

A QUANTITATIVE STUDY OF THE FORMATION OF SPIRITUAL LEADERSHIP

IN CATHOLIC SCHOOL PRINCIPALS IN THE STATE OF MISSOURI

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IN CATHOLIC SCHOOL PRINCIPALS IN THE STATE OF MISSOURI

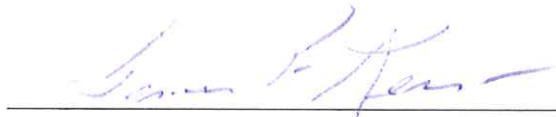
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A QUANTITATIVE STUDY OF THE FORMATION OF SPIRITUAL LEADERSHIP
IN CATHOLIC SCHOOL PRINCIPALS IN THE STATE OF MISSOURI

A Dissertation
Presented to
The Faculty of the Graduate Education Department
Southwest Baptist University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

By

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2017

ACKNOWLEDGMENTS

“ . . . all for the glory of God” (I Corinthians 10: 13).

The researcher would like to acknowledge and thank those who have influenced her spiritual leadership formation: her loving, supportive, and Spirit-filled husband, Don; their children and grandchildren; her parents, John and Veronica Evers, who were strong practicing Catholics and who made sacrifices to provide Catholic elementary and secondary education for their four children; her grandparents, who modeled living faith; her sister Sue and brother-in-law John, who provided regular encouragement and surprise tuition assistance during the doctoral process; her elementary teachers who instilled AMDG, an attitude of doing all for the honor and glory of God; her secondary teachers who stretched her faith; the Catholic Church Charismatic Renewal and Marriage Encounter; the college professors who taught leadership, communication, and education skills; Msgr. Marion Makarewicz, pastor and educator; and Principal Debbie Reinkemeyer, mentor.

The researcher would also like to thank the professors and staff of Southwest Baptist University, especially the following: Dr. Duke Jones, dissertation chairperson, who holds a Ph.D. in youth ministry; Dr. James Truelove; Dr. Tammy Condren; and Librarian Donna Young. Appreciation is also expressed for Dr. James Kern, member of the dissertation committee. The researcher recognizes the support of Cohort #4, especially Katie Kreimer-Hall. Thank you to all who participated in this research study: the validity panel, the former principals who piloted the survey, and the school administrators who took the time to complete the survey. Thank you to all who prayed for the success of this research process. May God bless you!

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ABSTRACT

Since the 1960s there has been a drastic transition from primarily religious to primarily lay leadership of Catholic schools. This study addressed some of the concerns about the proper formation of the laity to be the spiritual leaders of Catholic schools. The five research questions focused on the perceptions of Catholic school principals regarding their preparedness for the role of spiritual leadership of the school when they initially became Catholic school principals and after they gained some experience, the qualities they considered essential to be spiritual leaders, what had ignited their desire to become spiritual leaders, how spiritual leadership was formed in them, what they needed for ongoing growth in spiritual leadership, and the methods most beneficial for them. The researcher developed an original survey, which was piloted for validity and reliability. The researcher e-mailed the survey to every Catholic school principal in the state of Missouri, and the response rate was 43%. Overall, 82% of the subjects reported perceptions of preparedness for the role of spiritual leader of the school when initially beginning their ministry as Catholic school principals, and the laity reported statistically significant more self-confidence in their readiness to be faith leaders than the religious. When initially hired as Catholic school principals, those in rural settings reported statistically significant greater perceptions of preparedness for spiritual leadership than those in urban settings. Those who had previously served as public school principals also reported statically significant higher perceptions of readiness to assume the spiritual leadership role when they were first hired as Catholic school principals. After gaining experience, 97% of the participants reported perceptions of self-confidence in their spiritual leadership of the school, and there were no statistically significant differences

in perceptions of preparedness in the demographic groups. The perceived journey of formation for spiritual leadership of Catholic school principals was not straight and narrow, but multifaceted and Spirit led. The data revealed the laity of Missouri are stepping up to the challenge of spiritual leadership of Catholic schools when needed.

