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Catholic Identity and the Vocation of the Principal

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Catholic Identity and the Vocation of the Principal

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ABSTRACT

In order for Catholic schools to fulfill the mission as outlined by the Church, their identity must be strong. Catholic schools play an important role in the evangelizing mission of the Church and without a strong Catholic identity, they cannot meet that mission (Sacred Congregation for Catholic Education, 1998). It is important that the Catholic identity be a priority of those who teach and serve in Catholic schools. According to the NCEA annual statistical report, today only 2.6% of the full time equivalent professional staff in Catholic schools are religious compared to 48.4% in 1970 and 90.1% in 1950 (McDonald & Schultz, 2018). Do the laity require extensive formation or is their call to serve enough to help them be formed and understand the unique aspects of Catholic identity?

This study sought to determine whether the vocation of a principal influenced the perception of the teachers of the Catholic identity and additionally were there any behaviors, actions or characteristics of the principal also influenced the perception of the teachers. Utilizing a quantitative approach, teachers in the Archdiocese of Newark were given the “Catholic Identity Defining Characteristics Staff Survey” designed by the Center for Catholic School Effectiveness, School of Education, Loyola University Chicago in conjunction with the Roche Center for Catholic Education, Lynch School of Education, Boston College (2012). Principals were asked to evaluate their school based on the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools and the benchmarks for the first four standards of identity and mission. One hundred forty three teachers survey responses were analyzed for this study along with thirteen principals.

Overall the teachers’ perception of the Catholic identity of schools in the Archdiocese of Newark was above average. The results of the survey did show areas for growth as well as areas of

strength. The vocation of the principal was not a predictive factor in the perception of the identity by teachers but there were key characteristics and behaviors that did have a predictive power. The study provides insight into understanding how Catholic identity is perceived and ways that perception can be strengthened for both school level leadership as well as Archdiocesan leadership.

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I could never have started this journey without the love and support of my family. Without my dad babysitting and my mom lending a hand, this would not have begun. I wish my dad had the opportunity to see the finished product. My three children, who were elementary school children when this started and now high school graduates, have always been a source of inspiration and patience as they played while I did “homework”.

A study on Catholic education does not get its beginnings without a Catholic educational background in my opinion. I could not be more grateful to the teachers and administrators at the schools where I grew in my own Catholic identity, Georgetown Visitation Preparatory School and Saint Mary’s College, Notre Dame. My professional experiences as a principal at Our Lady of Perpetual Help School and Mother Teresa Regional School helped form the basis of this study as the first lay principal at each of those schools. It is the young women and faculty at Trinity Hall who helped me complete this research. Their inspiring examples of perseverance every day reminded me that I could succeed and finish.

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CHAPTER 1

INTRODUCTION

Catholic schools are an important part of the life of the Catholic Church. Pope Paul VI wrote in *Declaration on Christian Education*, “since, therefore, the Catholic school can be such an aid to the fulfillment of the mission of the People of God and to the fostering of the dialogue between the Church and mankind, to the benefit of both, it retains even in our present circumstances the utmost importance (Paul VI, 1965).” It is important to the institutional church that Catholic schools not only educate the faithful intellectually but also form their students morally. The Catholic school should be able to give students both the technical and scientific skill and a Christian formation (Congregation for Catholic Education, 1998). The mission of Catholic education to shape and form the next generation is a service to the Church that is an integral aspect of the universal Church’s mission.

Even as Catholic schools have changed over the years, maintaining their mission and identity has been an important endeavor. Catholic schools should continue to be identifiably Catholic, but defining that is difficult. Many may remember the days when classrooms were staffed by the sisters, but did that make the school Catholic? Does having crosses on the walls in classrooms make a school Catholic? Did the members of religious communities make a school Catholic simply by being a member of the Catholic school community?

The understanding of identity is important to any school in providing a culture that all are invested in. A school’s culture is important to understanding the shared values and practices that create a cohesive educational unit (Kaplan, 2013). Kaplan points out that everything in the organization is affected by the culture of the school. Culture serves to form the identity of the

school and commitment to something greater than self, provides standards for behavior, and creates a social stability through informal rules. Kaplan asserts that a positive school culture can “increase scope, depth, complexity and success of what teachers teach, and what students learn and achieve” (p. 6). A Catholic school’s culture is important to ensuring that it can meet the mission given to it by the Church.

The Catholic identity of a school provides a framework for the culture of the school. While each school’s culture may manifest itself differently, the basis for the culture is the Catholic identity. This culture is created with the success of Catholic schools according to Bryk, Holland, and Lee (1993) when they examined the success of Catholic school graduates. The ability to define and strengthen Catholic identity is important to the sustainability of Catholic schools.

In 1988 the National Catholic Educational Association (NCEA) called together a summit of leaders in Catholic education to discuss the future of Catholic schools. This National Congress included leaders from the NCEA, bishops, practitioners, researchers, and others invested in Catholic education. Several participants were invited to write papers on topics such as Catholic identity, leadership and finances. As a result of the meetings, the group known as the National Congress developed belief and directional statements on each of the topics being addressed. In *The Catholic Schools for the 21st Century, Executive Summary*, the National Congress outlined their belief statements and directional statements on the Catholic Identity of Catholic Schools. The statements were broad ideas concerning the spiritual formation of the staff of schools, the lived faith of the community, superior academic standards, a curriculum rooted in the Gospel and an inclusive community of diverse populations (Guerra, Haney, & Kealey, 1992). While these statements are important to understanding how schools should work to maintain Catholic

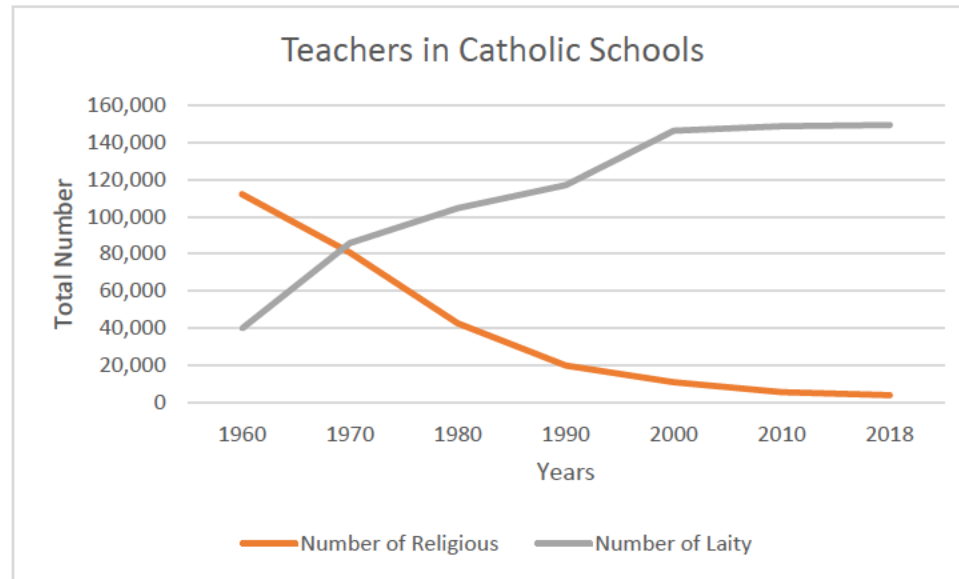
identity, it is hard to determine from this list concrete actions and practices in a school setting that will meet the standards in these statements. Despite this difficulty, it is important that the Catholic identity be a priority of those who teach and serve in Catholic schools.

The men and women who teach in and lead Catholic schools have primary responsibility in maintaining this identity. Pope Paul VI reminded Catholic school educators that they have a special vocation in the formation of students. In order to aid teachers in understanding this vocation, Shimabukuro (1998) wrote *A Call to Reflection: A Teacher's Guide to Catholic Identity for the 21st Century*. Shimabukuro discussed the importance of Catholic school teachers maintaining a Catholic dimension to their teaching for without it, they would not differ from their public school counterparts. Her book was designed to help teachers understand how they could live out the mission of Catholic education in their teaching. Teachers have a special role in the Catholic school in forming students as well as in helping the school maintain its unique identity.

In the past 50 years, Catholic education has changed in a variety of ways. Catholic schools, which began in the mid nineteenth century as an extension of the parish, have had to adapt to a changing landscape in the church as well as American culture. A growing network of schools was established throughout the early twentieth century; however, toward the end of the century, this network faced numerous struggles. Financial difficulties, declining enrollment, changing communities in parishes and the change in staffing of Catholic schools has presented the Catholic school community with opportunities for growth and changes to the traditional methods and ways of schools (Ristau, 1991). Figure 1, created by the author, illustrates the decline of the number of members of religious communities who teach in Catholic schools and the increasing number of members of the laity as seen in the NCEA annual statistical report

(McDonald & Schultz, 2018). The laity are those members of the Catholic community who are not professed members of a religious community and are not ordained.

Figure 1
Teachers in Catholic Schools



This change has altered the landscape of Catholic schools. The religious men and women who served as faculty and administrators lived in a community that understood and lived out the mission of Catholic education. Today's teachers and administrators are challenged to live out the mission of Catholic schools while not living in that community.

Teachers must be prepared in order to help maintain the Catholic identity of schools. In 1985, the NCEA examined Catholic secondary school teachers and their own personal faith life and beliefs. The purpose of *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers* was to understand the current trends of the faculty of Catholic secondary schools in relation to the religious formation of students (Benson & Guerra, 1985). This study examined how the teachers perceive their role in the faith formation of students as well as their own personal values and beliefs. The report's conclusions are important to understanding what

challenges were faced among the lay faculty in this aspect of the mission of a Catholic school. Three findings were of concern to the researchers that are relevant to examining the identity of Catholic schools. The first result was that lay teachers are less likely to be involved in evangelization activity, which is the first mission of a Catholic school according to the bishops. The second was the level of the commitment and involvement of lay faculty in the institutional church was low. Finally, there was a small difference in the degree of support for Catholic doctrines between the lay faculty and members of religious communities.

The researchers, however, hypothesized that this difference between the laity and the members of the religious communities might be “held to a minimum because of the influence of religious administrators and teachers. Most schools still have religious in some key administrative positions (75% of all Catholic high school principals are priests or religious) and most still have a significant minority of religious on the teaching staff” (Benson & Guerra, 1985, p. 60). By 2013, only 10% of Catholic school principals were members of a religious community or ordained clergy (Schuttloffel, 2014). Given this decline in members of the religious communities serving as leaders, a closer look at the influence of the principal on Catholic identity is needed.

The NCEA has sponsored publications exploring the unique role Catholic school leaders have in comparison to their public and private school counterparts. In 2001, 23% of Catholic school principals were members of religious communities or ordained priests and 77% were members of the laity (Schuttloffel, 2003, p. 18). While the transition has happened from a majority of Catholic school leaders being members of religious communities to members of the laity, the maintenance of the mission of Catholic education remains important. According to Jacobs (2005) and Guerra (1991), a Catholic school principal needs to understand the unique

philosophy of Catholic education. *In Building Spiritual Leadership Density in Catholic Schools*, Jacobs explains the role of the principal in maintaining the Catholic identity of schools and the need to be sure that the lay leaders who are now leading these schools understand the mission of the school and how to lead those schools effectively in mission (Jacobs, 2005). The role of the principal is important to the mission of Catholic education and to how the school lives out its Catholic identity. According to Guerra (1991), who served as the president of the NCEA, lay persons do not have the same formation that those who have attended seminaries and religious formation programs. As a result, there is a need to be sure that support is given in preparing lay principals to lead in Catholic schools and fulfill their mission as spiritual leaders. The unique role of the principal in a Catholic school requires a special formation (Guerra, 1991). Members of religious communities were given a special formation in Catholic education, history, and theology as part of their formation in joining the community. Without that training and education, is there a gap for lay leaders that needs to be filled? Can the gap be filled with preparation programs at the diocesan level or mentoring? Guerra (1991) and Jacobs (2005) propose that there needs to be a specific program for leaders of Catholic schools that prepares them to lead the school in its unique characteristics which the religious received in their formation but this may not be the case.

The mission of Catholic schools is essential not only to their success but also to the life of the church. Given the change in the number of members of religious communities who are teaching and leading Catholic schools and the importance of Catholic identity to the mission of Catholic schools, it is important to take a closer look at this issue. Principals have an important role in maintaining the Catholic identity of their schools and as such, their role needs to be examined in order to effectively plan for the future of Catholic education.

Assessing the Catholic identity of a school is an activity that schools must do in order to ensure that they are meeting the needs of the students they serve as well as the institutional church. By not assessing the identity of a school, the mission could be moved to the “sideline” and the schools could be moved more into the secular arena (Cook, 2015, p. 69). Teachers and leaders play an important role in ensuring this identity. Attention has been given to the role of the teachers in maintaining the Catholic identity of schools as well as their importance in faith formation of students. In his five marks of a Catholic school, Archbishop Miller notes the fifth mark is the witness of teachers (Miller, 2006). Not only are teachers responsible for the academic portion of their classroom but as part of the Catholic mission of the school, they are entrusted with the moral formation of students. This moral formation of students is one of the unique aspects of the identity and missions of Catholic schools. In addition to the teachers, the principal plays a key role in the identity of the school. While the role of the principal as a faith leader has been discussed, how the vocation of the principal may influence the Catholic identity of a school has not been studied.

Purpose of the Study

Given the change in the percentage of laity leading Catholic secondary schools it is important to examine the role those leaders have had in maintaining a school’s Catholic identity. Since the Catholic identity of a school is paramount to a school being Catholic, this is a critical element which needs to be examined in relation to the change in leadership. Is there a difference between schools with a lay leader and those without according to the perception of teachers and of Catholic identity? This is a question which bears study given the importance of the identity of Catholic schools to the mission of the Church and the change in leadership in the last fifty years.

The purpose of the study is to examine whether teachers at schools led by lay leaders and teachers at schools led by members of a religious community have different perceptions of their school's Catholic identity. In addition, this study will examine the behaviors of those schools whose leader is perceived as maintaining the Catholic identity of school well. It is important to examine how the schools have maintained their Catholic identity in this change, as it is the leader's responsibility to maintain the mission. This study will describe any impact the change in leadership has had on the Catholic identity of Catholic secondary schools. In order to examine this, two research questions will be investigated:

1. To what extent does the presence of a lay leader influence the Catholic identity of a Catholic secondary school as perceived by the teachers?
2. What are the characteristics, activities or processes that are used by lay leaders to help maintain Catholic identity in a Catholic secondary school?

The study will examine teacher perceptions in the Catholic secondary schools in the Archdiocese of Newark. Focusing on the perception of teachers will give insight into the Catholic identity of a school from the perspective of those who are responsible for forming young adults in the Catholic Church. These schools were chosen as they represent a variety of community settings, types of governance as well as both co-educational and single-sex schools. The study is limited in that it is only using one measure of Catholic identity from the teachers and not other stakeholders in the community. Since the teachers are also those responsible for the Catholic identity of a school, it is important to understand how they view the identity. Students and parents are the receptors of the Catholic identity more than implementers so they were excluded from this study. The study is limited to the survey's understanding of Catholic identity. This was done so that there could be a way to measure Catholic identity across a variety of

schools without having differences in the definition of Catholic identity, so this limits participants to a specific understanding of Catholic identity. The benchmark rubric given to the principals to learn the characteristics, activities or processes that are used by lay leaders is limiting in that it requires principals to self-report and remember items that meet the benchmark. By providing examples, the rubric may limit the imagination of the principal as to what is unique to their school. Despite these limitations, the study has the benefit of utilizing the National Standards as the definition of Catholic identity (Ozar & Weitzel-O'Neill, 2012). By surveying schools, a larger number of schools can be studied, allowing for a greater variety of schools to participate. The choice to use a survey also helps protect against any researcher bias. This is an important topic to study and the instruments allow for the collection of important data to the Catholic identity of the secondary schools.

Significance of the Study

Jacobs (2001) asserts that the change in the staffing of Catholic schools is not a problem in and of itself but rather the formation that the laity needs is important in order to preserve the Catholic identity. Do the laity require extensive formation, or is their call to serve enough to help them be formed and understand the unique aspects of Catholic identity? Jacobs (2001, 2005) and Guerra (1991) assert that the special formation of the religious community members prepares them to serve and understand the unique identity of the Catholic schools. This study will seek to examine how the identity of Catholic secondary schools, according to the perceptions of teachers, has been affected by the decline of the numbers of religious men and women serving as leaders of Catholic schools. This is important to the future of Catholic education as it is paramount that schools remain identifiably Catholic to fulfill their mission in the church. For

school leaders, it will be important to understand how the identity of a Catholic secondary school has been impacted, if at all, by the increasing number of lay leaders at the helm of schools.

Without many quantitative studies done to understand Catholic identity, this study will contribute to a body of research which will help policy makers make decisions on preparing Catholic school leaders. The Catholic identity of schools is the responsibility of the church, and as such it is important that the Church and its leaders, understand if the decline in the number of members of religious communities as leaders of Catholic schools has had any impact on the Catholic identity. As new leaders are called to the ministry of Catholic education, they need to be prepared to maintain Catholic identity. Little research has been done on the maintenance of Catholic identity of secondary schools as this shift in leadership has occurred. Policy makers and schools of training should know the challenges and successes of lay leaders in maintaining Catholic identity in order to consider needs for preparation programs, and the characteristics of successful leaders in maintaining the Catholic identity of schools.

Definitions

Catholic Identity- the understanding of the unique aspects that make a school Catholic

Lay person- A person who is not a professed member of a religious community or ordained as clergy (plural-laity)

Member of a Religious Community - a man or woman who has taken professed vows, the intentional commitment to live a life of poverty, chastity and obedience, in a religious community or the vows of ordination for those who are ordained clergy. In this paper, religious women and men, the religious and religious are used interchangeably to refer to members of a religious community and those members of the clergy

CHAPTER 2

LITERATURE REVIEW

Introduction

This study will examine the Catholic identity of Catholic secondary schools in the Archdiocese of Newark, New Jersey, by evaluating teachers' perceptions of the identity of those schools and the extent to which the presence of a lay leader influences their perceptions. In addition, this study will seek to understand the characteristics, activities, and processes that lay leaders use to help maintain the Catholic identity of the secondary schools.

The review of the literature will examine the mission and history of Catholic schools, the definition of Catholic identity and its importance to the mission of Catholic education and the laity's role in advancing that mission. Studies of faculty at Catholic schools will be examined to see how the faculty have perceived their role in maintaining the mission. Since the principal is the primary teacher, the role of the principal will be reviewed in maintaining the Catholic identity of a school. In addition, the role of the laity in the Church and in particular, Catholic schools will be examined.

Mission and History of Catholic Schools

The transmission of the faith and the call to evangelize are of utmost importance to the Church, and the Catholic school plays an important role in this mission. In 1965, Pope Paul VI wrote in *The Declaration on Christian Education*, "Among all educational instruments the school has a special importance. It is designed not only to develop with special care the

intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life” (para. 5). A Catholic school must not only be an educational institution but must also form students morally and ethically while transmitting the faith. This is an important aspect of Catholic education and is its primary mission. It has always continued to be so over the years.

