an example. I’ve always believed that you play to win. Now you may not always win, but you do your best. Probably in anything that I do, personally, I do strive to do my best, so in that sense, parallel to wanting to win.

10. I can speak from, I never thought of it in those terms, in my work in leadership. I think that was part of my role. I don’t think I know that was part of my role to help us all grow, to try to be a part of a group that provided some vision. So even in this school building to be visionary, to know that you never have arrived. You need always to be striving for something that is yet to be.

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12. Well, I guess not inconsistencies but perhaps contradictions in some of the readings. But I think those are the places that stretch you to make the word relevant to whatever it is. You know, the rich, the poor shall enter the kingdom of heaven as an example or the meek shall inherit the earth if you take the Beatitudes. No, I’ll say no.
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a. I think right now I'm dealing with something that might be more concrete. For a year now, over a year now, I've been looking at establishing a policy on honesty and trying to really attack it in a more direct way - the cheating and dishonesty that is prevalent not only can happen in a school. I met with some opposition from a few teachers who may see it in another way. I am, along with others, still working on it. I think that nothing in writing, I think you can put anything in writing but that doesn't mean that you've changed the behavior. So it's struggling to bring everyone to a point where we all have some agreement, some level of agreement that we are responsible to work on that.

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16. I can only generalize on that. I’m not a public school principal. But I don’t think so, I think in some ways our ability to form community, our ability, the reason we come together to teach and work together I think, well for me personally in my current experience as we separated some of the development, financial and public pieces in the president/principal model. I venture to say “No.” However, more specifically, I probably do think that public school principals do the same things that we do. They keep the building clean and making sure that with those little details they’re doing the right things on a rare occasion.

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18. I would believe him and I would hope she feels better and I would also ask him to get back to us if she wasn’t able to come in the afternoon. I think that would be more compassionate by saying that if she had finished the job she would be sensible enough to know whether or not she could come in.

19. For me, personally, that would be on a given day, on any day, to know that it’s very important to spend some time at the beginning of the day before the day begins in your
home, I usually choose the readings of the day to place all that I will do and say in God’s hands. To know that in spite of what happens, that for me especially, as a Dominican I am a contemplative in action. For me, my spiritual life is not apart from what I do every day. I know that there are times in my day when if it wasn’t for my spiritual life and my faith then some of the challenges might just be a little bit too much as it turns apart. And that’s not to say that there aren’t times in my spiritual life that I may not feel strongly the presence of God.

20. I guess I would have to answer that it depends on what I promised to do, what it meant to the person. I think that’s all that I can say. You don’t feel guilty but I would probably, I would feel bad or sorry that I wasn’t able to fulfill my commitment. I guess even in terms of my religious congregation there are things that I can’t do and I just accept that, knowing that I am in a school that is owned by my religious congregation.

21. Well maybe some. I hope some. I hope maybe a few. Yeah, I think I’m a leader. I’m not sure everybody would want to follow me but some.

22. No.

a. I believe God is God and God is present in all of creation and so we human beings are part of God’s creation, I do believe. And that, you know, your people and I’m not saying you’re predestined but if I was born in a Muslim country that was the one I worshiped. I do believe in God’s presence in all people. I don’t believe he only resides in the Catholic Church. I do believe that people can come together.
23. I think at this point in my experience that probably I would say that this is the place where I might have the most ability to effect change. However, I don’t mind being in the front line, I can be in a classroom, too.

24. During the school day as little as possible. But it is necessary meeting with teachers and sometimes with students and parents. But I find I am happiest when I am walking around be it, and the opportunity to drop into classes, to see what’s really going on in the building.

25. I do speak to them and I do remind them that they need to be in their homeroom and/or the morning supervision turn on time. I try to do it in a respectful, I do do it in a respectful manner. And generally, generally the behavior changes. They’ll come and they’ll say to me there was a reason.

26. Yes. Prayer is important in my life. I couldn’t do what I do every day if I didn’t have a prayer life. It’s not always what I’d like it to be or perhaps it should be but it is very important to me every day. It’s also very important in the school building to begin our day in prayer. Just had a recent occasion of a teacher resigning who did, in writing, tell me that the morning prayer which students lead but I generally say something enabled her to deepen her relationship with God.

a. My prayer life can be... It starts off when I begin my day. I probably do spend a half an hour, at the least, in the morning reading the Scriptures of the day and the Psalms of the day. In nice weather, I do it on the porch sitting outside and just making time to be. In colder
weather, so do that also. In the more recent years I haven’t done a more formal retreat. At Easter time I don’t do anything associated with school and I use that as an opportunity for reflection and my vacation time in the summer.

27. Most times.

28. Whatever the teacher cares to let you know. My philosophy is that I have an open door and I’m always available and teachers will share personal things with you and other teachers choose not to and I have a great respect for that and the same thing for students. I don’t need to know everything in their life as long as I know that if they have a need and in this building we’ve done everything that we can do to assist them.