CHAPTER ONE

INTRODUCTION

Overview

Since the 1960s there has been a dramatic change in Catholic school administration from being primarily religious sisters, brothers, and priests to lay people (Anastasio, 1996; Ciriello, 1998a; Hines, 1999). The expectation that the principal be the spiritual leader of the school has remained (Dreliszak, 2000; Hines, 1999). The shift from religious to lay leadership of Catholic schools has raised concerns regarding proper spiritual leadership formation of the laity (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012).

According to *United States Catholic Elementary and Secondary Schools 2013-2014: The Annual Statistical Report on Schools, Enrollment & Staffing* published by the National Catholic Educational Association (NCEA), 96.8% of the professional staff of Catholic schools was the laity (McDonald & Schultz, 2014). For the 2014-2015 school year, the total number of full-time teaching staff in United States Catholic elementary, middle, and secondary schools was 150,709 and 97.2% of the faculty consisted of laity, which represented an increase from 93% lay faculty in 10 years (McDonald & Schultz, 2015). Spiritual leadership formation was needed in professional development for Catholic school principals (Compagnone, 1999). “The personal spirituality of the Catholic school principal . . . is critical to his or her spiritual leadership” (Moore, 1999, p. 156).

Religious sisters and brothers lived a consecrated life in supportive, spiritual communities that provided Catholic higher education for their members in school administration. These communities provided a variety of ongoing experiences in living out spiritual leadership. Prayer and Christ-centered decision-making were a way of life. In the past, older members of the communities passed to the novices the values and methods of spiritual leadership of Catholic schools (Anastasio, 1996). “It was assumed that vowed religious and priests had a strong faith life because faith and spirituality were an integral part of the preparation of every religious, but this assumption cannot be made where lay principals are concerned” (Hines, 1999, p. 1).

Spiritual leadership formation of Catholic school principals has not been standardized (Anastasio, 1996). A search of the literature showed that the formation of spiritual leadership in lay principals of Catholic schools has been a concern in other nations as well. Neidhart and Lamb (2013) addressed the issue in Australia, and Schuttloffel (2013) conducted qualitative research in Australia, England, and the Netherlands. The topic of Catholic school spiritual leadership has been considered through the lens of servant leadership (Black, 2010; Magnusen, 2001; O’Hara, 2000; Schafer, 2005). While the concern was worldwide, each area had its own particular challenges.

Jacobs (1996, 2005) stated that lay principals need Catholic formation programs much like the communities of sisters, brothers, and priests used to provide. This has been a challenge. Lay principals juggled a multitude of responsibilities in their families, administrative roles, parishes, and communities. They were generally responsible for paying for their education. The need for spiritual formation was there, but traveling to

Catholic universities was not always a viable option (Hines, 1999). The expectation that the principal be the spiritual/religious leader of the school was still there (Dreliszak, 2000; Hines, 1999). Diocesan job descriptions for Catholic school principals were identical for consecrated religious and the laity. The job description of the principal in the Catholic Diocese of Jefferson City (2014) *Policy and Regulation Manual for Schools* (2014) was an example of this.

Theoretical, Conceptual Framework

The theoretical or conceptual framework of this research on spiritual formation of Catholic school principals was multifaceted. Religiosity was measurable in practice, but spirituality was abstract and unmeasurable except through reported perceptions. Religiosity and spirituality were not necessarily considered as characteristics of each other. Leadership theory also came into play. Service was an essential component of Christianity, which considered the servant Jesus as the ultimate leader. The underpinning leadership theory was servant leadership (Striepe & O'Donoghue, 2014). From an educational theory point of view, Kohlberg's six stages of moral development, which cover a lifespan, built on Piaget's two-stage theory of the moral thinking of children, which simply involved young children making moral decisions based on absolute rules and consequences and then at about ten years of age shifting to a relativistic approach (Gould, 2016). The practice of the Catholic religion, spirituality, and spiritual leadership were important aspects of this research. Spiritual leadership formation of Catholic school principals is a complex topic with a multifaceted theoretical foundation.