Catholic schools have played an important role in the education of millions of children in the United States. Men and women of religious communities such as the Ursulines, Franciscans, Jesuits and Visitation sisters established schools in the early settlements of the country. These schools met a variety of needs of the communities in which these religious communities lived and served, educating not only the wealthy but the poor, as well. Saint Elizabeth Ann Seton is given the distinction of having founded the American Catholic school system (Kealey & Kealey 2003). Her order, the Sisters of Charity, established a school in Emmitsburg, Maryland, in the beginning of the 19th century. By the late 19th century, a system of schools was being founded to serve the growing number of Catholics in the United States. The Plenary Council of Bishops in Baltimore encouraged the parishes to build schools. These schools were frequently staffed by the communities of religious women. Of the 430 communities of religious women that exist in the United States today, the majority were founded to educate students in the Catholic schools. Many of the communities of religious men who taught in the United States taught at the secondary level rather than the elementary level as their counterparts in the communities of religious women did. The laity also shared in this educational venture of the Church and in the latter half of the 20th century steadily increased in number in service to the Catholic schools of the United States (Kealey & Kealey 2003). The Catholic school system was established to share the faith of the Church and work to live out its mission.

Mission of a Catholic School

The important mission of the Catholic school system is an integral part of the mission and life of the Church. The Catholic school is an extension of the church, and it is important to understand what role the school plays in the mission. During the 19th century and well into the 20th century, the Catholic Church in the United States continued to establish parochial schools. These schools were established to teach the largely immigrant population of Catholics and protect them from anti-Catholic sentiments (Kealey & Kealey 2003). As the landscape of the country changed, and the Church underwent changes during the Second Vatican Council, the bishops met again to further outline the purpose of a Catholic school. The Second Vatican Council's *Declaration on Christian Education* (1965) urged all national councils of bishops to write a statement concerning education in their own country in light of the national culture and the local Church. Prior to 1972, there was not a document by the United States bishops that expressed what a Catholic school's mission was or what made a school Catholic. *To Teach as Jesus Did* (1972) written in response by the United States Catholic Bishops, outlined a three-fold mission of the Catholic schools. This mission, as defined by the bishops, gave Catholic schools an outline of their purpose. The first part of this mission was to proclaim the message of Jesus, the second is to form a faith community, and the third to be of service to the world. This mission is to be lived out by all members of the Catholic school community, administrators, faculty, parents and students. The threefold mission established by the bishops will be explored in further detail, looking closely at each aspect: message, community and service.

Message

All members of the Catholic school are called to proclaim the message of Jesus as part of the mission of the Catholic school. This aspect of a Catholic school calls upon each member of

the community to embrace the salvific message of the Church. The Sacred Congregation for Catholic Education wrote in *The Catholic School* (1977) that the evangelizing mission of the school was the mission of the Church. A Catholic school's role is to help witness to the message of Jesus. The school is to help students navigate the world in which they live through the lens of the Gospel. Not only must a Catholic school teach students academic subjects, but it must do so in the light of the faith and through the lens of the Gospel message. Buetow (1988) in his study, *The Catholic School Its Roots, Identity and Future*, discusses the need for the faith to be taught in such a way that there is a balance between faith and culture. The message of the faith must not be seen as less than the culture; students are called then to live out that faith in their local community. This idea of spreading the Gospel message not only creates the purpose of a Catholic school but it also helps to define the ways in which teaching occurs in a Catholic school and it provides a shared language and lens through which the world is viewed. Understanding the message means also living the message in daily life as a way to proclaim the message (McDermott, 1997).

The message is not just the domain of the religion teacher; however, religion teachers play an important role in helping to preserve the distinctive identity of the Catholic school. Daniel Curtin (2001), in his study "Catholic Identity Depends on Religious Education," emphasized that given the declining number of religious in schools, a faculty that is educated in the faith of the church is essential to the maintenance of Catholic identity. Curtin asserted that the teaching faculty needed to be literate in the mission of the church. A church-literate teaching staff, according to Curtin, had not been an issue with a teaching staff comprised of men and women of religious communities.

Community

Creating a faith community among the entire community in a Catholic school is the second part of the mission as outlined by the bishops in *To Teach As Jesus Did* (1972). This creation of the faith community brings all members of the community, staff, faculty, students and parents, into a community that lives in witness to Jesus. Those whose lives are witnesses to Jesus follow the teachings of Jesus to love one another and to treat each person with dignity and respect. A faith community is one in which all members of the community are valued and share in the mission of the community.

In a study by Francis and Egan (1990), faith community was examined in four Catholic secondary schools in the United States. Exploring the understanding of faith community through the literature on Catholic schools, the understanding of faith community was one which supported parents in teaching their children a religious philosophy of life. Francis and Egan (1990) pointed to work by Greeley (1976), O'Neill (1978) and Sullivan (1981) in explaining the importance of faith community to the identity of the Catholic school as well as their definitions of the faith community being one that offered parents an alternative to public schools in developing their students' religious identity. The researchers set out to examine the implications on the faith community of their findings on the relationships between religious background and practice, and student's attitude toward Catholic schools. By surveying the students in the four schools, the researchers asked the Mass attendance frequency and the religion of the student, student's father and mother, and then asked the student's views on Catholic schools. The study concluded that "it is difficult to maintain that these schools represent a true community of faith," as the student body had many who were hostile toward the Catholic school system (Francis & Egan, 1990, p. 60).

The study's finding illustrates the concerns of those in the Catholic educational community about the changing landscape of the Catholic school system as well as the church. According to the 2018 NCEA statistical report, 19% of total Catholic school enrollment is non-Catholic, compared to just 2.7% in 1970 (McDonald, 2002; McDonald & Schultz, 2018). The increasing number of non-Catholics attending Catholic schools challenges the schools to work hard to maintain their Catholic identity and a faith community with those who do not share the faith or actively participate in it. The study gave a narrow understanding of Catholicity and the faith community (Francis & Egan, 1990). By focusing on Mass attendance and attitudes of teenagers, it did not take into account the other, often times intangible, elements that can describe a faith community. The study does give pause to examining ways in which a secondary school can work with its students to form a community of faith when so many teenagers may be questioning their faith and not attending Mass. Given that community is one aspect of the mission of Catholic schools, according to the United States Bishops, a clear understanding of faith community and its importance to the mission of the school needs to be understood and evident in a school.

This community, however, is an essential element of the mission and a differentiating factor in the success of Catholic schools. In *Catholic Schools and the Common Good*, Bryk, Holland and Lee researched Catholic schools and their impact on student engagement and teacher commitment (1993), finding that it was the community that was formed that helped students achieve. After examining the behaviors and structures of a communal organization and then conducting field observations, Bryk and his team's analysis concluded that the shared values of the community, the relationships among its members and shared activities helped to engage students, enabling them to achieve. The U.S. bishops affirmed that "community is central

to educational ministry” and that this sense of community is important not only to the individual being educated but also to the “many communities in which he lives” (USCCB, 1972, para 13). Students are members not only of their local school community but also members of a wider human community which they are called to serve.

Service

In proclaiming the message of Jesus as a united faith community united, the Catholic school is called to serve others. Catholic schools must make students aware of the call of Jesus to serve others. Schools must be sure that students understand issues of justice so that their service is not just rooted in a spirit of generosity but also in the spirit of the Gospel (USCCB, 1972). One aspect of the study conducted by Leto (2018) on the Catholic identity of Edmund Rice Christian Brothers schools concluded that the service program at the schools he studied was strong but needed more to deepen a student’s understanding of the “Gospel imperative” for service (p. 161). It is important the students understand the issues of justice through a gospel lens rather see service as simply helping out.

Defining Catholic Identity

Understanding what that Catholic identity means for schools is difficult to define and identify. The mission of message, community and service and what that mission looks like in action can be interpreted differently at schools. The idea of subsidiarity for the church is important, which means that decisions are made first at the most local level, so while there are universal truths and teachings in the church, how those are lived out is decided first at the most local level. With the principle of subsidiarity at the heart of the church, there is no centralization of schools and the message that must be passed on. Subsidiarity in the church means that the

decisions should be made at the most local level first, the family first and then the parish, before decisions at the diocesan level. The message of the Church while holding essential truths also has a plurality of understanding which makes it difficult to measure whether one is maintaining the Catholic identity of a school. The Sacred Congregation for Catholic Education (1977) wrote in *The Catholic School* “what is perhaps fundamentally lacking, among Catholics who work in a school, is a clear realization of the identity of the Catholic school and the courage to follow all the consequences of its uniqueness” (para 66). The Sacred Congregation called upon all those working in Catholic schools to not only understand what it means to be a Catholic school but also demonstrate the willingness to ensure that the identity was lived out and maintained. It is important, then, to examine what it means to be a Catholic school.

In looking at a variety of authors and the literature on Catholic identity, it is clear that there are a variety of ways to examine and define Catholic identity. Many are derived from the Bishops’ document *To Teach as Jesus Did* (1972) and have expanded on that three- fold mission as the cultural influences and understanding of the church have changed over time. What has remained is the importance of Catholic schools understanding and maintaining their identity.

Harold Buetow’s (1988) study, *The Catholic School: Its Roots, Identity and Future*, explored the role and reason for Catholic schools in the United States. Buetow not only examined the Catholic identity of schools but also looked at the historical context in which Catholic schools had been formed and now found themselves. He asserted that the viability of Catholic schools was dependent not only on finances but also on an understanding of their unique identity. In order to examine the Catholic identity of schools, Buetow examined the goals set by the school, the curriculum which needed to be infused with religious values; the partners in the process; the atmosphere of the school, both internally and externally; the teachers who

enable the school to fulfill its purpose; and the students who are the reason for and beneficiaries of its existence. These aspects of the school constituted the important aspects of the identity of the school as a Catholic school. In his conclusion, Buetow called for a leader who was prepared to ensure that the Catholic identity was protected. His work set the tone for the importance of examining Catholic identity as well gave a context for its study. Like the Bishops, Buetow understood the importance of the curriculum (message), the partners and teachers (community) and the students' need to live out the faith in the community as a result of their Catholic education (service). His conclusion of the need for strong leadership to make this happen called upon national organizations to make this a priority.

All members of the school community are called to help live out the Catholic identity of the school, and the school has a responsibility to provide programs that can enhance the Catholic identity. William O'Malley, S.J., examined what makes a school Catholic and developed not a list of answers or criteria but rather a list of questions (O'Malley, 1991). Perhaps it is this way of answering the question with more questions that makes the measuring of Catholic identity a difficult task. O'Malley suggests that adequate and community-wide service programs, programs of reflection, faculty involvement in those programs, a retreat budget that might be larger than the athletic budget, retreats which call for a student's self-examination, and faculty that are "genuine Christian apostles" are indicators of a Catholic school (O'Malley, 1991, p. 9). O'Malley's suggestions are those which the school administration is responsible for in their managerial and fiscal roles. These aspects of Catholic identity are programs that can be seen by members of the community in action. O'Malley is encouraging to those who may not have had a positive response to the questions he posed, encouraging schools to try again and look to the apostles as an example of success.

The NCEA held a Congress in 1991 to review the current state of Catholic schools and plan for the future of Catholic schools. One result of the Congress was belief and directional statements being written on each of the aspects being examined at the Congress, including Catholic identity. The statements focused on the integral role that a Catholic school plays in the mission of the Church to proclaim the message of the Gospel, create faith communities and serve others just as the bishops had stated. The statements went on to further detail this work, calling on the school to be an evangelizing community, a faith-centered community that integrated thought and belief to encourage growth and an excellent educational institution. Further, the Catholic school is a lived experience of the church and one that forms a community that affirms the dignity and respect of each person (Guerra, Haney, Kealey, 1992).

The Congress then resulted in papers being written about a variety of topics, including Catholic identity. Fr. James Heft and Sr. Carleen Reck wrote on the topic of Catholic identity for the Congress. Fr. Heft (1991) wrote about three different ways of looking at Catholic identity: dogmatic teachings, tradition and emphases, and institutional characteristics. Dogmatic teachings are those teachings of the church concerning matters of the faith. These are teachings which are fundamental truths of faith; however, these are not all clearly defined by the church as infallible so there are times when there is some controversy. The tradition and emphases are those things which are uniquely Catholic, such as the sacramentality of the faith and the importance of community. Heft refers to the institutional characteristics as those ideas that are proposed by the bishops in *To Teach as Jesus Did* (1972). Specifically, he focuses on four institutional characteristics which are unique to Catholic schools: integrated learning; understanding of history; the subjects of art, speech and drama; and service. The idea of integrated learning is to examine issues and things of importance that are often overlooked when disciplines do not

cooperate. Catholicism is rooted in a historical church that its members should understand in order to appreciate the present church. As a church of symbols and ritual, an understanding of art, speech and drama is very important. The service that students should be engaged in is service in imitation of Christ. These four characteristics of Heft explore how a school should live out its Catholic identity. Unlike O'Malley's proposed elements of Catholic identity, Heft's focused more on the curriculum of a school but also looked to the Bishop's threefold mission as a basis for the institutional characteristics.

Sr. Carleen Reck (1991) also wrote on Catholic identity as part of the NCEA's Executive Congress. In her article, she described seven elements that identify a Catholic school. Using the threefold mission proposed by the Catholic bishops in *To Teach Jesus as Did* (1972), Reck identified: Message- mission of the church, religious formation, and Gospel values; Community- community and climate; Service- service and global concern as the essential characteristics that mark a Catholic school. Reck argued that Catholic identity was important in the Church post Vatican II and, in particular, in a world so far from its moral foundations. These characteristics, reliant on the bishops' three-fold mission, differ from O'Malley's and Heft's, in that they focus on several aspects of the school, student formation, learning and the connection to the church. Reck took the bishops' definition and identified ways that a school can live out the definition in some concrete ways to maintain its Catholic identity.

The 1999 NCEA Principals Academy and Assistant Principals Academy members wrote essays that discuss the Catholic identity of their schools which differentiate them from other institutions. Each essay is unique in many ways, with several working from the threefold mission proposed by the bishops. Some common elements were discussed in the various essays. One example was the retreats developed for faculty and staff to understand what it means to be a

Catholic school and understand their role in maintaining the Catholic identity. Living out the beatitudes was given as an example of living out the service aspect of the mission of Catholic schools, along with service days and service projects. Often the presence of religious symbols was evidence of the Catholic identity of the school. Praying together and the celebration of the Mass as a school community and in collaboration with the parish community were also given as evidence of the Catholic identity.

Dr. Robert Kealey, executive director of the NCEA Department of Elementary Schools, proposed six aspects of a school's Catholic identity:

- Each member of the Catholic school community reflects Jesus' living presence and (recognizes) Jesus' presence in all.
- The life and teachings of Jesus as presented by the Catholic Church are taught with authority.
- Gospel values permeate the entire school community. Teachers integrate Gospel values into all subject areas, enabling the students to relate Gospel principles to each aspect of life.
- The Catholic school has a supportive and nourishing environment, which assists the students to grow spiritually, emotionally, and academically.
- Students are regularly challenged to live their faith and to try ever increasingly more difficult academic challenges.
- Teachers in a Catholic school recognize that Jesus has called them to this ministry. In imitation of Him they provide an excellent and caring education for all students. (Stabile, 2000, p. viii,ix)

These six aspects can be grouped into the threefold mission of the Catholic schools as outlined by the United States Bishops (1972) in *To Teach as Jesus Did*. They focus on the mission of the school but also actions and beliefs of the faculty and students who are members of the school community. Similar to the belief and directional statements that were the result of the 1991 Congress, these six aspects focused on how the mission proposed by the bishops could be lived out in a Catholic school. Important to these statements is the role of the faith in the school's Catholic identity. It is important that not only the faith be transmitted to students but also that it form the basis for the community and the vocation of the educators in the Catholic school.

In 2005, Archbishop Miller, Secretary of the Vatican's Congregation for Catholic Education, gave a speech entitled "The Holy See's Teaching on Catholic Schools" at the Catholic University of America. The speech was a keynote address at a conference on Catholic education (Miller, 2006). In his speech, Miller proposed five essential marks of a Catholic school. Miller utilized the documents of the Congregation for Catholic Education to form a basis for understanding Catholic identity of Catholic schools. He focused on five of the documents that had been written since Vatican II's *Declaration on Christian Education*. Since Miller was the Secretary for the Congregation for Catholic Education, his writing is significant in understanding the universal church's definition of Catholic identity. Miller's five marks of a Catholic school were: inspired by a supernatural vision, founded on Christian anthropology, animated by communion and community, imbued with a Catholic worldview, and sustained by the witness of teaching (Miller, 2006). In a Catholic school, students are called to live a life of holiness, understanding their call to sainthood by God. A Christian anthropology focuses on the dignity of the human person and calls each person to recognize the central role of Christ in their lives. The Gospel of Christ is the basis for the entire mission of the school both in its philosophy and

curriculum. The church's understanding of humanity living in relation to one another calls for the school to be in communion and community. In addition, it is important that the school have physical symbols of its Catholic identity. The entire curriculum should be infused with Catholic values and must guard against relativism, rather, pursuing the truth. The school must work to be sure that students transform the world around them in the light of their faith. The teachers play an important role in ensuring that all of this is possible in a Catholic school. Without a committed faculty, who are not only educated but serve as a witness, a Catholic school can't fully live out its mission. The lived example of the faculty is more important than what they say or teach in the classroom. Miller's five marks call for Catholic schools to be authentically Catholic in understanding their mission and educating students in the message of the faith.

The understanding of the Catholic identity proposed by Miller could be difficult for someone without theological training or a deep understanding of the church. The five marks are similar to bishops' three-fold mission and like others' definitions in that they outline an understanding of the unique message and purpose of the Catholic school. Community is still seen as an important aspect of the mission of the Catholic school. The understanding of the Catholic worldview that Archbishop Miller discusses is similar to the idea that the school is to be of service to community. In searching for the wisdom and truth of the world and balancing that with the culture of the world around them, students should learn how to transform the world through their faith. The added dimension of the importance of the witness of teaching is an important distinction given to Catholic schools. Not only are the teachers to help fulfill the mission of the church, but the examples of the faculty in living out that mission is important in a Catholic school. This added dimension is similar to the directional statements developed by the National

Catholic Educational Association. Miller's five marks of Catholic schools set a benchmark for the Catholic identity of those schools according to the hierarchy of the church.

The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools were developed in 2010 utilizing Miller's five marks of a Catholic school as part of the basis for the characteristics of a Catholic school. The benchmarks were created to help schools evaluate their schools against national norms. The group created nine defining characteristics of Catholic Schools

- Centered in the person of Jesus Christ
- Contributing to the evangelizing mission of the Church
- Distinguished by excellence
- Committed to educate the whole child
- Steeped in a Catholic worldview
- Sustained by gospel witness
- Shaped by communion and community ("Defining Characteristics of Catholic Schools," n.d.)

From these characteristics, thirteen standards were developed with benchmarks for each standard. The first four standards concern mission and Catholic identity and list programs, policies and structures that should be exhibited in Catholic schools. The standards concerning mission and Catholic identity were:

1. An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic identity rooted in Gospel values, centered on the Eucharist, committed to faith formation, academic excellence and service.

2. An excellent Catholic school adhering to the mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture and life.
3. An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.
4. An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice. (“Mission and Catholic Identity,” n.d.)

The standards flow from Miller’s work on the five marks of a Catholic school and other writings of the church on Catholic schools and then offered specific programs and activities that can be done to ensure that the Catholic identity is maintained. The benchmarks are observable and measurable and allow Catholic educators to assess the identity of the school. (“Introduction,” n.d.)