29. To me it parallels the future of religious life. It is a work of God and it will continue in whatever shape or form that may very well be. I do have great trust and faith that, to use both examples, it is God’s work and the Church has a mission that I believe that all the people need to be listened to and heard. I don’t have the answers. And I believe in the future of the Church. I have, like anyone else, concerns about the way the Church will be. I work here in an area where the presence of the priest, he is a wonderful man, I wonder who will replace him in our parish, the parish of St. Martin.

30. I can be direct when I feel very strongly and I believe it’s right and so be it a colleague or a teacher who needs to make some changes in the classroom or a student who needs to make changes if she wishes to remain here. It wouldn’t be, probably, it wouldn’t be my main strength. It wouldn’t be. I wouldn’t consider myself tough but I can say tough things when
it’s necessary.

a. I had a pretty personal incident not in this school building but affecting two teachers in this building and I had to get some outside help on. It had, it was a sexual overture to a younger female teacher from a married man and I had to suspend him for a day and I had to be very clear on his behavior in this building, what happened outside, didn’t affect the inside. It was resolved, it was resolved, but that it happened was pretty hard. It happened; it wasn’t anything awful but it should never have happened.

31. Probably, I’d probably have to say we may not know all these circumstances here in the reality and also that he’s not here to respond to the criticism. On the other hand, depending on whatever the situation may be to try to calm the person and try if she’s upset to allow her to vent without being critical.

32. Well, I’m out of the philosophy that you always praise before you critique. So, I would always look for something to highlight as very positive about, but that to say what is a positive is really to continue to grow, these changes are necessary.

33. I think for me it is a privilege to see the growth in young people. To, I guess to stand at the top of the stairs at the change of classes and at lunchtime, it really, we do do God’s work here every day, day by day. And to bring out just the best in people and to help young people and for me at the most critical time of growth and development be it intellectually, physically but also spiritually - to try to get, to help them understand the place of God in their life; that’s really a sacred trust. I do feel a spirit at times when it’s for me it’s like the
hundredfold. You can think of all the challenges you have with the kids who don't do what they should do when they should do it and many other occasions that you have to do. It's a normal part of a day or whatever.

34. Naturally, I could say God but I'm accountable to the bishop in the diocese where I work. I'm accountable to, for me, the president of the school. I'm accountable to the trustees of my religious congregation. And for me, I'm accountable to the members of our congregation who take great pride in de Porces.

a. The advantages of this accountability and I will also include parents, students and teachers obviously, in my mind, there is a lot of accountability built into it. The advantages of this accountability - I believe I'm not alone. For me, especially with the president/principal model, I think there are a lot of opportunities for collaboration around the mission of, certainly the congregation, at de Porces as well as the mission of the Archdiocese in education. The advantages of this accountability probably to some degree is delineated paths or some way in which I'm called to be accountable to people, some ways of evaluating whether or not you're on the right track. I don't see any disadvantages, necessarily. None that jump out at me.

35. No. No. I don't think so.

36. I'll have to speak out of my own experience here but I can talk on the global. And I can talk about social justice which I think is part of our responsibility in education to help young people by not only instilling dignity but an option for the poor should somehow be related.
But in terms of using resources and wealth of the school, anything that’s needed for the advancement of the educational program is used for that. Any wealth which, I use that word, hopefully, that’s been accumulated has been done so for the stability of the institution. For some of the more long-term needs, for example, scholarships, grants and scholarships or funds for capital improvements or in a way for which you need it to fall back on in hard times to be able to continue your mission. I don’t feel that I’d like to think that the Church has all this money that it’s hiding somewhere that it can be used. I think each person is called to accountability in that arena. I just take our country and I just take an example of what’s happening in New Orleans and in other places and why we haven’t freed up some resources. I do have questions about that. We have the wealth, we have the wherewithal to help our brothers and sisters in dire need.

37. I have an undergraduate degree. I have a Masters degree. I have certification. And I have additional credits accumulated along the way for personal enrichment in theology courses.

a. In school, I earned positive grades, in high school. In elementary school and in high school. In college, early on, even though we’re Dominicans committed to study we didn’t have a sufficient amount of time to study so I wouldn’t say looking at all my college transcripts early on - I guess it just wasn’t as positive as I would like to be.

b. They were fairly consistent in college. They were always consistent in high school.

c. I did. It was a place to learn and also to enjoy especially in the high school level but even in grade school. College was a different experience. I... Thompson College, Butler College,
St. Martin de Porres College was a part-time experience. My college experience at Lehmann College was very positive, a different kind of setting as well as a different group of people. So it molded my understanding of people in the public arena.