Problem Statement

The concern was the proper formation of spiritual leadership in lay Catholic school principals (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Kelleher, 2000; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). Many lay Catholic school principals did not have formal training in spiritual leadership (Hines, 1999; Wallace, 1995; Wallace, Ridenour, & Biddle, 1999). A large number of principals attended universities for their administrative training, which focused on public school management (Hines, 1999; Wallace, 1995). Spiritual leadership was identified as the primary role of the Catholic school principal (Hines, 1999; Jacobs, 2005), and that was different from public school administration (Cook & Durow, 2008; Hines, 1999). Nuzzi (2012) explained, “Serving as a principal in a Catholic school. . .is not simply an additional responsibility, to be tacked on to the job of any other principal. It is not generic principalship plus Catholic seasoning” (p. 3).

The depth of religious preparation and experience of lay Catholic school principals varied (Garanzini, 1999). Some principals did not attend Catholic elementary or high schools. Most Catholic school principals were Catholic. During their youth, the depth of the family’s immersion in Catholic culture varied. Some principals became Catholics as adults. A difference between being a faithful follower and a leader in faith matters was identified (Cook & Durow, 2008). Some principals who retired from public school careers and embarked on a second career in Catholic school administration were ill equipped for the spiritual leadership role (Hines, 1999). Without the built-in spiritual formation provided in religious order communities, there was an ongoing concern

regarding the solid formation of spiritual leadership in lay Catholic school principals (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). Spiritual leadership formation was a recognized need in the professional development of Catholic school principals (Compagnone, 1999). “The Church has placed the leadership of schools in the hands of faith-filled Catholic adult professionals who see schools as an indispensable ministry of the Church” (Nuzzi, Holter, & Frabutt, 2013, p. 53).

Rationale for the Study

The problem was recognized and attempts to begin to solve it were initiated (Anastasio, 1996; Ciriello, 1998a; Cook, 2001; Cook & Durow, 2008; Jacobs, 2005; Manno, 1985; P. Smith & Nuzzi, 2007; United States Conference of Catholic Bishops Committee on Education in the United States, 2005). Most Catholic school principals were lay people, who did not have the benefit of the spiritual formation of a religious congregation (Anastasio, 1996; Hines, 1999). The laity were generally responsible for paying for their own education. On-site participation in Catholic university programs was not practical for some (Ciriello, 1998a). Rural and urban areas presented different opportunities and challenges in spiritual leadership formation. After retirement from a long career in public school administration, some principals then applied for leadership positions in Catholic schools and faced a different emphasis or focus, spiritual leadership (Anastasio, 1996; Hines, 1999). Diocesan offices provided some initial and ongoing formation for new and experienced principals (Anastasio, 1996; Hines, 1999). Spiritual growth and development were highly personal in many ways, yet also community

oriented (Fowler, 1981, 2000; McBride, 1981; Peck, 1993). There was a difference between spiritual growth and spiritual leadership (Cook & Durow, 2008). It was one thing to know and yet another to lead (Rieckhoff, 2014).

Purpose of the Study

The purpose of this study was to quantitatively collect data from Catholic school principals of the state of Missouri regarding their spiritual leadership formation, self-confidence as religious leaders, and needs for their ongoing spiritual growth and development. After the quantitative collection of data, the aim of the statistical analyses was to determine relationships among principals' past, present, and future needs for spiritual leadership formation.

Research Questions

The research foci were the spiritual leadership formation experiences, adequacy of preparation for spiritual leadership, and ongoing spiritual development needs of Catholic elementary and secondary school principals in the state of Missouri. The following questions guided the study:

1. When initially entering the Catholic elementary and/or secondary school principalship, did lay Missouri principals perceive that they were well prepared to assume the spiritual leadership role of the school?
2. At the time of the study, were lay Missouri Catholic elementary and secondary school principals confident in their role as spiritual leaders?
3. What qualities did Missouri Catholic elementary and secondary school principals perceive as essential to be spiritual leaders?

4. How was spiritual leadership formed in lay Missouri Catholic elementary and secondary school principals?
5. For ongoing growth in spiritual leadership, what do lay Missouri Catholic elementary and secondary school principals report as their needs?