The above literature offers insight into a variety of authors’ understandings of the nature and definition of the Catholic identity of a Catholic school. In the United States, the 1972 document *To Teach as Jesus Did* has been the long-held standard for the unique purpose and identity of Catholic schools. Since then, much has been discussed about what it means to be a Catholic school. Each author has taken a slightly different approach to explaining the factors that make up the identity. The following documents were written by the Church since *To Teach As Jesus Did* (1972) on Catholic education:

- 1976- *Teach them* by the United States Catholic Conference of Bishops (USCCB)
- 1977- *The Catholic school* by the Congregation for Catholic Education (CCE)

- 1982- *Lay Catholics in schools: witnesses to faith* (CCE)
- 1988- *The religious dimension of education in a Catholic school* (CCE)
- 1997- *The Catholic school on the threshold of the third millennium* (CCE)
- 2002- *Consecrated persons and their mission in schools: reflections and guidelines* (CCE)
- 2005- *Renewing our commitment to Catholic elementary and secondary schools in the third millennium* (USCCB)
- 2007- *Educating together in Catholic schools: a shared mission between consecrated persons and the lay faithful* (CCE)
- 2015- *Educating today and tomorrow: a renewing passion* (CCE)

In addition to the documents by the Church, the NCEA has published several series on Catholic identity. Authors such as Buetow (1988), O'Malley (1991), Reck (1991), Heft (1991), Kealey (2000), Miller (2005) and Ozar and Weitzel-O'Neill (2010) used the documents of the Church to assist educators in understanding how to maintain the Catholic identity of their schools. All of the authors sought to clarify the unique characteristics of a Catholic school and its mission in the Church. What is consistently seen is the importance of the message of the Gospel in the mission of the school, the importance of community, the service that schools provide and celebrate and the important and unique role that teachers have in living out and modeling the mission.

Archbishop Miller's five marks have provided an overview of Catholic identity since Vatican II through the understanding of the Congregation for Catholic Education's writings on Catholic schools.

Measuring Catholic Identity

In order to understand if a school is fulfilling its mission, it is important to assess whether it is identifiably Catholic. Once the definition of Catholic identity is understood, it is important to know what to look for in a school to measure the Catholic identity. Since there is variety in the understanding of the Catholic identity of schools, there are also different ways to consider how to assess the Catholic identity of the school. In *Charism and Culture: Cultivating Catholic Identity in Catholic Schools*, Cook (2015) maintains that schools should look to the outcomes of the school in order to assess its identity. The four guidelines to assist in assessing the purpose of a Catholic school suggested by Cook are

1. Be deliberate about including religious mission and charism in school outcomes
2. Conceptualize Catholic identity in terms of student outcomes rather than school inputs
3. Ultimately, think of Catholic identity and school charism in terms of the graduates you want
4. Use backward design for determining charism-related culture, programming and assessments (2015, pp. 59-62)

Cook's work was designed to help Catholic school leaders understand Catholic identity as well as how to assess the school's effectiveness in living out its mission. It is essential for Catholic schools to examine their Catholic identity. Buetow (1988) also asserted "unless a particular Catholic school is considering the principles that give it its Catholic identity and is trying to live by them, it does not deserve to stay in existence" (p. 311).

Despite the importance of Catholic identity to the mission of the school, very little research has been done to measure the Catholic identity of schools. Research has been done examining the effectiveness of Catholic education, and elements of Catholic identity are studied as the possible variable in Catholic school effectiveness as evidenced by the study by Bryk, Lee and Holland (1993) which researched the community of a Catholic school as an important element of its success. The measurement, quantitatively, of the Catholic identity of Catholic schools has not been studied in depth despite the importance of the identity of the schools to the mission not only of the school but also of the Church.

Understanding the perceptions of teachers and administrators was the purpose of the case study of a Lasallian Catholic secondary school in Australia by Watson (2011). The study focused not only on the Catholic identity but also on the Lasallian charism. Watson studied one particular school in Australia and noted that its Catholic identity was more humanistic than spiritual, and the participants in the study did not discuss certain spiritual components that are essential to the mission of Catholic schools, “namely, a reference to God, the Holy Spirit, the salvific message of Christ ... the school’s oneness with the mission of the church” (p. 206). Lasallian culture was also not described with clear articulation, as participants did not describe the spirit of faith aspect of the culture which is an important aspect of Lasallian spirituality. The study found that the decreasing numbers of Lasallian Brothers has led to the lay faculty who are often unprepared and do not have the knowledge of the Lasallian Catholic identity. Although the study was limited to one school, the researcher spent considerable time in the school observing and speaking to teachers and administrators, discovering the perceptions of those studied. With the study focusing on Lasallian culture as well as Catholic identity, it is hard to distinguish what might be emphasized in the school’s mission and programs as result of the focus on Catholic identity as

opposed to focus on the charism of the religious community. This difficulty can create problems for those schools sponsored by a religious community in ensuring that the Catholic identity, while infused with the community's charism, is clearly maintained.

Another study by Thomas Leto (2018) focused on Edmund Rice Christian Brothers schools throughout the United States in order to examine the Catholic identity of the school. The study, like Watson's, was limited to schools sponsored by a religious community. Leto's study used a survey to ascertain the perceptions of teachers, administrators, and board members of the Catholic identity and the charism of the Christian Brothers. A similar conclusion to Watson's was reached regarding the faculty's need for more preparation in understanding Catholicism. Leto recommended that there be research on programs that could be shared among schools for maintaining Catholic identity. While the study was limited to a specific charism of Christian Brothers schools, it has importance in measuring a group of secondary schools to examine the schools' Catholic identity.

The Catholic school is called to maintain its mission despite a changing world. It is through its mission that the church continues to proclaim the message of Jesus despite this changing world. The Sacred Congregation for Catholic Education (1998) document, *The Catholic School on the Threshold of the Third Millennium*, expressed the importance of the Catholic school in the mission of the institutional Church:

The complexity of the modern world makes it all the more necessary to increase awareness of the ecclesial identity of the Catholic school. It is from its Catholic identity that the school derives its original characteristics and its "structure" as a genuine instrument of the Church, a place of real and specific pastoral ministry. The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out. In this way "Catholic schools are at once places of evangelization, of complete formation, of inculturation, of apprenticeship in a lively dialogue between young people of different religious and social backgrounds" (Jon Paul II *Ecclesia in Africa*, n.102) The ecclesial nature of the Catholic

school, therefore, is written in the very heart of its identity as a teaching institution.
(para. 11)

Considering the importance of maintaining Catholic identity and the mandate from the bishops that Catholic schools continue to evangelize to the world, it is important that there be studies of the Catholic identity of the schools. The Catholic school teachers and administrators are responsible for maintaining this identity, and therefore their role in the school also needs to be examined.

Role of the Leader

Through the review of relevant literature above, the Catholic identity of a Catholic school has been described as integral to the mission of the Church and the school. Leaders of these schools are important in maintaining this identity and must be prepared for this role and responsibility. Catholic school leaders need to be not only managers and educational leaders but also spiritual leaders (Ciriello, 1996). Their role in a Catholic school community has the added dimension of being a faith leader compared to their public school counterparts. According to Convey (1992), spiritual leadership is important to Catholic school effectiveness and therefore an important aspect of a Catholic school principal's role.

The educational leadership of a principal is a primary focus but there are other areas of the school that a principal needs to lead. Deal and Peterson (1990) examined five schools to look at the interaction of the principal with the school culture. Many principals come into a school with an already existing culture that they need to be sure to read and understand before making changes. This culture can be a strong and effective one or one that is weak and needs work. In referring to the principal as being like the potter, Deal and Peterson point to the ability of the principal to shape the culture of the school. The principal participates in rituals that symbolize

what is important to the school community. These actions and the celebration of the heroes of the school help to identify the culture of the school. The principal plays an important and complex role in shaping school culture.

Sergiovanni (1984) explored the role of the principal as symbolic leader who lets others know what is valued at the school, similar to the potter role of Deal and Peterson (1990). Rather than focusing on how the principal behaves or what management style is used, the principal as symbolic leader focuses on conveying the values to the community. In addition to the symbolic leader, Sergiovanni explores the role of the principal as cultural leader in forming a community that believes in the mission of the school. The principal's role is more than an educational or managerial leader; there is another layer to the role that is influential in the culture of a school.

Catholic leaders must help the entire school community understand the importance and purpose of the Catholic school (Ristau, 1991). The role of the principal as faith leader can be examined by utilizing the mission of the school as proposed by the bishops in *To Teach as Jesus Did*, to teach the message; build a faith community; and be of service to the larger community through both spiritual and temporal means.

The principal as a faith leader must understand the message that the church proclaims and that is to be transmitted to the students and community the school serves. Buetow (1988) asserted that a principal needs to understand and know the historical context of the school in order to understand its mission in transmitting the message. In his book, *Architects of Catholic Culture*, Cook (2001) proposes seven norms for those who are the leaders or architects of the culture in a school. His first norm stresses the importance of a principal's role in intentionally nurturing the Catholic imagination. The Catholic imagination is the unique understanding of the world through the lens of the Gospel, the basis for the message the school proclaims. Catholic educators must

convey the beliefs and values of the culture as seen in scripture and the tradition of the church (Jacobs, 1996). Sharing the message of the Gospel through not only their words but also their actions is an important component of the spiritual leadership of a Catholic school principal.

Not only must the principal convey the message to the community but the principal is also responsible for nurturing the faith in both the students and the faculty and staff (Ciriello, 1996). The principal must be sure that there are opportunities for ongoing faith formation of the faculty. This formation is essential, as the faculty are responsible for the faith of the students, and not only religion teachers have this responsibility. In *Lay Catholics in Schools: Witnesses to Faith*, the Congregation for Catholic Education (1982) reminds that all who are part of the community of a school are responsible and called to live out its pastoral mission.

As leaders of the faith community, principals must ensure that the community is formed thoughtfully and with respect for all. Jacobs (1996) asserts that excellent administrators demonstrate their care for all members of their community and act with collegiality towards all involved. In their vocation as Catholic educators, principals foster a sense of community and work in partnership with parents and colleagues to fulfill God's work "to bring into maturity the divine image and likeness that God has breathed into each student's soul" (Jacobs, 1996, p. 54). As architects of culture, the principals should engage others in the work of the Catholic school and not simply rely on their own work (Cook, 2001). This partnership is an important aspect of the community being formed in a Catholic school.

Catholic schools are designed to be of service to the community through transformative teaching that assists students in understanding how to live out the Gospel message to help transform the world around them. In *The Catholic School on the Threshold of the Third Millennium*, the Congregation for Catholic Education (1998) acknowledges the contribution that

the Catholic school has made in assisting the development of those who are less fortunate.

Cirriello (1996) outlines moral and ethical development of the students and adults as one aspect of the spiritual leadership of a principal. This development should lead to an understanding and application of the principles of social justice to the community served by the Catholic school.

Role of the Laity

The importance of a Catholic school's identity and the role of the principal in maintaining the identity of the school are intertwined. The early history of Catholic schools relied on the religious men and women to lead and assist in maintaining this Catholic identity. In the overview for the NCEA Catholic Educational Leadership Series on the Vocation of a Catholic Educator, Jacobs (1996) discusses how the presence of the religious allowed parents to assume that the school's principal was familiar with the theology, philosophy and history of Catholic education. The training given in formation to the religious assured that they understood the mission of Catholic education and the unique educational principles of Catholic schooling. A shift in the leadership and staffing from religious to laity presents a challenge to train those who are now the leaders of Catholic schools. Jacobs (2000) notes that how the laity shapes today's Catholic schools will have a direct impact on how the American Catholic laity perceives the Church and their role in it. The implication of Jacobs' assertion is that the importance of a school's Catholic identity is relevant not only to the school itself but also to the future of the American Catholic Church.

There has been a change in the staffing of Catholic schools over the years as the numbers of religious men and women serving in the educational ministry have declined. According to the NCEA annual statistical report, today only 2.6% of the full time equivalent professional staff in

Catholic schools are religious compared to 48.4% in 1970 and 90.1% in 1950 (McDonald & Schultz, 2018). As mentioned previously, this change has created a need for programs to help form a new generation of leaders for Catholic schools (Jacobs, 1996).

Several studies have been done to see how lay principals understand their role and, in particular, the spiritual dimension of their role. Davison (2006) explored the understanding by secondary lay principals of the perceptions of the religious and spiritual dimensions of their role. The study focused on the understanding of the principals included in the research on their role as spiritual leaders in the school and within the context of the ministry of the church. The study was very limited in its data collection, utilizing a focus group to understand a policy statement written in 1992, by the Catholic Education Commission of Victoria, entitled “Policy Statement on Lay Principals Under Contract in Catholic Secondary Schools.” Given the study’s limitation, it is hard to make generalizations based on its findings; however, there are a few noteworthy points. The principals included in the study did view their work as a ministry but did not use specifically theological terms, much like Watson (2011) noted in his study about Catholic identity. Also noteworthy were the challenges faced by the principals in balancing the teachings of the church with the members of the community and their personal lives. Principals reported that they understood the nature of their role in working with the diocese and parish clergy. The final significant finding that bears mentioning was that the principals reported frustration in their personal prayer and spiritual life and the need for opportunities for retreats and focus on their spiritual life. While limited in scope, the study by Davison provides some insights into the challenges that lay principals have in an important aspect of their role as leaders of a Catholic school.

In another study conducted in Australia, Belmonte and Cranston (2009) examined lay leadership in Catholic schools. The qualitative study focused on lay principals who had at least five years of experience at either the elementary or secondary school level. The principals reported that the secular culture of Australian society challenged their ability to maintain the Catholic culture and identity of the school. The principals understood their role as an extension of the mission of the Church and their role in the forming of community. Two important conclusions of note concern the preparation and religious formation of the principals. The principals did not feel fully prepared for their role as principal, although those who had served as religious education coordinator or assistant principal felt those roles had helped give them insight into their new role as leader. The principals did not feel their personal faith formation was a priority of the Office of Catholic Education, and this posed a challenge. Belmonte and Cranston concluded that a deliberate approach to “integrate the religious and academic purposes in every dimension of the school is what will be required” (p. 313). While the study was limited in scope, the results, like those of Davison, demonstrate a need for the principal to understand the spiritual role and its impact on the Catholic identity of Catholic schools.

The face of the principalship has been changing with the increasing numbers of lay principals. Schuttlöffel prepared two reports on the leadership of Catholic schools in the United States in order to examine the trends in the role of the principal. The reports, published in 2003 and 2013, surveyed those responsible for hiring principals, primarily vicars and superintendents of education, throughout the United States. There are a few results worth highlighting concerning principal preparation and areas of lack of knowledge. In 2013, 38% of principals were prepared through Catholic leadership programs including diocesan-based, university programs and the United States Catholic Conference of Bishops’ Leadership Institute (Schuttlöffel, 2014). Catholic

leadership programs were reported as most effective by 70% of the respondents according to Schuttloffel (2014). In 2003, lack of spiritual knowledge was seen as the most deficient area of preparation at 37% but it dropped to 23.6% by 2013. Schuttloffel speculated that the creation of programs for spiritual leadership may have assisted in this decline; however, it could be that there is an increasing demand for the knowledge of finance, development and marketing. These results indicate a responsiveness to the need for the spiritual formation of Catholic school principals on the part of diocesan offices of education in the United States.

Conclusion

Given the importance of maintaining Catholic identity to the mission of Catholic schools and the role of the principal in that mission, it is important to understand both the Catholic identity of schools and the role principals play in that identity. As the number of religious serving in the educational ministry of the church has declined, it is important to examine the lay leader's role in maintaining Catholic identity. This study will seek to understand the Catholic identity of secondary schools as perceived by the teachers serving in those schools and to understand if the presence of a lay principal has any influence on that perception. In addition, the study will seek to identify the behaviors of those principals whose teachers perceive the school's Catholic identity to be high.

CHAPTER 3

METHODOLOGY

Introduction

With the increasing number of lay leaders and the importance of Catholic identity to the mission of Catholic schools, it is a component of Catholic education that bears study. This study examined the perceptions of teachers of the Catholic identity of Catholic secondary schools to understand any influence that might exist from the presence of a lay leader. Further, this study examined the behaviors that are used by lay leaders to maintain Catholic identity. Knowing whether a lay leader's presence made a difference is important, but even more important is understanding the actions and behaviors of lay leaders that influence the perception of the teachers.

The design of the study included two separate surveys. The first survey assessed the perceptions of teachers about Catholic identity and was given to teachers in all Catholic secondary schools in the Archdiocese of Newark (Appendix A). The second survey sought to identify those processes, characteristics and programs used by lay administrators to maintain Catholic identity in their schools (Appendix B). This survey was given to administrators who are considered to be the principal, president or head of school. The survey will exclude administrators who have other titles such as dean of students or dean of academics. Since these administrative titles are often used to indicate administrators who support the principal or head of school, they are not the highest administrator in the school and therefore responsible for the Catholic identity of the school in much the same way as the teachers.

The surveys were developed using instruments from the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS) in order to answer the two research questions. These surveys and benchmark rubrics were chosen in order to most effectively gather the data needed to answer the questions. In choosing these instruments, other surveys previously used to assess Catholic identity were reviewed and I discuss why they were not chosen below. Leto (2018) used the *Validating the Vision* (1999) instrument developed by the National Catholic Educational Association (NCEA). This instrument was developed like the NSBECS to allow Catholic schools to evaluate their programs, policies, and activities in part for accreditation purposes. The *Validating the Vision* instrument is similar to the NSBECS survey except that it is organized differently in terms of clustering the aspects of a Catholic school. Since the NSBECS clustered the first four standards specifically around Catholic identity and mission, their survey “Defining Characteristics of Identity” was chosen. In addition, the surveys were designed for staff, parents and students so that the questions were geared appropriately to what each group would know and understand about the school. The *Validating the Vision* instrument was designed to be used by the community in the accreditation process, and so its questions were geared to the entire community and with a different purpose. Additionally, Shimbukaro’s book, *A Call to Reflection: A Teacher’s Guide to Catholic Identity for the 21st Century* (1998), has questions that ask teachers to reflect on the Catholic identity of the school but are not designed as surveys. The questions focused on the teacher’s role in the Catholic identity of the school and asked teachers to reflect on their actions. These questions didn’t ask about measuring the identity of the school but rather asked the teachers how in their actions they contributed to the Catholic identity. In 1994, a formation series for Catholic school administrators was developed that had areas of responsibility for the principal as educational

managerial and spiritual leader of a Catholic school (Ciriello, 1996). This series also included a self-assessment survey that could have been used to gauge the understanding of the administrator as a spiritual leader, which is an important aspect of the Catholic identity. The questions asked principals about their knowledge and skills for the different areas of responsibility but didn't measure the Catholic identity. The questions were posed in a situational format and were designed to allow principals to decide what areas they could benefit from in the formation program.

The instruments developed for use with the NSBECS had reliability and validity data which the others discussed above did not. The creation of the NSBECS in 2012 allowed for more recent understanding of the Catholic identity of schools. Given that the standards were created based on Archbishop Miller's five marks of a Catholic school, the standards include a rich understanding of Catholic identity according to the Vatican's Congregation of Catholic Education.