38. Yes, I am. I am more inclined to try to resolve conflicts than not.

a. Well for a long time I belonged to the peacemaking committee of my religious congregation. Actually, more of that work was more action oriented towards how we could raise the consciousness of others. An example or more specific example would be my work with students who were trying to resolve conflict. If it's something, generally I don't do that, unless I have to, it's the assistant principal but when it's something out of the ordinary. I had an example at the end of the school year where I had to. Two seniors got into a physical encounter which is out of the ordinary, rare and hardly ever happens here. But it happened and they were two friends, so I really had to make a choice of whether I would not allow them to continue the year here or to attend graduation. I could not do that and so I spoke. I try never to make a hasty decision. I find for me it's better to reflect on it and get a little input from others and then I know what way to make the decision. So what I did was I made these two students work together. I made them do school community service when the others got out early. And I really helped those two girls whatever their difficulty was and it was probably that important, it had to be something very important to them that they would lash out at one another. That's the more specific example. I think in a school arena to encourage people to promote clubs such as Amnesty International and to raise the consciousness of all of us, administrators and students and teachers to what we are called to do. And that is always I feel in the peacemaking arena. You know, alerting people to
trafficking of women is a big item or anything where people are held and their human rights are being violated. It's a way in which we do promote peace and justice.

39. If the teacher is having a bad day and it's affecting the teacher's ability to be with students, one thing I would do would be to get coverage for him or her. If I was in any way able to find out the problem may be that's what I would do. I think everybody has bad days. So I think it probably, it's a matter of interpreting how it would affect them at that particular time. If there was a problem and it has happened they are very abrasive, they can be abrasive. Your earlier question about teachers they need to be calmed down.

40. Yes. I think I do that in the morning prayer. I think I do that, well, I do that in morning prayer.

41. Well, for me it's a collaborative effort. In this model the president is the responsible person but I am a part of that. Yes.

a. Certainly your reputation precedes you when you're known to offer quality education.

Another way is in the marketing arena to share the good news about de Porres. By the way it is possible on occasion to provide programs in your building that invite new people to come and see, be it through an open house or some other way.

43. I see my church community as this community. I do belong to worshiping community where I live. I would see improving morale here by the respect, in the direction, the vision that we have for the school. To accept the differences among our faculty, to appreciate the individual gifts of teachers - they really contribute to the whole. So that no teacher, as much as is possible, ever feels that he or she is slighted or dismissed for any reason. I guess I consider, to just put it in a context, I consider this my church community. Frequently at daily prayer, I join with and this is the community that I share prayer with at a faculty meeting and the times we come together in the main school community and worship.

44. Well, I never mind somebody, I prefer somebody complaining about me about anything about me rather than complaining to someone else. I've had occasions when department chairs, one came with what I considered needs and we were very clear with one another. We could have differences and it was all right to have differences but ultimately the decision, which was never a big decision, didn't match hers. I think we always, whether it was the manner in which we did it and I believe it was and talked to each other, I just turned to her and said this is the decision that's it and have a conversation. The conversation is a piece of the process.

45. I think I do it all the time with students.

a. Well, in behavior modification. I think to believe that the opportunity to help a young person believe in herself that she could change, be it something very simple, being late every day or almost every day is easy - well it isn't easy for some people but to the ability for it, to
have, a sense of the manner in which they spoke to other people. A real problem knowing who the person in authority in the room is, in the classroom. I do think I've had the occasion of students coming back and thanking me for the belief in them and keeping them in a time. I said before it would be rare to dismiss the person but that's not to say that hasn't happened when the person isn't chided in to the need to make the change.

46. I'm going to say yes to that. I'm going to say yes.

47. What I believe I make evident in this building is to hold up the fact that we are a Catholic school first. We are a school of academic excellence, striving for academic excellence but Jesus is the reason for us being here. Just otherwise, we could be anywhere else educating children. All children have a right to be educated. I think I make it evident in that and in using every opportunity at a meeting to invite people into a prayer service with a priest; it's not necessarily my need or my faith but to know that we all need the presence of God in our lives. I think I do that. I think I said that a bit earlier in the daily prayer. But I think for the adults in this community to begin our year with a faculty/staff liturgy. To do a symbolic sharing, a sharing of some symbol for the year whether the torch - that we are a people lighting the way for young people or for this year it's going to be a lamp. To bring in the fact that our faith is important in empowering us to do that.


a. They would recommend me because they know that I can do the job. They have
seen evidence of that. They would recommend me because they know I work well with others. They would recommend me because I believe they do see me as a person of faith.

49. I'm concerned to the extent if there's anything that I can do, perhaps not personally but in another way to help them; I'd be happy to do that. I'm concerned if their personal problems interfere with their ability to do the work of teaching. So I'm not, I wouldn't disassociate myself and say, "Well, too bad." but on the other hand whatever I could do to help them to solve their problems or to be able to, you know, do their work with what they're required and responsible to do.

50. I think, I would pick about a number four. I think for me the reason that I would pick that is I do describe myself, you know, in those, in answering questions. However, given more time and maybe putting it in a different context or doing it all together with some of the issues might have been more helpful. But I, I think it fairly well describes me.