Significance of the Study

This study added to the body of research on the topic of spiritual leadership formation of the laity in the state of Missouri. Topics covered in the literature review were utilized in the development of the survey questions. Each geographic area has its cultural uniqueness, benefits, and challenges. The results of the study are useful to those in higher education, diocesan education offices, and on the national scene working with formation of leadership in Catholic elementary and secondary schools in the state of Missouri. Those working with spiritual leadership formation in other denominations might also be interested in this study.

Limitations

A limitation of the survey is in regard to the potential number of factors contributing to spiritual leadership formation. The number of category descriptors used was limited in order to make the size of the survey instrument manageable for both the participants and the researcher. To control for this limitation, the design of five of the questions includes possible selection of multiple factors or levels of influence.

Delimitations

A delimitation of the study was the scope. The subject pool was all the practicing Catholic school principals in the state of Missouri. The purpose of including subjects from just one state was to have a large enough pool for meaningful descriptive data. Only

statistical tests considered reliable with the number of participants in the study were used. It was suggested future researchers replicate the study in other particular geographical locations.

The researcher was a former teacher and principal in one of the dioceses of Missouri. The researcher had previously been a professional colleague of many of the former Catholic school principals who participated in the pilot survey. Whether these factors helped or hindered the study has not been measured.

Assumptions

The researcher made the assumption that the volunteers who participated in the pilot and the study answered honestly. Although the researcher cannot judge the honesty of the answers, the instrument design was piloted for clarity of questions. The instrument design was brief and the questions poignant to encourage quick yet meaningful responses. The assumption was that those willing to complete the survey did so honestly, although some error in responses was normal, expected, and considered in the statistical analyses.

Design Controls

The study design was quantitative. The online questionnaire survey for Catholic school principals in the state of Missouri had 27 questions. The questions were descriptive. The analysis reported descriptive and associational data. The online survey and analysis programs, QuestionPro and International Business Machines Corporation (IBM) Statistical Package for the Social Sciences (SPSS), available to doctoral students of Southwest Baptist University in Bolivar, Missouri, were the tools used for the gathering and aggregation of data.

Definition of Key Terms

For the purposes of this study, the following definitions have been provided by the researcher:

1. Consecrated life. The lifestyle the religious assumed after professing public vows to dedicate their lives to God, to live simply and chastely, and to obey the Church leaders who had authority over them.
2. Cradle Catholic. A member of the Catholic Church who was baptized in infancy and raised in the Catholic faith.
3. Formation. A way of developing some trait or quality through formal instruction and supervision, independent practice and efforts, or a combination of methods.
4. Laity. All ordinary members of the Catholic Church, including those who are single, married, widowed, divorced, or separated.
5. Religious. Three definitions were used:
 - a. (Adjective) devout
 - b. (Adjective) of or belonging to monastic or congregational life, such as a nun or a brother
 - c. (Adjective) of or having to do with the teaching of the Catholic faith
 - d. (Collective noun) all priests, brothers, and sisters who have taken vows of consecrated life.

Summary

Chapter One of this dissertation provided an introduction and history of the challenges facing the laity in assuming the spiritual leadership of Catholic schools with

the current unstructured formation of spiritual leadership of administrators. At the time of the study, most teachers and administrators of Catholic elementary and secondary schools were lay people (McDonald & Schultz, 2015). This study intended to provide Catholic school principals in the state of Missouri the opportunity to report whether they felt prepared to assume the spiritual leadership role when originally hired as principal, what their spiritual leadership formation had been, how confident they perceived themselves in this role at the time of the study, and aspects of spiritual leadership formation in which they perceived the need for personal growth.

The review of literature on the topic of spiritual leadership formation in Catholic school principals has been presented in Chapter Two of this dissertation. The methodology of the study has been covered in Chapter Three. The analysis of the data collected has been presented in Chapter Four. Chapter Five included a summary of the study, the implications of the findings, and suggestions for further action and research.