The quantitative design allowed for a measurement of the Catholic identity according to teachers. While a qualitative design would allow for more descriptive language in describing the Catholic identity, it would not allow for a statistical analysis of variables that could influence the Catholic identity. When studying Catholic identity of schools, Watson (2011) used a qualitative approach to study the perception of teachers of the Catholic identity of one LaSallian school in Australia. By using a qualitative approach, Watson was able to gather evidence of the Catholic identity and spend more time with the school community. This approach gathered information over time rather than just a snapshot. By choosing to do field observations, Watson was able to use his own understanding of Catholic identity to explore the evidence of Catholic identity at the school. While this may have proven useful for Watson, the presence of a researcher could

influence the actions of the teachers and the school community. Leto (2018) used a quantitative design but limited himself to studying only Edmund Rice Christian Brothers schools. His study surveyed not only teachers but also boards and administrators of those schools. The limitation of Leto's study was in surveying schools with the same charism as Christian Brothers schools. This study will contribute to previous research in a new area exploring not just the theoretical framework of Catholic identity but its evidence as perceived by the teachers of Catholic secondary schools. In addition, the quantitative study allowed for confidential responses which may make teachers feel more comfortable in honestly assessing their school's Catholic identity.

The population studied was Catholic secondary schools and the principals of those schools. While Catholic secondary and elementary school principals share in the mission of the Catholic school's identity, the programs at the different levels can be different enough that a survey that only includes secondary school staff may not be generalizable to the elementary school. The sample of this survey was the faculty and administration of Catholic secondary schools in the Archdiocese of Newark, New Jersey. All schools who are recognized as Catholic schools by the archbishop and are secondary schools will be included in this study. There are twenty-seven Catholic secondary schools in the Archdiocese of Newark; seventeen are single-sex, and ten are co-educational schools. Seventeen are independent Catholic secondary schools and ten are diocesan schools. According to the NCEA statistical report for 2017-2018, there are 11,978 students in the secondary schools of the Archdiocese of Newark, putting it in the top 20 dioceses in the country for school enrollment (McDonald & Schultz, 2018). The study included the teachers of the Catholic secondary schools and the administrative leaders of the schools. This study excluded support staff, students, and parents in Catholic secondary schools.

Teacher Survey

The instrument used to measure teacher perception was a survey developed using for the NSBECS specifically designed for staff (Ozar & Weitzel-O'Neill, 2012). The standards and benchmarks were created by a taskforce of Catholic educators in collaboration with the NCEA. The standards and benchmarks underwent three drafts that were presented to all levels of stakeholders before final publication. From the standards and benchmarks, several instruments, including surveys and rubrics, were developed to assist schools in assessing their programs against these national norms. The instrument entitled “Catholic Identity Defining Characteristics Staff Survey” was given to all teachers at the Catholic secondary schools in the Archdiocese of Newark. The four standards concerning mission and Catholic identity are:

1. An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic identity rooted in Gospel values, centered on the Eucharist, committed to faith formation, academic excellence and service.
2. An excellent Catholic school adhering to the mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture and life.
3. An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.
4. An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice. (“Mission and Catholic Identity,” n.d.)

The survey is a seventeen-question instrument designed to assess a staff member's perception of the school's Catholic identity. The instrument, used with permission, was designed by the Center for Catholic School Effectiveness, School of Education, Loyola University, Chicago, in conjunction with the Roche Center for Catholic Education, Lynch School of Education, Boston College (2012). The survey uses a 5-point Likert scale from Strongly Agree to Strongly Disagree with the option to answer Do Not Know. The questions on the survey are:

1. Students in our school are encouraged, through all aspects of their school experience, to develop a closer relationship with Jesus Christ.
2. Our school is a community that prays together.
3. Our school is a community that lives the Gospel message through service to the poor and those in need.
4. Our school makes Jesus and the teachings of the Catholic Church known to all students.
5. Symbols of the Catholic faith are displayed throughout our school.
6. Our school upholds high standards of excellence in all it offers.
7. In addition to academics and faith formation, our school offers experiences in the arts, athletics, and other extracurricular and service opportunities that contribute to the education of the whole child.
8. Our school supports the social, emotional, and spiritual growth of every student.
9. The program of instruction in our school leads students to seek wisdom and truth with a clear understanding of right and wrong.
10. The learning environment in our school fosters self-discipline so that students can become more independent learners.

11. Our school instills in students the responsibility to promote Gospel values and social justice in the world.
12. Administrators in our school understand, accept and model the teachings of the Catholic Church.
13. The teachers in our school understand, promote, demonstrate, and teach Catholic values and beliefs.
14. Our school helps parents/guardians fulfill their role as the primary teachers of the faith to their children.
15. Everyone connected with our school works together and respects each other's gifts, for the sake of building a strong, faith-filled learning community.
16. Our school does everything it can to eliminate obstacles that hinder or exclude students from receiving a Catholic education.
17. Our school operates with the expressed approval and support of our Bishop. (Ozar & Weitzel-O'Neill, 2012)

These questions were designed based on the four standards to assess the perceptions of the Catholic identity by the staff at Catholic schools. The researcher distributed the survey to the teachers at Catholic secondary schools. The researcher clearly expressed that the answers are not being used as an evaluation tool of the school but rather as a way to measure teacher perceptions.

The survey questions can be aligned with the five marks that Archbishop Miller used to identify a school as Catholic (Miller, 2006). Although some questions could be aligned with multiple marks, the following alignment explores the relationship between the Catholic identity as defined by Miller with the NSBECS.

Mark 1- Inspired by a Supernatural Vision- Questions 1 and 3

Mark 2- Founded on a Christian Anthropology- Questions 4, 8, 10, 11, and 16

Mark 3- Animated by Communion and Community- Questions 2, 14, and 15

Mark 4- Imbued with a Catholic Worldview- Questions 5, 6, 7, and 9

Mark 5- Sustained by the Witness of Teaching- Questions 12 and 13

Question 17 is not aligned with one of the five marks but rather a matter of canon law. In order for a Catholic school to be called Catholic it must have the permission of the Bishop of the diocese in which it is located.

AdvanceED conducted a validity and reliability of the surveys in 2012. The study concluded that the surveys could be used to gather general perceptions of the characteristics by various stakeholders. The reliability of the surveys was also found to be good, with minimal error and high reliability (Ozar & Neill, n.d.). The survey was answered by 2,080 respondents with 94.7% of the respondents being parents for the adult survey. Item response frequencies and Intraclass Correlation Coefficients (ICC) were gathered. The ICC was expected to be low as it was given to understand the non-independence of responses from adults within the same school. It was determined that there was little variance among the respondents at the same school. Two items were recommended to be considered for rewording or elimination, questions 16 and 17, since both were skipped or do not know was answered at high rates. A multilevel, ordinal confirmatory factor analyses (CFA) was conducted on the survey. A four-factor model was done in order to ascertain the use of the survey to understand the school's Catholic identity according to the four standards. The results indicated that each item is a reliable measure of the factor. In addition, an exploratory factor analysis was performed using the one-factor model. This was done to understand all of the factors being measured by the instrument. The survey is to

determine the analysis of the school as a whole so this was an important analysis of the survey's reliability. By examining the eigenvalues and scree plot in addition to the CFA, it was determined that a single factor explained the responses when aggregated to the school level (Weaver, 2012).

A Cronbach's alpha statistic was conducted on the survey data that was collected for the purposes of this research. The result indicates that the reliability coefficient was .95 and the average interim covariance was .42. The results are considered to be reliable based on this analysis, specifically the teacher items are reliable for this study.

Logistics of the Teacher Survey

The survey was distributed electronically directly to teachers' email addresses which were collected from the lead administrators of the Catholic secondary schools as well as from the school websites at the direction of the Office of Catholic schools. Three schools chose not to participate in the survey. Twenty-four schools were included in the initial email to administrators requesting teacher email addresses. Of the twenty-four schools, two schools did not respond, and the email addresses of their faculty were not available on the school website. Three schools chose to send the survey directly to their faculty, with one school having no teachers participate. Data collection utilized Qualtrics, an electronic survey instrument, to help collect the data and to assist in its analysis. Data were collected with confidentiality to protect the respondents. Teachers were asked to identify level of experience, whether Catholic or non-Catholic, and school affiliation. These demographic questions are included to examine any relationships among variables that might affect teacher perception. It is important that the teacher's school

affiliation is known to examine the relationship of the perception of the identity of the presence of a lay leader.

The survey was emailed to teachers starting on November 28, 2018, asking that they complete the survey at their earliest convenience. The letter of solicitation is included in Appendix C. A reminder was sent to those who hadn't completed the survey twice before the survey was closed on December 10, 2018. This timeline was chosen to allow for data collection at schools during a similar time period. By choosing this time frame, the researcher avoided holidays. Some teachers were sent the survey outside of the time frame due to delays in responses by administrators; however, each school's faculty received the same number of reminders and the same time to answer the surveys. Two schools were sent an additional reminder when the survey was not answered by a significant number of teachers.

In looking at the data from the teacher survey, the first task was to be sure that only those who identified as teachers were included in the data. A limitation of the self-reporting is that certain individuals may have more than one role and so could be a faculty member who also serves as an administrator. Additionally, some teachers answered the survey whose principals didn't participate in the survey. After taking into account those surveys that weren't answered completely, 100 teachers were included in the data analysis.

Administrators Survey

The purpose of surveying the administrators was to determine whether the presence of the laity influences the perception of the teachers about Catholic identity and determine if there are programs, activities and characteristics common to those whose teachers perceived the Catholic identity of the school to be high. The survey was sent to all administrators of the

Catholic secondary school being included in the study. It is important that all administrators be included, as the first question asks if there is an influence on the perception of the teachers by the presence of a lay leader. In the event that there is no relationship between the vocation of the administrator (lay v. religious), it will be good to know the common characteristics, activities and programs of administrators of schools whose teachers perceive the Catholic identity of the school to be high and also those perceived as low.

The administrators were asked to complete the benchmark rubrics developed to assess the current level of implementation of the NSBECS. The benchmarks are scored at four levels: Exceeds Benchmark (4), Fully Meets Benchmark (3), Partially Meets Benchmark (2), and Does Not Meet Benchmark (1). The rubric also provides evidence for how the benchmark is being met with suggestions offered of potential evidence. Including this evidence for each benchmark made the survey too cumbersome so after a review by experts, it was determined that the evidence should be linked in the survey but not written into each question. There are between four and seven benchmarks for each of the four standards surrounding Catholic identity and mission.

Standard 1: An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic Identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service.

- Benchmark 1.1 The governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity.
- Benchmark 1.2 The governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning.

- Benchmark 1.3 The school leader/leadership team regularly calls together the school's various constituencies (including but not limited to faculty and staff, parents, students, alumni(ae) to clarify, review and renew the school's mission statement.
- Benchmark 1.4 The mission statement is visible in public places and contained in official documents.
- Benchmark 1.5 All constituents know and understand the mission.

Standard 2: An excellent Catholic school adhering to mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life.

- Benchmark 2.1 Religious education curriculum and instruction meets the religious education requirements and standards of the (arch)diocese.
- Benchmark 2.2 Religion classes are an integral part of the academic program in the assignment of teachers, amount of class time and the selection of texts and other curricular materials.
- Benchmark 2.3 Faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide effective religion curriculum and instruction.
- Benchmark 2.4 The school's Catholic identity requires excellence in academic and intellectual formation in all subjects including religious education.
- Benchmark 2.5 Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them.
- Benchmark 2.6 Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture.

- Benchmark 2.7 The theory and practice of the Church's social teachings are essential elements of the curriculum.

Standard 3: An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

- Benchmark 3.1 Every student is offered timely and regular opportunities to learn about and experience the nature and importance of prayer, the Eucharist, and liturgy.
- Benchmark 3.2 Every student is offered timely, regular, and age appropriate opportunities to reflect on their life experiences and faith through retreats and other spiritual experiences
- Benchmark 3.3 Every student participates in Christian service programs to promote the lived reality of action in service of social justice.
- Benchmark 3.4 Every student experiences role models of faith and service for social justice among the administrators, faculty and staff.

Standard 4: An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.

- Benchmark 4.1 The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis.
- Benchmark 4.2 The leader/leadership team and faculty assist parents/ guardians in their role as the primary educators of their children in faith.
- Benchmark 4.3 The leader/leadership team collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored

programs) to provide opportunities for parents/ guardians to grow in the knowledge and practice of the faith.

- Benchmark 4.4 All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice.
- Benchmark 4.5 Every administrator, faculty, and staff member visibly supports the faith life of the school community. (Ozar & Weitzel-O'Neill, 2012)

The benchmarks were developed to be used by school communities to self-assess their programs and effectiveness in relation to the NSBECS and used with permission for this study. The rubrics are designed to allow for a score for each standard as well as provide a cluster score within a domain such as Catholic identity and mission.

Although the benchmark rubrics were not developed for research purposes, the information that can be gathered makes them a good choice for the purpose of this study. In order to determine their validity and reliability, they were reviewed by a jury of experts. The jury of experts consisted of current administrators at Catholic secondary schools in a diocese other than the one being used as a sample. Both lay and religious administrators were asked to answer the rubrics to replicate how the rubric will be used in the study. At the end of the study, some basic reliability statistics will be gathered from the data collected.

There are certain demographic characteristics that need to be taken into account when looking at the laity's influence on the Catholic identity. The first demographic characteristic was to establish the vocation of the administrator-whether the administrator is a member of a religious community or a member of the laity. The question "are you a member of religious

community, having taken professed vows in that community or been ordained through the sacrament of Holy Orders?” will be asked to determine whether a person is a member of the laity or a member of a religious community. This demographic question was important for the primary research question seeking to understand if the presence of a leader has an influence on the teachers’ perception of the Catholic identity of the school.

In addition to the demographic question of vocation, there are several other questions that were asked. The age of a principal could also be a factor when studying Catholic identity. Those principals who were raised in the church primarily prior to or immediately after Vatican II will have a different experience of church as the church underwent a profound change at this time (Haldane, 1996). The change in the expectation of the role of the laity post Vatican II may alter one’s understanding of Catholic identity. In addition, the educational background of a principal should be examined as potential influencing variable. Schuttloffel’s report (2013) indicated the preparation programs of principals have an impact on a principal’s knowledge. So in addition to questions about educational level, a question about whether the principal attended a principal preparation program for Catholic school principals was included. Convey (1992) reported on several studies done by Greeley in the 1970s and 1980s that looked at the regular practice of religion and a connection to the attendance at Catholic schools. It would be important to note whether principals attended Catholic schools themselves to see if this had an influence on how they maintain Catholic identity. Asking administrators for this demographic data on the survey allowed for a multiple regression analysis to see if it is their vocation, as a member of the laity, that has the most predictive power in comparison to other qualities of the administrator.

Logistics of the Administrator's Survey

The survey was collected using the program Qualtrics to collect the responses and protect the data. Since there is often only one administrator at a school, in order to protect the confidentiality of the principals, the data from principals will only be reported in aggregate form. The benchmark rubrics were distributed on November 28, 2018, to the lead administrators of the Catholic secondary schools as self-identified. The letter of solicitation is included in Appendix D. Administrators with titles such as Head of School, President, or Principal received the survey but only the lead administrator was asked to complete the survey. Administrators were asked to complete the survey by December 17. Since the survey required more time to complete than the teacher surveys, the administrator survey will be kept open longer. A reminder will be sent to the administrators on twice during the time period asking that they evaluate the Catholic identity of their school by December 17. Two principals were asked to answer the survey after it was clear that an administrator at their school without the appropriate title answered the survey. These schools had lead administrators who were members of a religious community or ordained clergy and yet a response had come from someone who was a member of the laity. A follow up email was sent and the lead administrators answered the survey.

To further protect the identity of the respondents and the confidentiality of the data, identification of the schools will be by code known only to the researcher. The teachers and administrators were told the survey is voluntary and there will be no incentive to participate or repercussions for choosing to not participate in the study. The results of the teachers' surveys will not be shared with administrators to further protect the confidentiality of the teachers.

Data Analysis

Scores for Catholic identity will be generated by adding the rankings given by the teacher in order to ascertain which schools had teacher perceptions of Catholic identity that were strong. Multiple regression analysis will be done with the data gathered from the teachers. The dependent variable in this analysis is the perception of the Catholic identity of the school by the teachers. The independent variables in the teacher survey are the characteristics of the teachers, such as religious affiliation, and years of experience and the vocation of the leader of the school. The analysis will seek to determine if it is the vocation of the principal that has influence on the perception of the Catholic identity of the school by the teachers independent of the teacher's religious affiliation and years of experience. To account for the clustering of teachers in the same schools, standard errors were adjusted in the analysis.

A multiple regression analysis will be conducted on the data gathered from the administrators and the teachers. This analysis will be used to determine if the vocation of the administrator is a relationship that has the most predictive power in the teachers' perception of Catholic identity. The score given for Catholic identity by the teachers will be analyzed as the dependent variable with the independent variables of principal's vocation, age, years of experience, educational background, attendance at a Catholic school principal preparation program and attendance at Catholic school. The data of those teachers whose principal is a member of the laity will be analyzed with a multiple regression analysis, with the independent variable being the behavioral measures from the rubrics and the dependent variable being the score given by the teachers on Catholic identity.

Conclusion

The study will use a quantitative approach to measure teachers' perceptions of Catholic identity of Catholic secondary schools to see if there is a relationship between the presence of a lay principal and the perceived Catholic identity. In addition, the design will look for characteristics, activities or processes that are used by lay leaders to help maintain Catholic identity in a Catholic secondary school. Utilizing this approach will allow for a contribution to the literature regarding Catholic identity which has primarily used a qualitative approach. By including a large sample size with the secondary schools in the Archdiocese of Newark, the study will allow for some generalizations to be made concerning Catholic identity and the influence of lay leaders. The results of the study will contribute to the body of knowledge concerning Catholic identity of Catholic secondary schools and provide potential programs and activities that assist principals in maintaining that identity.

CHAPTER 4

RESULTS OF THE DATA

Introduction

The Catholic identity of Catholic schools is important to the mission of the Church and the sustainability of Catholic education. Over the past three decades, there has been a decline in the number of religious who are serving as administrators in Catholic schools. As the number of lay persons teaching and leading Catholic schools has changed, it is important to examine the perception of teachers of the Catholic identity of the schools.

The faculty of Catholic secondary schools in the Archdiocese of Newark were invited to participate in a study using the “Catholic Identity Defining Characteristics Staff Survey” designed by Center for Catholic School Effectiveness, School of Education, Loyola University Chicago in conjunction with the Roche Center for Catholic Education, Lynch School of Education, Boston College (2012). The results of the survey are being provided in aggregate form only.

Teacher Results

There are two sets of teacher data being examined. The first is all teachers who answered the survey and the second is only teachers whose principals answered the survey. Teachers were asked to use a Likert scale of 1 (Strongly disagree) to 5 (Strongly agree) with the option to answer “I Don’t Know”. There was difficulty with question 14, “Our school helps parents/guardians fulfill their role as the primary teachers of the faith to their children” and

question 17, “Our school operates with the expressed approval and support of our Bishop.”

These two questions had the highest numbers of “I Don’t Know” answered. These two questions were eliminated from the final teacher average score since the correlation between the teacher average score without these two questions had a .99 correlation to the teacher average score with these two questions. In addition, teachers who answered “I Don’t Know” to any other question were eliminated from the data set.

Table 1
Comparing the Two Groups of Teachers

	<i>All Teachers who Responded</i>		<i>Teachers whose principals responded</i>	
	<i>Frequency</i>	<i>Percent</i>	<i>Frequency</i>	<i>Percent</i>
Gender				
Male	63	44.06	37	37
Female	80	55.94	63	63
Race				
White	124	88.57	89	90.82
Asian/Native Hawaiian/Pacific Islands	8	5.71	4	4.08
Two or More Races	5	3.57	5	5.10
Black or African American	3	2.14		
Religion				
Non-Catholic	26	18.18	20	20
Catholic	117	81.82	80	80
Years of Experience				
Less than a year	14	9.79	9	9
1 - 4 years	35	24.48	27	27
5 – 10 years	33	23.08	23	23
10 plus years	61	42.66	41	41

A total of 143 respondents were included in the teachers who ranked all of the questions on the Likert scale. The faculty who answered the survey were predominantly experienced teachers, with 61% with more than 10 years experience teaching and 14% with less than one year experience. 56% of the teachers who answered the survey were women. According to the NCEA

statistical report from 2017-2018, 54% of secondary school teachers were lay women. 82% of the faculty who answered the survey were Catholic. Nationally, 75% of secondary school teachers are Catholic while in the Mideast Region, which includes the Archdiocese of Newark, 79% of teachers are Catholic. The faculty sample who answered the survey are typical of the faculty nationally.

When looking at the data specifically for those teachers whose principals responded to the survey, there are some differences. 80% of this population identified as Catholic, which is slightly higher than the 75% of teachers nationally in secondary schools who identify as Catholic and higher than the region's 79% statistic. 63% of the teachers whose principals also responded to the survey were women, which is higher than the national average of 54% of secondary school teachers being women. Aside from these demographic differences, there are differences among the answers the teachers gave when comparing the total teacher population and the teachers whose principals answered the survey.

Table 2
Comparison of the Responses of All Teachers with Those Whose Principals Responded

<i>Variable</i>	<i>All Teachers</i>					<i>Teachers with principals</i>				
	<i>Obs</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Min</i>	<i>Max</i>	<i>Obs</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Min</i>	<i>Max</i>
Q1. Students are encouraged to develop a personal relationship with Jesus	143	4.20	0.93	1	5	100	4.28	0.83	2	5
Q2. School is a community that prays together	143	4.63	0.70	1	5	100	4.69	0.61	3	5
Q3. School is a community that lives in service to the poor	143	4.38	0.86	2	5	100	4.44	0.87	2	5
Q4. Makes known Jesus and teachings of Church to all students	143	4.39	0.76	2	5	100	4.44	0.77	2	5
Q5. Symbols of faith displayed throughout school	143	4.73	0.58	2	5	100	4.74	0.60	2	5

Q6. Upholds standards of excellence in all it does	143	4.11	1.06	1	5	100	4.24	0.98	1	5
Q7. Offers experiences in arts, athletics, extra-curriculars that educates whole child	143	4.63	0.74	2	5	100	4.62	0.75	2	5
Q8. Supports emotional, social and spiritual growth of all students	143	4.40	0.85	1	5	100	4.46	0.78	2	5
Q9. Program of instruction leads students to seek wisdom of what is right and wrong	143	4.19	0.96	1	5	100	4.28	0.91	2	5
Q10. Learning environment fosters self-discipline so students become independent learners	143	4.01	1.07	1	5	100	4.02	1.02	2	5
Q11. Instills responsibility to promote social justice and gospel values in world	143	4.17	1.02	1	5	100	4.33	0.88	2	5
Q12. Administrators understand, accept and model teachings of Church	143	4.18	1.08	1	5	100	4.3	0.93	1	5
Q13. Teachers understand, promote, demonstrate and teach Catholic values and belief	143	3.96	1.01	1	5	100	4.12	0.89	2	5
Q15. Everyone connected with school respects gifts and works together for faith-filled community	143	3.93	1.05	1	5	100	4.03	1.03	2	5
Q16. School eliminates obstacles to students receiving Catholic education	143	4.09	1.08	1	5	100	4.24	0.95	1	5
Average Teacher Score	143	4.27	0.70	1.67	5	100	4.35	0.67	2.47	5

Table 2 contains a comparison of data of the teachers who answered the survey. The column headed all teachers contains all of the teachers who answered, whether the principal of their school answered or not. The column headed teachers with principals contains the data for the teachers whose principals answered the survey and will be part of the data analysis with the principal results. It is interesting to note that on almost every question, the mean score was higher for those whose principal answered the survey. The only question for which the mean

score was lower was question 7, “In addition to academics and faith formation, our school offers experiences in the arts, athletics and other extracurricular and service opportunities that contribute to the education of the whole child.” The difference between the groups was .01. While in some cases, the difference was small, it is a note to be considered as the data is further analyzed.

When examining the data gathered from all of the teachers who answered the survey in Table 2, there are few things of interest. It is interesting to note the questions with lowest means. Question 10, “the learning environment in our school fosters self-discipline so that students can become more independent learners,” has the lowest mean (4.02). This question focused on the students and whether they were taught self-discipline to become independent learners, but it speaks to the learning environment which is created by the community. The fact that question 15 has a low mean (4.03) is concerning given the importance of community to Catholic identity. The question asked teachers to rank if “everyone connected with our school works together and respects each other’s gifts for the sake of building a strong, faith-filled learning community.” This question having a lower response needs further exploration to see if it is a factor in particular schools. The highest mean (4.74) was for the outward signs of a Catholic school, the symbols present in the building. That is not unexpected, considering those are readily identified and seen by all.

In looking at the results of the data, it is interesting to note that when teachers whose principals did not answer the survey were removed from the data, the means were 4 or higher in all categories. The increase from 3.96 to 4.12 as a mean for Question 13 for the teachers whose principals responded to the survey is important to note. This question speaks to the witness that teachers provide to the students in Catholic values. In addition, Question 15 had a mean of 3.93

for all teachers but it increased to 4.03 when only including those whose principals participated in the survey, as seen in Table 2. The higher means for the teachers whose principals answered the survey are important to examine in light of the characteristics that the principals also demonstrate in their responses.

An average teacher score was calculated to give a number for the perceptions of the teacher of the overall Catholic identity of the school. The average teacher score mean was higher for those teachers whose principals answered the survey, 4.35, which is higher than the mean for all teachers of 4.27. A number of multiple regressions were conducted using the teacher average score as the dependent variable to examine any relationships between the score and both teacher and principal demographics as well as additional answers from the principals on their survey.

Table 3
Teacher Average Score with Gender, Race, Religion, or Years of Experience

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
Teacher Demographics	
Female	.22 (.15)
Race	
Asian/Native Hawaiian/Pacific Islands	.13 (.39)
Two or More Races	.07 (.20)
Catholic	-.09 (.16)
Years of Experience	
1 - 4 years	.22 (.41)
5 – 10 years	.43 (.31)
10 plus years	.37 (.34)

n=98, $R^2=.07$. Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Bold indicates significance ($p<.05$)

When a multiple regression analysis is conducted using the teacher average score as the dependent variable and the teacher demographic questions of gender, race, religion and years of experience as the independent variables, there were no variables that were statistically significant, as seen in Table 3. The teacher data used in this analysis was only the teachers whose

principals answered the survey. Seven percent of the variation in the teacher average score can be accounted for using the teacher demographic variables; however, no predictions can be made about the teacher average score based on changes in demographic data.

The teacher results indicate that teachers whose principals answered the survey were more likely to perceive the overall Catholic identity of the school as higher according to the mean average teacher score compared to all teachers including those whose principals did not answer the survey. The sample population of teachers is fairly similar in representation to the national average of teachers of Catholic secondary school teachers, with a slightly higher average of Catholics and women answering the survey. On all of the questions included in the results, teachers whose principals answered the survey had a mean score above 4 for each individual question. The mean was below 4 for two of the questions when including all of the teachers. As seen in Table 3, there is no teacher demographic, including gender, race, religion or years of experience, that has a predictive power in raising or lowering the average teacher score on the survey results.

Principal Results

The principal survey was sent to administrators at the Catholic high schools in the Archdiocese. One challenge was to have the correct administrator answer the survey. The survey was intended for those who served as principal and not those who served in a capacity such as a dean, president with a principal or headmaster, or assistant. Two surveys were answered by an assistant headmaster and a dean for academics at different schools, so those surveys were removed from the final data after the headmaster and principal answered the survey.

Of the 24 high schools in the Archdiocese of Newark, 16 principals responded to the survey from 15 schools. One principal responded but none of the teachers from that school also responded. Another school has a co-principal model of leadership, so there were 14 respondents from 13 schools whose teachers also responded to the survey. For the school with two principals, the choice was made to use the principal who was a member of the religious community in the data analysis. 13 principals were included in the data analysis; of those 13 principals, 3 were members of a religious community or ordained. According to Schuttloffel (2014), in 2013 only 10% of Catholic school principals were members of a religious community or ordained clergy while in this sample, 23% are members of a religious community. All the principals were Catholic, and all had more than ten years of experience in education, so those variables were removed from the regression analyses. Five of the principals had attended a Catholic principal preparation program, with all having some Catholic educational background. More than half had a post graduate degree, as well. Six had been at their current school for more than ten years.

Table 4
Summary of Principal Data

<i>Variable</i>	<i>Obs</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Min</i>	<i>Max</i>
1.1- The mission includes commitment to Catholic identity	13	3.54	.52	3	4
1.2- Leadership team uses mission for foundation and planning	13	3.31	.48	3	4
1.3- Leadership calls in constituents to clarify/review mission statement	13	2.69	.63	2	4
1.4- Mission statement is visibly posted and in all documents	13	3.69	.48	3	4
1.5- All constituents know and understand the mission	13	3.38	.51	3	4
Principal Average on Standard 1	13	3.23	.27	2.8	3.6
2.1- Religious instruction meets the standards of the diocese	13	3.54	.52	3	4
2.2- Religion classes are integral part of academic program	13	3.46	.52	3	4
2.3- Faculty who teach religion meet standards of diocese for catechetical prep	13	3.38	.65	2	4

2.4- Catholic identity requires excellence in academics and intellectual formation	13	3.46	.66	2	4
2.5- Faculty use lens of Catholic tradition in all subjects	13	3.23	.73	2	4
2.6- Catholic culture are expressed in arts, music and architecture	13	3.38	.51	3	4
2.7- Catholic social teaching is essential part of curriculum	13	3.46	.52	3	4
Principal Average on Standard 2	13	3.42	.38	2.86	4
3.1- Students have opportunities to learn and experience prayer, Eucharist	13	3.69	.63	2	4
3.2- Students have opportunities to reflect on faith in retreat and spiritual experiences	13	3.5	.52	3	4
3.3- All students participate in Christian service programs	13	3.38	.77	2	4
Principal Average on Standard 3	13	3.54	.52	2.67	4
4.1- Role models of faith and service in the administrators, faculty in the building	13	3.31	.48	3	4
4.2- Leadership team provides opportunities for retreats to faculty	13	3.31	.48	3	4
4.3- Leadership team assists parents in their role as primary educators in faith	13	2.77	.83	1	4
4.4- Leadership collaborates with other Catholic institutions to help parents	13	2.61	.77	1	4
4.5- All adults participate in the service programs	13	3.07	.76	2	4
4.6- All administrators visibly support the faith life of the community	13	3.31	.63	2	4
Principal Average on Standard 4	13	3.06	.34	2.67	3.83
Pscore	13	3.31	.29	2.86	3.81

In examining the principal data in Table 4 above, principals were asked to evaluate their school on whether it exceeded the expectations of the benchmark (4), fully met the standard of the benchmark (3), partially met the standard of the benchmark (2) or did not meet the standard of the benchmark (1). An average score was created for each principal for each standard. For all but 3 of the standards, principals felt that their schools were meeting or exceeding the benchmark for the standards. The first question that did not score a mean above a 3, Standard 1.3 with a mean of 2.69, asked whether principals gathered together the various constituents to evaluate the mission statement of the school. This is often done when schools are being reaccredited, which is every ten years, so it is not surprising that it is not done more often. Examining the mission

statement more frequently though helps keep the mission at the forefront, in the minds of all constituents of the school, which is important to ensuring that schools maintain their Catholic identity. Standard 4.2 asked principals whether they assisted parents in their role as primary educators of the faith of their children. This question asked in a similar fashion on the teacher survey also had a low mean (2.77). As more schools enroll non-Catholic students and as high schools focus more on academic preparation, it is not surprising that this question received a low score by the principals. The lowest mean (2.61) was for Standard 4.3 which also dealt with supporting parents but focused on collaboration between Catholic institutions. It would be interesting to note whether such collaboration exists for reasons other than in supporting parents. Also, this question may be answered differently by those schools which are sponsored by a parish, which is another Catholic institution that the school would collaborate with by its governance structure. The standards with the highest mean was Standard 3.1 (3.69) and Standard 1.4 (3.69). Standard 3.1 asked if students had the opportunity to experience prayer and the Eucharist. This is an outward action which is easily measurable and also often put into the calendar of a school based on the church's liturgical calendar, so it is not surprising that it has a high mean. Standard 1.4 is also a visibly seen standard asking if the mission statement is visibly posted. Overall, the principals answered that their schools were meeting or exceeding the benchmarks of the Catholic school standards of Catholic identity with only a few areas that need more attention.

Table 5
Comparing Mean Principal Average Score Based on Principal Demographics

<i>Demographic Characteristics</i>	<i>Mean</i>
Vocation	
Member of Religious	3.48
Laity	3.27

Age	
Under 65	3.35
Over 65	3.27
Schooling	
Catholic Elementary, Secondary	3.34
Catholic Elementary, Secondary and/or College	3.14
Catholic Elementary, Secondary, College and/or Principal Preparation Program	3.58
Education	
Graduate	3.19
Post Graduate	3.44
Years at the School	
Less than 10 Years	3.21
More than 10 Years	3.45

In order to examine the principals further and compare them according to the demographic data, Table 5 contains the mean score of the principals' scores on the benchmark rubrics. The table includes a comparison of the principals in each of the demographic characteristics. In comparing the subpopulation mean scores, there are a few areas of interest. There is an increase in the mean average principal score between those who attended principal preparation programs and those who did not. It is important to note the increase given the research by Shuttloffel (2014) on leadership and her findings about the preparedness felt by those who had attended a principal preparation program. She concluded in her 2013 research, "programs sponsored in collaboration with Catholic universities were viewed as most effective" in preparing people for teacher program. The mean score was higher as well for those who had a post graduate education. The highest mean score was from a principal who was a lay person, under 65 years of age, with a principal preparation program and a post graduate degree who had been at the school for more than 10 years. The lowest mean score was from a principal who was a lay person, under 65 years old, with no principal preparation program, no post graduate education, and more than ten years experience at the school. Note that the difference between these two principals is level of education. For the purposes of answering the research question,

does the vocation have a predicting factor of the teacher perception of the Catholic identity, it is interesting to note the mean of the principal average score was lower for members of the laity. Further analysis will see how these means could have an impact on the perception of teachers.

Data Analysis

Table 6

Regression of Teacher Average Score on Teacher Demographics and Principal Demographics

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
Teacher Demographics	
Female	.08 (.15)
Race	
Asian/Native Hawaiian/Pacific Islands	.15 (.42)
Two or More Races	.05 (.23)
Catholic	-.09 (.17)
Years of Experience	
1 - 4 years	.19 (.38)
5 – 10 years	.36 (.32)
10 plus years	.33 (.34)
Principal Demographics	
Vocation of Laity	.07 (.36)
65 years old and older	.18 (.35)
Schooling	
Catholic Elementary and/or Secondary with Catholic College	.14 (.13)
Catholic Elementary, Secondary, and/or College with Principal Preparation Program	-.09 (.16)
Post Graduate Degree	.28 (.20)
More than 10 years at the School	-.13 (.20)

n=98, $R^2=.15$. Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Schooling Reference Group: Catholic Elementary/Secondary School. Bold indicates significance ($p<.05$)

As seen in Table 6, when combining the teacher demographics and principal demographics as the independent variables and running a multiple regression analysis with the teacher average score as the independent variable, there are no coefficients that are statistically significant. This is of interest to note as it means that the diversity of people in the building does

not necessarily predict the teacher average score. In particular, for schools who are looking to hire those who are not Catholic, newer teachers with less experience, or principals who are new to the school, those factors alone will not predict the teachers' perception of Catholic identity.

Table 7

Regression of Teacher Average Score on Benchmark Rubric Averages for all Standards, Teacher Demographics and Principal Demographics

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
Avg Principal Score Standard 1	1.37 (.44)
Avg Principal Score Standard 2	-.01 (.33)
Avg Principal Score Standard 3	-.33 (.27)
Avg Principal Score Standard 4	-1.27 (.48)
Teacher Demographics	
Female	.06 (.15)
Race	
Asian/Native Hawaiian/Pacific Islands	.06 (.41)
Two or More Races	-.11 (.20)
Catholic	-.07 (.16)
Years of Experience	
1 - 4 years	.06 (.41)
5 – 10 years	.23 (.33)
10 plus years	.19 (.38)
Principal Demographics	
Vocation of Laity	.77 (.44)
65 years old and older	.83 (.38)
Schooling	
Catholic Elementary and/or Secondary with Catholic College	-.36 (.24)
Catholic Elementary, Secondary, and/or College with Principal Preparation Program	.29 (.22)
Post Graduate Degree	.56 (.17)
More than 10 years at the School	-.06 (.17)

n=98, R²=.23. Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Age Reference Group: Under 65 Years Old. Schooling Reference Group: Catholic Elementary and/or Secondary School. Years at the School Reference Group: Less than 10 Years. Bold indicates significance (p<.05)

In Table 7 are the results of another regression analysis done using the dependent variable of the teacher average score and the independent variables of the averages of the principals on

each of the standards in addition to the teacher demographic and the principal demographic data. 23% of the variation of the teacher average score can be accounted for by these variables.

When looking at the average of each of the four standards as seen in Table 7, one point higher average for benchmarks in standard one by a principal resulted in a 1.37 increase in the average teacher score on the survey of Catholic identity. This was significantly higher than the standard deviation of .27. A one-point increase by the principal on the average of Standard 4 resulted in a decrease of 1.27 on the teacher average score, which is greater than the standard deviation of .34 for that question. This relationship between the average on standard 4 and the decrease on the teacher average score is of interest to note since Standard 4 contains a similarly worded question to the one that was eliminated from the analysis of the teacher average score. The benchmark includes questions about the leadership team helping to support parents in their role as primary educators of their children in the faith. A change in the principal's average score on Standards 1 and 4 can be used to predict a change in the teacher average score of the Catholic identity.

None of the teacher demographic data could be used to predict the teacher average score. Teachers whose principals were over the age of 65 answered .83 higher on the average teacher score than those whose principals were under the age of 65. This was higher than the standard deviation of .51. Teachers whose principals had a post-graduate degree answered .56 higher on the teacher average score than those teachers who had a graduate degree, which is slightly higher than the standard deviation of .52. There were no other principal demographic data that could be used to predict the teacher average score. The age of a principal and the level of degree had a significant predictive power in the teacher average score.

In looking at this analysis, further investigation is needed to begin to understand the changes that happen in the teacher average score when principals respond differently on the benchmark rubrics. In order to look further into the ability to predict what will change the teacher average score, four more regression analyses were done with each standard's rubrics and the demographics of the teachers and principals. Each analysis included the teacher average score as the dependent variable with the individual benchmark scores, teacher demographics and principal demographics as the independent variables.

Table 8

Regression of Teacher Average Score on Benchmark Rubrics for Standard 1, Teacher Demographics and Principal Demographics

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
1.1- The mission includes commitment to Catholic identity	-.12 (.15)
1.2- Leadership team uses mission for foundation and planning	.47 (.35)
1.3- Leadership calls in constituents to clarify/review mission statement	.04 (.26)
1.4- Mission statement is visibly posted and in all documents	1.20 (.52)
1.5- All constituents know and understand the mission	1.42 (.14)
Teacher Demographics	
Female	.04 (.15)
Race	
Asian/Native Hawaiian/Pacific Islands	.42 (.41)
Two or More Races	-.16 (.17)
Catholic	-.19 (.22)
Years of Experience	
1 - 4 years	.06 (.41)
5 – 10 years	.31 (.33)
10 years or more	.24 (.38)
Principal Demographics	
Vocation of Laity	2.30 (.57)
65 years old and older	1.71 (.51)
Schooling	
Catholic Elementary and/or Secondary with Catholic College	-1.01 (.12)
Catholic Elementary, Secondary, and/or College with Principal Preparation Program	-1.7 (.18)
Post Graduate Degree	.03 (.18)
More than 10 years at the School	-.05 (.26)

n=98, $R^2=.26$. Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Schooling Reference Group: Catholic Elementary/Secondary School. Bold indicates significance ($p<.05$)

In Table 8, a multiple regression analysis was conducted with the teacher average score as the dependent variable and the principal's answers on each of the rubrics of standard one and the demographics of the teachers and principals. Twenty-six percent of the variation in the teacher average score is attributable to the variables included in this analysis. The demographics of the teachers were not able to predict changes in the teacher score; however, three of the principal demographics were able to predict the teacher average score. Teachers whose principals were members of the laity scored 2.30 higher on the teacher average score of Catholic identity which is significantly higher than the standard deviation of .44. Teachers whose principals were over the age of 65 answered 1.71 higher on the teacher average score, a change that is higher than the standard deviation of .51. The scores of those teachers who attended a principal preparation program decreased by -1.7 compared to those teachers whose principal only attended Catholic elementary and/or secondary school, which is higher than the standard deviation of .52. Those teachers whose principal attended a Catholic college, elementary and/or secondary school decreased by 1.01, higher than the standard deviation of .51, compared to those teachers whose principal only attended Catholic elementary and/or secondary school. It is important to look closely at the data as it would seem that having a lay principal would increase the teacher's perception of Catholic identity when looking at this Standards rubrics.

In looking further at the standard's rubrics, principals who responded one point higher on rubric 1.4, the mission statement is posted and visible, increased the teacher score by 1.20 which is higher than the standard deviation of .48. A teacher's score increased by 1.42 when a principal answered one point higher on the rubric 1.5, all constituents know and understand the mission.

This is significantly higher than the standard deviation of .51. Understanding the mission plays an important role in the Catholic identity of a school. By ensuring that the mission statement is visible and all in the community know and understand the mission, a principal is able to predict that the teacher perception of the Catholic identity of the school will increase.

The results in Table 8 are interesting to examine as the increase on the teacher average score was significant and unexpected, given that when looking at the average principal score on the Standards the principal demographics did not have any predictability on the teacher average score. It is not expected that the more Catholic education a principal would have, the more the teacher average score would decrease. A cross tab analysis also shows that when a lay principal understood the mission and rated higher on that question in particular, it would allow the demographic to have significance with regards to these benchmarks in particular. A cross tab was done between the demographic of vocation of the principal and the answers on rubric 1.4. The results indicate that the 22 teachers whose principals were members of the religious all answered the highest score possible (4), but those teachers whose principals were members of the laity had 58 answer 4 and 20 answer 3. This would seem to indicate that lay principals who had visibly posted the mission behaved in a way that could be a predictor of the teacher average score. The cross tab helps to give insight into why the vocation may now seem to have a higher predictive power when looking at these rubrics.

Standard 2 addresses the religious instruction of the school as part of the academic program as well as meeting the standards of the Archdiocese. A multiple regression analysis was done using the teacher average score as the dependent variable and the principals' answers to the benchmarks for standard 2 and the demographics of the teachers and principals as the independent variables. Table 9 presents the results of that analysis.

Table 9

Regression of Teacher Average Score on Benchmark Rubrics for Standard 2, Teacher Demographics and Principal Demographics

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
2.1- Religious instruction meets the standards of the diocese	-1.20 (.37)
2.2- Religion classes are integral part of academic program	1.29 (.22)
2.3- Faculty who teach religion meet standards of diocese for catechetical prep	1.42 (.36)
2.4- Catholic identity requires excellence in academics and intellectual formation	2.04 (.37)
2.5- Faculty use lens of Catholic tradition in all subjects	-4.00 (.61)
2.6- Catholic culture are expressed in arts, music and architecture	-.94 (.18)
2.7- Catholic social teaching is essential part of curriculum	-1.01 (.18)
Teacher Demographics	
Female	-.03 (.15)
Race	
Asian/Native Hawaiian/Pacific Islands	.11 (.43)
Two or More Races	-.24 (.19)
Catholic	-.11 (.19)
Years of Experience	
1 - 4 years	.06 (.42)
5 – 10 years	.25 (.33)
10 plus years	.22 (.38)
Principal Demographics	
Vocation of Laity	.71 (.37)
65 years old and older	-2.67 (.51)
Schooling	
Catholic Elementary and/or Secondary with Catholic College	-7.53 (1.14)
Catholic Elementary, Secondary, and/or College with Principal Preparation Program	-4.26 (.64)
Post Graduate Degree	-1.19 (.20)
More than 10 years at the School	Omitted due to collinearity

n=98, R²=.29. Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Age Reference Group: 25-34 Years Old. Schooling Reference Group: Catholic Elementary/Secondary School. Years at the School Reference Group: Less than a Year. Bold indicates significance (p<.05)

As seen in Table 9, twenty-nine percent of the variation in the teacher average score is accounted for by the variables included in this analysis. None of the teacher demographics can predict the change in the teacher average score. The average scores of teachers whose principals

were over 65 years old decreased by 2.67, which is higher than the standard deviation of .51. The scores of those teachers whose principals attended a principal preparation program decreased by 7.53 compared to those teachers whose principal only attended Catholic elementary and/or secondary school. Those teachers whose principal attended a Catholic college, elementary and/or secondary school decreased by 4.26 compared to those teachers whose principal only attended Catholic elementary and/or secondary school. Scores of those teachers whose principals had a post graduate degree decreased by 1.19 which is higher than the standard deviation of .52. The principal's demographics of age, attendance at various levels of Catholic schooling and post graduate work can have a predictive power with the average teacher score of the perception of Catholic identity of a school by teachers.

When looking at the benchmark rubrics and the ability to use the principals' answer on the rubrics to predict the teacher average score, all of the benchmarks were statistically significant. When a principal answered one point higher on benchmark 2.1, the religious instruction meets the standards of the diocese, the teacher average score decreased by 1.2. A teacher's average score increased by 1.29 when the principal answered one point higher on benchmark 2.2, religion classes are an integral part of the academic program. When a principal answered one point higher on benchmark 2.3, the faculty who teach religion meet standards of diocese for catechetical preparation, the teacher average score increased by 1.42. A 2.04 increase occurred on teacher average scores when the principal answered one point higher on benchmark rubric 2.4, the Catholic identity requires excellence in academics and intellectual formation. A 4-point decrease occurred on the teacher average score when the principal answered one point higher on benchmark rubric 4.5, the faculty uses the lens of Catholic tradition in all subjects. When a principal answered one point higher on benchmark rubric 4.6, Catholic culture is

expressed in arts, music and architecture, the teacher average score decreased by .94. The teacher average score decreased by 1.01 when a principal answered one point higher to the benchmark rubric 2.7, Catholic social teaching is an essential part of the curriculum. The variation in the teacher score based on the benchmarks of standard 2 is interesting to examine. The predictability of the teacher average score based on a principal's answers and demographics seems confusing given the range of increases and decreases of the teacher average score based on the answers of the principals. Again, a cross tab analysis provides some clues and the small sample size plays a factor in this analysis.

When looking at a cross tabulation of the principal demographic of age and benchmark 2.1 for example shows that the older principals were more likely to answer a 3 on this question while the principals under the age of 65 answered a 4 at a ratio of 3 to 1 compared to those over 65. On rubric 2.5, again the principals under the age of 65 answered 3 or 4 on this question; the principals over 65 answered 2 or 3, with only one answering with a 4. The principals who were over the age of 65 seemed to answer lower than on several of the rubrics of standard 2 making that demographic characteristic appear to have a predictive power on this standards rubrics.

A similar pattern emerges when looking at the demographic of principal graduate degree and some of the benchmark rubrics as well as the demographic of attendance at various levels Catholic of education. There are patterns of teachers who have post graduate degrees answering lower on the individual rubrics, thus having a negative predictive power especially on rubric 2.5. When looking at the demographic of levels of Catholic schooling and the rubric 2.5, the principals who attended Catholic elementary and secondary all gave a 4 on this rubric. Principals who also attended Catholic college answered with a 2, 3, or 4, and principals who had a principal preparation program answered with a 3 or 4.

The next regression analysis in Table 10 was conducted on Standard 3 and the three benchmarks associated with that standard. 24% of the variation in the teacher average score can be accounted for by the principals' answers on the benchmark rubrics for standard 3 and the teacher and principal demographics. The table below contains the results of that regression analysis.

Table 10

Regression of Teacher Average Score on Benchmark Rubrics for Standard 3, Teacher Demographics and Principal Demographics

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
3.1- Students have opportunities to learn and experience prayer, Eucharist	.43 (.14)
3.2- Students have opportunities to reflect on faith in retreat and spiritual experiences	-.29 (.38)
3.3- All students participate in Christian service programs to promote the lived reality of action in service to social justice	-.5 (.61)
Teacher Demographics	
Female	.07 (.14)
Race	
Asian/Native Hawaiian/Pacific Islands	.12 (.39)
Two or More Races	-.07 (.21)
Catholic	-.10 (.18)
Years of Experience	
1 - 4 years	-.00 (.40)
5 – 10 years	.22 (.32)
10 plus years	.22 (.36)
Principal Demographics	
Vocation of Laity	-.76 (.41)
65 years old and older	-.42 (.47)
Schooling	
Catholic Elementary and/or Secondary with Catholic College	1.01 (.58)
Catholic Elementary, Secondary, and/or College with Principal Preparation Program	.85 (.92)
Post Graduate Degree	.54 (.40)
More than 10 years at the School	.02 (.13)

n=98, R²=.24. Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Age Reference Group: 25-34 Years Old. Schooling Reference Group: Catholic Elementary/Secondary School. Years at the School Reference Group: Less than a Year. Bold indicates significance (p<.05)

Neither the teacher demographics nor the principal demographics predicts the teacher average score when examining in conjunction with Standard 3 as seen in Table 10. When a principal answered one point higher on benchmark 3.1, students have opportunities to learn and experience prayer and the Eucharist, the teacher average score increased by .43, which is lower than the standard deviation of .63. This is a criterion which can easily be seen and measured by all, in that you can count the number of opportunities students have in a year for prayer and liturgical experiences. It is a visible sign of Catholic identity in a school.

A regression analysis was done with the dependent variable of the teacher average score and the independent variables of the benchmark rubrics for standard 4 and the teacher and principal demographics. The results are below in Table 11.

Table 11
Regression of Teacher Average Score on Benchmark Rubrics for Standard 4, Teacher Demographics and Principal Demographics

<i>Variable</i>	<i>Coefficient (Standard Error)</i>
4.1- Role models of faith and service in the administrators, faculty in the building	.49 (.84)
4.2- Leadership team provides opportunities for retreats to faculty	-.78 (.22)
4.3- Leadership team assists parents in their role as primary educators in faith	.12 (.32)
4.4- Leadership collaborates with other Catholic institutions to help parents	1.11 (.44)
4.5- All adults participate in the service programs	-.47 (.55)
4.6- All administrators visibly support the faith life of the community	.68 (.18)
Teacher Demographics	
Female	-.03 (.15)
Race	
Asian/Native Hawaiian/Pacific Islands	.11 (.43)
Two or More Races	-.25 (.19)
Catholic	-.11 (.19)
Years of Experience	
1 - 4 years	.07 (.42)
5 – 10 years	.25 (.33)
10 plus years	.22 (.38)

Principal Demographics

Vocation of Laity	1.49 (.47)
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65 years old and older	.28 (.22)
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Schooling

Catholic Elementary and/or Secondary with Catholic	.76 (.53)
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College	
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Catholic Elementary, Secondary, and/or College with	1.51 (.86)
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Principal Preparation Program	
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Post Graduate Degree	.34 (.08)
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More than 10 years at the School	.02 (.28)
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n=98, R²=.29 Dependent Variable: Teacher Average Score. Race Reference Group: White. Years of Experience Reference Group: Less than 1 Year. Age Reference Group: 25-34 Years Old. Schooling Reference Group: Catholic Elementary/Secondary School. Years at the School Reference Group: Less than a Year. Bold indicates significance (p<.05)

The teacher demographics do not have any characteristics that predict the increase or decrease in a teacher average score. The principal demographics of vocation and degree have statistical significance. Teachers whose principals are members of the laity had a teacher average that was 1.49 higher than those whose principals were members of a religious community; this is higher than the standard deviation of .44. In addition, teachers whose principal had a post graduate degree had an increase of .34 on the teacher average score compared to those whose principals only had a graduate degree. This change was lower than the standard deviation of .52. If a principal scored one point higher on benchmark 4.2, the leadership team provides opportunities for retreats for faculty, the teacher average score decreased by .78, which is higher than the standard deviation of .48. In addition, teachers whose principals answered one point higher on benchmark 4.4, leadership collaborates with other Catholic institutions to help parents, had an increase of the teacher average score of 1.11, which is higher than the standard deviation of .77. When a principal answered one-point higher on benchmark 4.6, all administrators visibly support the faith life of the community, a teacher's average score increased by .68, which is higher than the standard deviation of .63. The regression analysis on standard four also provides both positive and negative results for understanding the role of the principal in the teachers'

perception of catholic identity of the school. This difference can be accounted for by the cross tab analysis which shows the difference in the score of laity is a result of the principal offering retreats for the faculty and collaborating with the other institutions.

Conclusion

When examining the data from the teachers whose principals answered the survey, the mean of the average teacher score on the survey questions was higher when compared to the mean score of all of the teachers who answered the survey. The characteristics of those teachers included in the survey are similar to the characteristics of teachers in Catholic secondary schools nationally, with slightly higher percentages of Catholics and women answering the survey. Teachers whose principals answered the survey had a mean score of 4 or higher on a 5-point scale on every question included in the survey results. Two questions were removed from the survey results due to the large number of ‘I Don’t Know’ responses. In none of the data analysis did any of the teachers’ demographics provide a predicting ability on the average teacher score of Catholic identity as perceived by the teachers.

The principal demographics, when analyzed with the teacher demographics, also did not predict the average teacher score. 23% of the principals who answered the survey were members of a religious community, which is slightly higher than the national average of 10% in 2013 (Schuttloffel, 2014). The principal demographics did have a predictive ability when regression analyses were done on the individual standards and rubrics.

When the regression analysis was conducted on the average score of the principals on each of the standards, the age of the principal and the post graduate degree had a predictive ability on the teacher average score. In addition, when principals answered higher on the average

of the rubrics for standard 1, a teacher's average score also increased, but when a principal answered higher on the average of the rubrics for standard 4, the teacher's average score decreased. The four additional regression analyses conducted with the benchmark rubrics of each standard and the demographics of teachers and principals as independent variables had varying results. In certain models the principal demographics had predictive abilities on the teachers' perception of Catholic identity. There was not a consistent demographic that had predictive ability.

In examining all of the data results from the regression analysis, it is interesting to note the variation in the results. The ability to predict the score of the teachers' perception of the Catholic identity based on the behaviors of the principals is important to understanding how to strengthen the Catholic identity of schools. When looking at the average of score of the principals on each standard of identity and mission, Standards 1 and 4 need to be further examined to see what benchmarks in those standards can predict the average teacher score. The results of the data for the benchmarks of Standard 2 when examined as separate variables have variation that will need to be discussed when looking at how a principal's behaviors can influence the teachers' perception of the Catholic identity. The results of the analyses with Standards 1-4 as individual variables, rather than just the average of the principal score, indicates that there is more information that can be gleaned when examining these standards and the behaviors of the principals. Further analysis and implications of the results will be discussed in Chapter 5.

CHAPTER 5

CONCLUSION

Introduction

The identity of Catholic schools is important to maintaining the mission of the Church and to the sustainability of Catholic education. If a Catholic school simply becomes a private school, not rooted in the mission of the church, it will lose its identity and purpose for existence. An examination of Catholic identity led to the five marks of Catholic education as explained by Archbishop Miller (2006) and the use of the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS) to understand the perception of the Catholic identity by teachers of a school. Understanding how teachers perceive the Catholic identity is important to understanding how fully a school is living out its mission and meeting what are considered to be the standards of Catholic identity.

As the numbers of members of religious communities diminish and more lay people have entered the leadership of Catholic education, it is important to note what may be done to assist in maintaining and improving the Catholic identity of schools. A school leader has the ability to effect change and promote the culture of the school, and thus the leader's role in maintaining the Catholic identity of a school is important. By examining the data, we can begin to understand and answer the two research questions posed for this study.

1. To what extent does the presence of a lay leader influence the Catholic identity of a Catholic secondary school as perceived by the teachers?

2. What are the characteristics, activities or processes that are used by lay leaders to help maintain Catholic identity in a Catholic secondary school?

By examining the data to answer these research questions, one can begin to see what leaders of Catholic education need to focus on in order to strengthen the Catholic identity of schools.

In looking at the average teacher score on the survey, “Catholic Identity Defining Characteristics Staff Survey”, it is apparent that the teachers’ perception of the Catholic identity was relatively high overall. On a scale of 1 to 5, the mean teacher score for all teachers and those teachers whose principals answered the survey was above a 4 when eliminating the two questions that were answered “I Don’t Know.” Those two questions should be addressed as evidence of an area that schools could improve upon in relation to Catholic identity.

The two questions that were removed from the survey results were question 14 and question 17. Question 17 asked about the support and approval of the bishop for the school. All schools which are Catholic must have the approval of the bishop, so more could be done to educate faculty on this fact but also more can be done for faculty to feel the bishop’s support of the school. As to question 14, there is a connection to Standard 4 and rubrics 4.3 and 4.4 which also ask about the support of the parents in their role as primary educators of the faith. More should be done at the schools to help make it clear that this is part of the identity of Catholic schools but also to educate faculty on their role in supporting parents as the primary educators of the faith of their children.

The regression analysis done on the teacher demographics and the principal demographics indicate that alone or with the averages of the four standards, there are only two characteristics that can predict the teacher average score. This is interesting to note, as it answers the first research question, does the presence of a lay leader influence the perception of the

teachers of the Catholic identity of the school. The age of the principal and the possession of a post graduate degree have a small predictive ability on the teacher average score but given the fact that when the demographics alone are examined in relationship to the teacher average score there is no predictive ability, their influence may not be as great. Although when looking at the benchmarks of each standard, the presence of a lay leader seems to become a factor in predicting the teacher average score, upon closer examination, it is actually the increased knowledge or action of a lay leader - not just the vocation itself - that increases the teacher average score. This fact answers the second research question as to the characteristics or behaviors of the principal that would affect the perception of the teacher average score of Catholic identity.

When examining Standard 1, “an excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic identity rooted in Gospel values, centered on the Eucharist, committed to faith formation, academic excellence and service,” with its benchmarks, it is evident that a lay leader who understands and promotes the mission statement of the school has a greater ability to predict the teacher average score. When looking only at the standards in the regression model, there is a positive relationship between an increase on the standard by a principal and the teacher average score. This is important as this standard expressly deals with mission. Upon examining the benchmarks associated with this standard, there is again a positive relationship with the principal’s response and the teacher average score in particular for those principals whose constituents know and understand the mission and whose mission statement is visibly posted. It would seem that the vocation of the laity in this particular instance has a significant positive impact, but given the small sample size, it is somewhat deceptive. In actuality, a lay principal who answered high on the benchmarks had an impact but not just because they were a member of the laity. From this, we can surmise that the lay principal

who focuses on the mission and the understanding of the mission by the constituents has a positive relationship with the teacher average score of the teachers in the school. The mission statement's presence in the school and clear understanding by all in the school community is an important factor in maintaining the Catholic identity of the school. Schools and, in particular, the leadership of the school, should focus on the mission statement and ensure that it is both known and understood throughout the school community.

Continuing to examine the standards and their benchmarks independently, standard 2, "an excellent Catholic school adhering to the mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture and life," gives pause in understanding the characteristics and behaviors of a principal that has a positive impact on the teacher average score. When religion classes are part of the curriculum and the faculty who teach those classes are prepared and meet the standards set by the diocese, the teacher average score is higher. This would be somewhat expected as a relationship. When the principals answered higher on the benchmark of the excellence in academics, the teacher average score increased. The question itself is important as it speaks to the identity directly as being aligned with excellence in academics, including religious instruction. There are, however, some relationships which are not expected and need further examination. There were several benchmarks where the score decreased when the principal answered higher. Principals who were younger and not as educated in Catholic schools answered higher more often which cancels the negative effect of some rubrics scores decreasing. This is interesting to note as those who are more experienced in the Catholic education system as students and those who are older may have a higher expectation on these rubrics than others, resulting in their lower scores on the rubrics themselves. It would be important to further

understand how these questions are perceived by those who may not have as much experience in Catholic schools, both teachers and principals.

An analysis could be done on this standard by looking at questions on the teacher survey which may align with this standard to see if there is a relationship between the teacher's answer on the survey and the principal's answer on the benchmark rubric. This might provide further insight into the variation in this standard. Interviews with the younger principals to see how they understand the rubric would provide more information as to perhaps a difference in the understanding of the rubric itself by those who are younger and haven't attended Catholic education compared to those who are older and were educated more in Catholic schooling. Standard 2 also involves curriculum, so a deeper examination of the curriculums of the schools may also uncover some insight into understanding how this standard can influence the perception of Catholic identity by teachers.

Standard 3, "an excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice," is an easier standard to understand. When students have opportunities to experience prayer and the Eucharist, it is interesting to note that the teacher average score only slightly increased compared to some of the other coefficients reported when examining other benchmark rubrics. This standard, which deals exclusively with the student life and prayer experiences, is one that had the simplest data analysis. It would seem that among the schools in the diocese, which offer a sufficient amount of experience in the prayer life of students, there is consistency between the answers of the principals and the teachers.

The final standard included in this study, standard 4, "an excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of

social justice,” focuses more on the adult formation and cooperation. This standard had a negative relationship when examining the average principal score on this standard and the teacher average score. When examining the rubrics as variables with the principal demographics, there are some interesting highlights to note. There was a wider range of answers on many of the benchmarks associated with this standard. The mean for several of these benchmarks was lower than 3, meaning that the principals felt that their school didn’t meet the benchmark. Since this rubric focuses on the adults in the building, it is not surprising that there is a wider variation in the answers. Schools focus mainly on the students in the building; however, Catholic schools are about building community which includes the adult members of the Catholic schools.

Overall, it would seem that there are areas that the schools could focus on to help increase the teacher average score on the perception of the Catholic identity of the school. Schools that focus on the mission statement and ensure that all members of the community know and understand the identity of the school scored higher with the teachers. Schools should spend some time examining what they are doing for the adult members of the community including how they are assisting parents in their children’s faith formation. Since Standard 4 had the most variation and the lowest mean scores, this is an area that needs attention and focus. Schools need to be sure that all members of the community are being offered opportunities to live their own faith and to work together to assist one another in building their own faith and the faith community. Offering faculty retreat days, time for faculty to spend together in prayer, and opportunities for faculty to lead community service with students would be ways that would help in the perception of Catholic identity when looking at Standard 4. More deliberate programs to assist parents in understanding their role as the primary educators of the faith of their children could prove beneficial to the community. Programs that include guest speakers on this topic

specifically aimed at parents of teens would be helpful for parents to understand their role but also provide practical tips on helping to raise teens in the faith. Standard 4 is an area that provides schools with an opportunity for growth.

It is important that the curriculum of Catholic schools reflect the mission of Catholic education. Standard two is one that speaks to the heart of the education in the building. It is clear that academic excellence is understood as a hallmark of Catholic education; however, what is not clear is how Catholic education can be infused through the curriculum. Those principals who were students in the Catholic education system for more of their education were more critical of the curriculum of their schools. Teaching religion and meeting the standards of the diocese are easier to see and measure and understand, especially by those teaching religion. Understanding how to infuse Catholic social teaching or a Catholic perspective throughout other subjects in the curriculum is more difficult but important to the identity of Catholic schools. Working to give specific examples in the curriculum guides of the lens of Catholic education may assist teachers in this area. Specific professional development on cross curricular units among the disciplines that infuse the understanding of the Catholic faith could prove beneficial. This type of understanding takes work and education on the part of the faculty, and it would be wise for principals to take note as this is an area of potential for the improvement of Catholic identity.

Based on the results of the data, the vocation of the principal overall is not a predicting factor with regard to the perception of the Catholic identity of the school. The vocation of the principal may have some significance when combined with other characteristics, as seen in the analysis of the rubrics individually. There are behaviors of the leadership that can have an impact on the Catholic identity as perceived by the teachers. Those behaviors include the visible posting of the mission and ensuring that all of the constituents know and understand the mission.

Ensuring that the religious curriculum is integral to the academic program and the academic excellence of the school are also important to increasing the perceived identity of the school. An increase of the opportunities for students to attend prayer and Eucharist also help to strengthen the perception of teachers. When the principal and other members of the leadership team visibly support the faith life of the school, it increases the identity as perceived by the teachers. All of these behaviors are those that a principal can focus on to help increase the overall perception of the Catholic identity of the school.

Limitations

The teachers whose principals answered the survey had a higher mean score on the average of the survey questions than the mean score of all teachers included in the survey. This is interesting to note as it indicates that the schools whose principals participated had teachers with a higher perception of the Catholic identity. If all of the teachers had been included in the regression analysis, there may be some differences in the results, as more teachers who had given lower mean scores would have been included in the results. By participating in the survey, the schools demonstrated a willingness to examine their Catholic identity which may have indicated a more positive sense of the identity of the school.

There are some limitations to the conclusions reached based on the small sample size and the inconsistent number of teachers who answered the survey from school to school. The small sample size of principals, while diverse, created some issues with the collinearity of the sample as well as some effects that essentially negate each other. There was enough data and enough of an effect on some of the variables that some broad conclusions could be reached. Further study with a larger sample size would allow for the reliability of the conclusions reached to be tested

more broadly. Despite this limitation, there are important takeaways from this research to consider.

Further Considerations

Further research into the schools with a high teacher average score would be interesting to learn what actions might be done by other principals to raise the scores at their school. The questions that needed to be omitted from the teacher survey need further clarification and analysis, so that the faculty understand the importance of those questions as they relate to the identity of the Catholic school. Why those questions weren't known to the teachers is also important to understand. The education of the faculty on the various aspects of Catholic identity would be helpful for a school to understand how the identity of the school is lived out in the daily life of curriculum and programs. A qualitative approach to those schools whose teachers had higher average scores would allow for more in-depth analysis and to see if there are other characteristics that are common to the schools. More in-depth study would allow for the examination of any unique programs that help promote the Catholic identity.

As to the preparation of the principals, it is clear that understanding the mission of the school is an important part of the principal's success in maintaining the Catholic identity. The understanding of the role the mission plays in the identity of the school is an important subject. The unique mission of each school is important for principals to understand. There could be more work done on the preparation of principals about the Catholic curriculum and how to explain and work with teachers about the tradition of Catholic education and its infusion throughout all subjects. The fact that standard four had a negative impact on the teacher average score when answered higher by the principals indicates that there is a discrepancy between those

groups. It is also important to note that this standard addressed the two questions not included in the teacher average since they were answered “I Don’t Know” so often.

Conclusion

The field of research both on Catholic education and leadership can benefit from this research. It is important that Catholic schools maintain their unique identity. The results of this research raises some questions on behaviors in Catholic schools that would call for further research in areas of curriculum and understanding of the mission. Those in leadership in Catholic schools would benefit from looking both at this research and the National Standards to evaluate whether they are meeting expectations for Catholic identity and mission. In addition to Catholic educators, those who research leadership in schools benefit from the results of this research which demonstrates that behaviors by leaders can influence the perception of teachers. In particular this research focused on the perception of something akin to school culture and this area of more general research on education and the influence of school climate could benefit from some of the findings.

It appears that the Catholic identity of schools remains strong. With a mean score above 4 by the teachers responding to the survey, the teachers perceive the school as having a strong Catholic identity. Principals also agreed that their school met the benchmarks for the four standards surrounding Catholic identity and mission as set forth by the national standards. This is good news for Catholic education. In answering the first research question, it is good news as well, as principals who are members of the laity are prepared to take on the role of maintaining the Catholic identity of the school. There are areas for growth, but the foundation of Catholic identity remains strong in Catholic schools. Upon examining these standards, it becomes clear

that the areas of growth include the understanding of educators in their role in supporting the parents in the faith formation of their children as well as themselves. Additionally, ongoing formation to support Catholic educators' understanding of how to infuse all aspects of the curriculum with the values of Catholic education will need further development and exploration. Keeping the mission at the forefront of the minds of all members of the community and in everything that is done at the school will assist in developing all areas of the Catholic identity of the school.

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Appendix A

The purpose of this survey is find out your opinions about your school. Read each statement and choose the response that most closely matches your opinion. Please answer each question honestly. Your response will be completely confidential.

Please rate the following statements from Strongly Agree (5) to Strongly Disagree (1).

Please rate the following statements from Strongly Agree (5) to Strongly Disagree (1)	Strongly Agree (5)	4	3	2	Strongly Disagree (1)	Don't Know
1. Students in our school are encouraged, through all aspects of their school experience, to develop a closer relationship with Jesus Christ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Our school is a community that prays together.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Our school is a community that lives the Gospel message through service to the poor and those in need.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Our school makes Jesus and the teachings of the Catholic Church known to all students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Symbols of the Catholic faith are displayed throughout our school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Our school upholds high standards of excellence in all it offers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. In addition to academics and faith formation, our school offers experiences in the arts, athletics, and other extracurricular and service opportunities that contribute to the education of the whole child.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Our school supports the social, emotional, and spiritual growth of every student.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. The program of instruction in our school leads students to seek wisdom and truth with a clear understanding of right and wrong.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. The learning environment in our school fosters self-discipline so that students can become more independent learners.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Our school instills in students the responsibility to promote Gospel values and social justice in the world.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. Administrators in our school understand, accept and model the teachings of the Catholic Church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. The teachers in our school understand, promote, demonstrate, and teach Catholic values and beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Our school helps parents/guardians fulfill their role as the primary teachers of the faith to their children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Everyone connected with our school works together and respects each other's gifts, for the sake of building a strong, faith-filled learning community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Our school does everything it can to eliminate obstacles that hinder or exclude students from receiving a Catholic education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Our school operates with the expressed approval and support of our Bishop.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Gender:	<input type="checkbox"/> Male <input type="checkbox"/> Female
Race:	<input type="checkbox"/> American Indian or Alaska Native <input type="checkbox"/> Asian <input type="checkbox"/> Black or African American <input type="checkbox"/> Native Hawaiian or Other Pacific Islander <input type="checkbox"/> White <input type="checkbox"/> Two or more races
Religious Affiliation:	<input type="checkbox"/> Catholic <input type="checkbox"/> Non-Catholic
Role Experience	<input type="checkbox"/> Less than 1 year <input type="checkbox"/> 1-4 years <input type="checkbox"/> 5-10 years <input type="checkbox"/> more than 10 years
Relation to School	<input type="checkbox"/> Administrator <input type="checkbox"/> Staff <input type="checkbox"/> Teacher

Developed by the Center for Catholic School Effectiveness, School of Education, Loyola University in partnership with the Roche Center for Catholic Education, Lynch School of Education, Boston College (2012)

Appendix B

You are completing a survey online through Qualtrics. You may save the survey and come back to complete it at another time if needed. You are asked to complete the Benchmark Rubrics developed by the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools. The benchmark rubrics ask that you rate your school on how your school is meeting the benchmark. There are 21 benchmarks for the 4 standards on Catholic identity and mission. In addition, there are 7 demographic questions. You can click on [this link](#) to see possible sources of evidence for each of the benchmarks.

Standard 1: An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic Identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service.

Benchmark: 1.1 The governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity.

- ☐ Level 4 Exceeds Benchmark: The mission statement explicitly and unequivocally proclaims that the school's pervasive commitment is to fostering Catholic identity.
- ☐ Level 3 Fully Meets Benchmark: The governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity.
- ☐ Level 2 Partially Meets the Benchmark: The mission statement uses generically Christian language to allude to the school's commitment to Catholic identity.
- ☐ Level 1 Does Not Meet Benchmark: The mission statement does not communicate commitment to Catholic identity.

Benchmark: 1.2 The governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning.

- ☐ Level 4 Exceeds Benchmark: The governing body and the leader/leadership team consistently start with the mission statement at the beginning of all planning efforts, and refer to the mission statement frequently during the planning process. The mission statement is used not only as a reference but as the basis for reviewing or adopting policies, procedures, programs, practices and in daily decision making.
- ☐ Level 3 Fully Meets Benchmark: The governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning. Major planning efforts explicitly reference the mission at the beginning of planning and throughout.
- ☐ Level 2 Partially Meets Benchmark: The governing body and the leader/leadership team occasionally refer to the mission statement during some planning efforts. When policies and procedures are reviewed, connection to mission must be inferred.

- ☐ Level 1 Does Not Meet Benchmark: The mission statement is not used as a foundation and normative reference for all planning.

Benchmark: 1.3 The school leader/leadership team regularly calls together the school's various constituencies (including but not limited to faculty and staff, parents, students, alumni(ae)) to clarify, review and renew the school's mission statement.

- ☐ Level 4 Exceeds Benchmark: The school leader/leadership team establishes and maintains a well--- communicated process for annually reviewing, clarifying, and renewing the school's mission statement in consultation with the school's various constituencies.
- ☐ Level 3 Fully Meets Benchmark: The school leader/leadership team regularly calls together the school's various constituencies (including but not limited to faculty and staff, parents, students, alumni(ae)) to clarify, review and renew the school's mission statement.
- ☐ Level 2 Partially Meets Benchmark: The school leader/leadership team includes the school's various constituencies in clarifying, reviewing and renewing the school's mission statement occasionally within several years, usually in preparation for a pending event, such as accreditation.
- ☐ Level 1 Does Not Meet Benchmark: The school leader/leadership team does not call together the school's various constituencies (including but not limited to faculty and staff, parents, students, alumni(ae)) to clarify, review and renew the school's mission statement.

Benchmark 1.4 The mission statement is visible in public places and contained in official documents.

- ☐ Level 4 Exceeds Benchmark: The mission statement is highly visible throughout the school, appearing in every classroom as well as on written and electronic communications and on the school website, apps, and school social media sites. All constituents can easily and quickly access a visible copy of the mission statement.
- ☐ Level 3 Fully Meets Benchmark: The mission statement is visible in public places and contained in official documents.
- ☐ Level 2 Partially Meets Benchmark: The mission statement is only displayed in a few public places and a few official documents.
- ☐ Level 1 Does Not Meet Benchmark: The mission statement is not visible in public places or on official documents.

Benchmark 1.5 All constituents know and understand the mission.

- ☐ Level 4 Exceeds Benchmark: Virtually everyone in the school community can recite the mission statement, clearly explain the mission of the school, and give concrete examples of how it is implemented in the school.
- ☐ Level 3 Fully Meets Benchmark: All constituents know and understand the mission. School leaders work to ensure that every group of constituents can articulate and explain the mission.
- ☐ Level 2 Partially Meets Benchmark: Only some constituents know and understand the mission.
- ☐ Level 1 Does Not Meet Benchmark: Most constituents do not know or understand the mission.

Standard 2: An excellent Catholic school adhering to mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture and life.

Benchmark 2.1 Religious education curriculum and instruction meets the religious education requirements and standards of the (arch)diocese.

- ☐ Level 4 Exceeds Benchmark: Religious education curriculum and instruction at all levels in each course and in each unit meets or exceeds requirements and standards of the (arch)diocese. The requirements are evidenced in every course and unit. Courses are vertically aligned, scaffolded, and rigorous to ensure continuous growth in the knowledge of religion for all students.
- ☐ Level 3 Fully Meets Benchmark: Religious education curriculum and instruction meets the religious education requirements and standards of the (arch)diocese. The requirements are evidenced in course expectations, grade level expectations, and course content.
- ☐ Level 2 Partially Meets Benchmark: Religious education curriculum and instruction meets some of the religious education requirements and/or standards of the (arch)diocese.
- ☐ Level 1 Does Not Meet Benchmark: Religious education curriculum and instruction does not meet the religious education requirements and standards of the (arch)diocese.

Benchmark 2.2 Religion classes are an integral part of the academic program in the assignment of teachers, amount of class time and the selection of texts and other curricular materials.

- ☐ Level 4 Exceeds Benchmark: Religion classes are regarded by the school community as exciting, interesting, innovative, and highly engaging. These classes are an integral part of the academic program with equal or prioritized standing with other academic classes. Highly qualified teachers are trained and certified as catechists at advanced levels. The allocation of class time in relation to other academic areas is equitable and is scheduled in

specified time frames. The selection of current state---of--- the---art texts and other curricular materials contribute to the innovative approach. Religion classes may be service---based and integrated with other academic courses, concepts, and outcomes. Student performance in religion classes are included in academic achievement reports.

- Level 3 Fully Meets Benchmark: Religion classes are an integral part of the academic program in the assignment of teachers, amount of class time and the selection of texts and other curricular materials. School leaders consistently program religion courses with the same level of attention given to other subjects.
- Level 2 Partially Meets Benchmark: Religion classes are somewhat integrated into the academic program. Religion classes are assigned regular teachers, scheduled into specified time periods, and have designated texts and/or curriculum materials. They may not always be given equal priority with other classes in scheduling.
- Level 1 Does Not Meet Benchmark: Religion classes are not an integral part of the academic program. The assignment of teachers, the amount of class time, and the selection of texts and other curricular materials are not prioritized for religion classes. Teachers are assigned in an ad hoc manner and an equitable amount of time is not ensured. If academic time is lost in a given day, religion class is likely chosen as expendable.

Benchmark 2.3 Faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide effective religion curriculum and instruction.

- Level 4 Exceeds Benchmark: All faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide effective religion curriculum and instruction. The faculty meets regularly in professional learning communities to intentionally develop their expertise and to focus on the need for continuous improvement in skill and knowledge while recognizing the changing world of catechesis. The faculty employs best practices through instructional methodologies and meets standards that result in effective teaching.
- Level 3 Fully Meets Benchmark: Faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide effective religion curriculum and instruction.
- Level 2 Partially Meets Benchmark: Some faculty who teach religion meet all or some (arch)diocesan requirements for academic and catechetical preparation and certification to provide religion curriculum and instruction.
- Level 1 Does Not Meet Benchmark: Few or none of the faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide religion curriculum and instruction. Meeting (arch)diocesan requirements is not a condition for teaching religion at this school

Benchmark 2.4 The school's Catholic identity requires excellence in academic and intellectual formation in all subjects including religious education.

- ☐ Level 4 Exceeds Benchmark: In keeping with its Catholic identity, the school sets clearly articulated standards for and can demonstrate academic and intellectual excellence in all subjects, including religious education. Curriculum in all subjects including religious education gives evidence of the integration of faith, culture and life.
- ☐ Level 3 Fully Meets Benchmark: The school's Catholic identity requires excellence in academic and intellectual formation in all subjects including religious education. In keeping with its Catholic identity, the school sets clearly articulated standards for and expectations of academic and intellectual excellence in all subjects, including religious education.
- ☐ Level 2 Partially Meets Benchmark: In keeping with its Catholic identity, the school pays attention to and requires academic and intellectual excellence in the curriculum including religious education.
- ☐ Level 1 Does Not Meet Benchmark: Excellence in academic and intellectual formation is not evident in all subjects, including religion.

Benchmark 2. 5 Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them.

- ☐ Level 4 Exceeds Benchmark: In all subjects faculty use the lenses of Scripture and the Catholic intellectual tradition to require students to think critically and ethically about the world around them. Students participate in lectures, debates, service opportunities or other experiences that give evidence of their growth and maturation in the Catholic intellectual tradition and moral ethical thinking. These and other performance assessments are embedded in the curriculum.
- ☐ Level 3 Fully Meets Benchmark: Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them.
- ☐ Level 2 Partially Meets Benchmark: In only a few subjects, some faculty use the lenses of Scripture and/or Catholic intellectual tradition to helps student think critically and ethically about the world around them.
- ☐ Level 1 Does Not Meet Benchmark: Faculty are not familiar with the definition of Catholic intellectual tradition and do not manifest teaching behaviors that evidence it. Faculty do not use or seldom use the lenses of Scripture and/or Catholic intellectual tradition in subjects to help students think critically or ethically.

Benchmark 2.6 Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture.

- Level 4 Exceeds Benchmark: Catholic culture and faith are expressed and integrated throughout the school through multiple and diverse forms of visual and performing arts, music and architecture. Symbols of Catholic faith abound at every level and recognition of the school's Catholic culture and faith as expressed through visual and performing arts, music, and/or architecture are noted in a significant way by parents/guardians and those outside of the immediate school community.
- Level 3 Fully Meets Benchmark: Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture. Any visitors to the school (including parents/guardians, staff, students, and others) readily identify signs and symbols of Catholic culture and faith.
- Level 2 Partially Meets Benchmark: Catholic culture and faith are expressed in the school through some form of visual and/or performing art and/or music and/or architecture. If someone actively looks for Catholic culture and faith they are apt to find something.
- Level 1 Does Not Meet Benchmark: Catholic culture and faith are not expressed or are expressed minimally in the school through forms of visual and performing arts, music or architecture. A tour of the school does not give evidence of Catholic culture and faith. Visual and performing arts and/or music created by teachers and students do not or rarely exemplify Catholic culture and faith. Symbols may point to spiritual realities but are not expressly Catholic.

Benchmark 2.7 The theory and practice of the Church's social teachings are essential elements of the curriculum.

- Level 4 Exceeds Benchmark: The theory and practice of the Church's social teachings are essential elements of the curriculum in multiple subject areas including religious education. Students are involved in forms of service that are intentionally designed and informed by the Church's social teaching. Students receive planned instruction multiple times in their programs of study and are involved in service learning.
- Level 3 Fully Meets Benchmark: The theory and practice of the Church's social teachings are essential elements of the curriculum. Every student receives planned instruction in the Church's social teaching.
- Level 2 Partially Meets Benchmark: The theory and practice of the Church's social teachings are minimally present in the curriculum. Students may be exposed to the Church's social teaching but there is not a clear plan of instruction.
- Level 1 Does Not Meet Benchmark: The theory and practice of the Church's social teachings are not found in the curriculum.

Standard 3: An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

Benchmark 3.1 Every student is offered timely and regular opportunities to learn about and experience the nature and importance of prayer, the Eucharist, and liturgy.

- ☐ Level 4 Exceeds Benchmark: Students learn and can lead a variety of forms of prayer; students are involved in the design of prayer services; students regularly serve in a variety of roles in the liturgy; liturgy is celebrated frequently as a school or class community.
- ☐ Level 3 Fully Meets Benchmark: Every student is offered timely and regular opportunities to learn about and experience the nature and importance of prayer, the Eucharist, and liturgy.
- ☐ Level 2 Partially Meets Benchmark: Prayer is evident throughout the school day, and liturgy is celebrated a few times a year, such as on special feast days.
- ☐ Level 1 Does Not Meet Benchmark: Prayers are not a regular part of the school day, or prayers are said in a perfunctory manner, or opportunities for a growing prayer life or for Eucharistic celebration are scarce.

Benchmark 3.2 Every student is offered timely, regular, and age---appropriate opportunities to reflect on their life experiences and faith through retreats and other spiritual experiences.

- ☐ Level 4 Exceeds Benchmark: Retreat experiences (on or off site) are an integral part of student life at all grade levels. When age appropriate, students have the opportunity to participate in the planning of retreats or other spiritual events. Students are given frequent opportunities to participate in guided reflection on their life experiences and faith (as in such daily practices such as the Examen or Direction of Intention).
- ☐ Level 3 Fully Meets Benchmark: Every student is offered timely, regular, and age---appropriate opportunities to reflect on their life experiences and faith through retreats and other spiritual experiences.
- ☐ Level 2 Partially Meets Benchmark: Students are offered a retreat on an infrequent or irregular basis, with minimal opportunity for reflection on life experiences.
- ☐ Level 1 Does Not Meet Benchmark: Students are offered a retreat on an infrequent or irregular basis, with minimal opportunity for reflection on life experiences.

Benchmark 3.3 Every student participates in Christian service programs to promote the lived reality of action in service of social justice.

- ☐ Level 4 Exceeds Benchmark: Every student participates in some form of Christian service, choosing from multiple opportunities in a variety of areas serving social justice, locally and globally, continually throughout the school year, clearly making the connection of such action with Gospel and Catholic faith teachings.
- ☐ Level 3 Fully Meets Benchmark: Every student participates in Christian service programs to promote the lived reality of action in service of social justice. Intentional connection to

Gospel values and Catholic faith teachings are offered as rationale for engaging in service.

- ☐ Level 2 Partially Meets Benchmark: Some students participate in Christian service programs offered at specified times in the school year (Thanksgiving or Christmas, for instance) to promote the lived reality of action in service of social justice.
- ☐ Level 1 Does Not Meet Benchmark: The school is not involved in offering opportunities for students to participate in Christian service programs to promote the lived reality of action in service to social justice. When service is undertaken, no intentional connection is made with Gospel values and Catholic faith teaching.

Standard 4: An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.

Benchmark 4.1 Every student experiences role models of faith and service for social justice among the administrators, faculty and staff.

- ☐ Level 4 Exceeds Benchmark: Every person working in the school community, regardless of position, understands and demonstrates that they are role models of faith and service for social justice to every student and outstanding examples of such abound. This is a clear and well---communicated expectation for employment in the school.
- ☐ Level 3 Fully Meets Benchmark: Every student experiences role models of faith and service for social justice among the administrators, faculty and staff. Being a role---model for faith and service is a consideration in hiring. This is an expectation of the school.
- ☐ Level 2 Partially Meets Benchmark: Some students experience role models of faith and service for social justice, and a few administrators, faculty and staff perceive their role as serving as such role models.
- ☐ Level 1 Does Not Meet Benchmark: Administrators and/or faculty and staff do not perceive their functions to be that of role models of faith and service for social justice to students, and students do not experience such role models among their administrators, faculty and staff.

Benchmark 4.2 The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis.

- ☐ Level 4 Exceeds Benchmark: The leader/leadership team provides faith---enriching retreats and other spiritual experiences for the faculty and staff frequently throughout the school year, and as appropriate to the liturgical seasons. The leader/leadership team actively engages faculty and staff in the planning and implementation of retreats and other spiritual experiences.
- ☐ Level 3 Fully Meets Benchmark: The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis. Faculty

retreats are offered at least once a year and, additionally, there are regular opportunities for spiritual experiences throughout the year.

- ☐ Level 2 Partially Meets Benchmark: The leader/leadership team provides retreats and/or other spiritual experiences for the faculty and staff on an occasional, less than yearly, basis.
- ☐ Level 1 Does Not Meet Benchmark: The leader/leadership team does not provide retreats or other spiritual experiences for the faculty and staff.

Benchmark 4.3 The leader/leadership team and faculty assist parents in their role as the primary educators of their children in faith.

- ☐ Level 4 Exceeds Benchmark: The leader/leadership team consistently and very effectively assists parents throughout their child's school career in their role as the primary educators of their children in faith. Programs and supports are intentional, consistent and enriched, with parent input, involvement and feedback.
- ☐ Level 3 Fully Meets Benchmark: The leader/leadership team assists parents in their role as the primary educators of their children in faith. Supports are intentional and consistent.
- ☐ Level 2 Partially Meets Benchmark: The leader/leadership team offers limited and/or sporadic support to parents in their role as the primary educators of their children in faith.
- ☐ Level 1 Does Not Meet Benchmark: The leader/leadership team does not provide assistance to parents in their role as the primary educators of their children in faith.

Benchmark 4.4 The leader/leadership team collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation--sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith.

- ☐ Level 4 Exceeds Benchmark: The leader/leadership team regularly collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation---sponsored programs) to provide numerous and ongoing opportunities for parents to grow in the knowledge and practice of the faith. Parent input and feedback are respectfully included in collaborations with other institutions.
- ☐ Level 3 Fully Meets Benchmark: The leader/leadership team collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation---sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith.
- ☐ Level 2 Partially Meets Benchmark: The leader/leadership team occasionally collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation---sponsored programs) to provide some opportunities for parents to grow in the knowledge and practice of the faith.
- ☐ Level 1 Does Not Meet Benchmark: The leader/leadership team does not collaborate with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation---sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith.

Benchmark 4.5 All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice.

- ☐ Level 4 Exceeds Benchmark: All adults in the school community are actively engaged at some level of participation in Christian service programs to promote the lived reality of action in service of social justice.
- ☐ Level 3 Fully Meets Benchmark: All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice. Participation is the norm.
- ☐ Level 2 Partially Meets Benchmark: Some adults in the school community are aware of and participating in Christian service programs to promote the lived reality of action in service of social justice.
- ☐ Level 1 Does Not Meet Benchmark: Few adults in the school community have been made aware of or invited to participate in Christian service programs to promote the lived reality of action in service of social justice. It is not an expectation of the school.

Benchmark 4.6 Every administrator, faculty, and staff member visibly supports the faith life of the school community.

- ☐ Level 4 Exceeds Benchmark: Every administrator, faculty, and staff member consistently participates in planned events that demonstrate significant visible support for the faith life of the community.
- ☐ Level 3 Fully Meets Benchmark: Every administrator, faculty, and staff member visibly supports the faith life of the community. This is a clear expectation for every administrator, faculty and staff member.
- ☐ Level 2 Partially Meets Benchmark: Some administrators, faculty, and staff members visibly support the faith life of the community. One hundred percent participation is not expected.
- ☐ Level 1 Does Not Meet Benchmark: There is little or no visible support from administrators, faculty and staff members for the faith life of the community and no expectation that this visible support should be present.

Developed by Center for Catholic School Effectiveness, School of Education, Loyola University of Chicago in partnership with Roche Center for Catholic Education, Lynch School of Education, Boston College (2012)

Please enter the full name of the school at which you work. This information will allow me to connect your teachers' responses to your responses. No reports will be generated or shared about your school specifically; this information is only for data linking purposes.

Vocation

- ☐ Lay Person
- ☐ Professed Member of a religious community or ordained clergy

Age

- ☐ 25- 34 years old
- ☐ 35-44 years old
- ☐ 45- 54 years old
- ☐ 55- 64 years old
- ☐ 65-74 years old
- ☐ Over 75 years old

Attended: Check all that apply

- ☐ Catholic elementary school
- ☐ Catholic secondary school
- ☐ Catholic college/university
- ☐ Catholic school principal preparation program

Highest Level of Education

- ☐ College
- ☐ Graduate school
- ☐ Post graduate school

Religious Affiliation

- ☐ Catholic
- ☐ Non-Catholic

Years of experience at this school:

- ☐ Less than 1 year
- ☐ 1 - 4 years
- ☐ 5 - 10 years
- ☐ more than 10 years

Years of experience in education

- ☐ Less than 1 year
- ☐ 1 - 4 years
- ☐ 5 - 10 years
- ☐ more than 10 years

Appendix C

Letter of Solicitation for Teachers

Dear Teacher,

You are invited to participate in a research study being conducted by Melissa Whelan, a doctoral student at Seton Hall University in the Department of Education, Leadership, Management and Policy under the supervision of Dr. Richard Blissett.

This letter is to request your participation in a confidential electronic survey of teachers in the Catholic secondary schools in the Archdiocese of Newark.

The purpose of the study is to examine whether there is a difference in the perception of a schools' Catholic identity by teachers at schools which are led by lay leaders compared to those led by members of a religious community. In addition, this study will examine the behaviors of those schools whose leader is perceived as maintaining the Catholic identity of school well.

If you decide to participate, it is expected that the survey will take approximately 15 minutes to complete. There is no additional time or follow up needed. Please follow the link to complete survey.

You are asked to complete the "Catholic Identity Defining Characteristics Staff Survey" developed by the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools. The survey consists of 17 questions about the Catholic identity of your school and 6 demographic questions.

Your participation in this survey is voluntary. The survey is intended for research purposes only and not evaluative of the school or teacher. You may choose to stop participating in the survey by closing your browser.

Participation in this study is confidential. To maintain confidentiality, data will be stored electronically on a USB memory key in a locked cabinet accessible only to the researcher and her dissertation committee. Participants will not be identified by name and data will only be reported in aggregate form and not shared by school. While this study has been approved by the Archdiocese of Newark, no individual data will be shared and all reports will be on aggregated information.

If you have questions regarding your rights as a research subject, please contact:

The Institutional Review Board (IRB@shu.edu), Seton Hall University, 400 South Orange Avenue, President's Hall 325, South Orange, NJ 07079, (973) 313-6314.

Further information regarding the research can be obtained from the principal researcher, Melissa Whelan, melissa.whelan3@gmail.com, (908) 461-0448 or my faculty advisor Richard Blissett, Ph.D., (973) 275-2559. Copies of the data collected will be stored in a locked cabinet for a minimum of three years following the conclusion of the project.

Thank you for your kind consideration. All surveys must be completed by Saturday, December 8, 2018.

Appendix D

Letter of Solicitation for Principals

Dear Principal,

You are invited to participate in a research study being conducted by Melissa Whelan, a doctoral student at Seton Hall University in the Department of Education, Leadership, Management and Policy under the supervision of Dr. Richard Blissett.

This letter is to request your participation in a confidential electronic survey of principals in the Catholic secondary schools in the Archdiocese of Newark.

The purpose of the study is to examine whether there is a difference in the perception of a schools' Catholic identity by teachers at schools which are led by lay leaders compared to those led by members of a religious community. In addition, this study will examine the behaviors of those schools whose leader is perceived as maintaining the Catholic identity of school well.

If you decide to participate, it is expected that the survey will take approximately 30 minutes to complete. There is no additional time or follow up needed. Please follow the link to complete survey.

You are asked to complete the Benchmark Rubrics developed by the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools. The benchmark rubrics ask that you rate your school on how your school is meeting the benchmark. There are 21 benchmarks for the 4 standards on Catholic identity and mission. In addition, there are 7 demographic questions.

Your participation in this survey is voluntary. The survey is intended for research purposes only and not evaluative of the school or teacher. You may choose to stop participating in the survey by closing your browser.

Participation in this study is confidential. To maintain confidentiality, data will be stored electronically on a USB memory key in a locked cabinet accessible only to the researcher and her dissertation committee. Participants will not be identified by name and data will only be reported in aggregate form and not shared by school. While this study has been approved by the Archdiocese of Newark, no individual data will be shared and all reports will be on aggregated information.

If you have questions regarding your rights as a research subject, please contact:

The Institutional Review Board (IRB@shu.edu), Seton Hall University, 400 South Orange Avenue, President's Hall 325, South Orange, NJ 07079, (973) 313-6314

Further information regarding the research can be obtained from the principal researcher, Melissa Whelan, melissa.whelan3@gmail.com, (908) 461-0448 or faculty advisor Richard Blissett, Ph.D., (973) 275-2559. Copies of the data collected will be stored in a locked cabinet for a minimum of three years following the conclusion of the project.

Thank you for your kind consideration. All surveys must be completed by Saturday, December 15, 2018.



November 6, 2018

Dear Ms. Whelan,

The Seton Hall University Institutional Review Board has reviewed the information you have submitted addressing the concerns for your proposal entitled "Catholic Identity and the Vocation of the Principal." Your research protocol is hereby accepted as revised and is categorized as exempt.

Please note that, where applicable, subjects must sign and must be given a copy of the Seton Hall University current stamped Letter of Solicitation or Consent Form before the subjects' participation. All data, as well as the investigator's copies of the signed Consent Forms, must be retained by the principal investigator for a period of at least three years following the termination of the project.

Should you wish to make changes to the IRB approved procedures, the following materials must be submitted for IRB review and be approved by the IRB prior to being instituted:

- Description of proposed revisions;
- *If applicable*, any new or revised materials, such as recruitment fliers, letters to subjects, or consent documents; and
- *If applicable*, updated letters of approval from cooperating institutions and IRBs.

At the present time, there is no need for further action on your part with the IRB.

In harmony with federal regulations, none of the investigators or research staff involved in the study took part in the final decision.

Sincerely,

A handwritten signature in black ink that reads 'Mary F. Ruzicka, Ph.D.'.

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

cc: Dr. Richard Blissett