CHAPTER TWO

REVIEW OF LITERATURE

Introduction

The shift from religious to lay leadership of Catholic schools raised concerns regarding proper spiritual leadership formation of the laity (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Kelleher, 2000; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). The formation of spiritual leadership in lay Catholic school principals has been a challenge. Many principals did not have formal training in spiritual leadership because their education took place in public universities (Ciriello, 1996, 1998a; Hines, 1999). The primary role of the Catholic school principal continued to be spiritual leadership, which was different from public school administration (Anastasio, 1996; Hines, 1999). Public and private universities prepared principals for managerial and instructional leadership; however, many principals have not had formal training in spiritual leadership (Hines, 1999). In their youth some principals did not have the opportunity to attend Catholic elementary or high schools. Cook and Durow (2008) noted the difference between being a follower and being a leader in faith matters.

In order to better analyze what research has been done in the area of spiritual formation of Catholic school principals, the following is discussed in this chapter: the history of Catholic school leadership, the spiritual leadership role of the Catholic school principal, the formation of spiritual leadership in Catholic school principals, and adult learning strategies.

History of Catholic School Leadership

Types of United States Catholic Schools

In the United States, according to Schafer (2004), there are three main kinds of Catholic elementary schools. The major categories are parochial, diocesan, and private. Parochial Catholic schools are ministries of one or more parishes. The committed parishes manage and financially support the parochial school. A religious order or lay groups set up and run private Catholic schools. A Catholic diocese runs and supports a diocesan school. Brown (2010) further clarified that, according to Canon 803 of the 1983 *Code of Canon Law*, only a competent ecclesial authority could officially declare a school Catholic. This Canon Law does apply to the three main types of Catholic elementary and secondary schools: parochial, diocesan, and private.

Goals

The ultimate goal of the Catholic school community is salvation (Nuzzi, 2012).

Walch (2003) reported two goals:

The history of American Catholic parochial education is a dramatic story of a social institution that ingeniously adapted itself to almost constant change in American society without abandoning its two basic goals—the preservation of the religious faith of Catholic children and the preparation of these children for productive roles in American society. (p. 5)

Walch further explained six themes emerged in the history of Catholic education in the United States: survival, immigration, various levels of support for parish schools, adaptability, community, and identity. Spanish, French, and English priests were the first Catholic teachers in North American schools. John Carroll, first bishop of the United

States, recognized the need for Catholic schools and wrote a pastoral letter to that effect in 1792. The early schools were established and run by trustees, but it was very difficult to hire and retain qualified teachers. Sister Elizabeth Seton, the first saint born in America, established the Sisters of Charity and began staffing schools and orphanages in the early 1800s. Other orders followed her example. For almost 125 years, primarily teaching sisters staffed American, Catholic, parochial schools (Walch, 2003).

Advocate for Sister Training

Sister Mary Emil Penet, I.H.M., (1916-2001) was a Catholic educational leader and consultant. Sister Mary Emil earned a doctoral degree from St. Louis University in 1951 and later pursued postdoctoral studies in Rome (Glisky, 2006). At the 1952 meeting of the National Catholic Educational Association, Sister Mary Emil Penet became not only the chairperson of the newly formed Sister Formation Conference (SFC) but also its executive director (Helbling, 1993). She advocated for improved preparation and education of sisters before their placement in classrooms and other ministries (Glisky, 2006). Between 1918 and 1971, 4,600 degrees were earned at the University of Notre Dame by religious sisters involved in Catholic education (P. Smith, & Nuzzi, 2007).

From the Religious to the Laity

From the 1962-1965 Second Vatican Council, a gathering of Catholic bishops from around the world, in Rome, Italy, praying for the guidance of the Holy Spirit in updating the church, 16 change-initiating documents were published (Bram, Phillips, & Dickey, 1983). Since the 1960s the number of lay people in Catholic education has greatly increased (Buetow, 1985; Ciriello, 1998a; Hines, 1999; Kelleher 2000).

According to *United States Catholic Elementary and Secondary Schools 2014-2015: The*

Annual Statistical Report on Schools, Enrollment & Staffing published by the NCEA, 97.2% of the professional staff of Catholic schools consisted of lay people (McDonald & Schultz, 2014). The shift from religious to lay leadership of Catholic schools has raised concerns regarding proper spiritual leadership formation of the laity (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). Nuzzi (2012) advocated that Catholic school leaders study Church documents regarding the goals, mission, history, and future of Catholic education. Hines (1999) pointed out that besides formation in faith, lay Catholic school administrators also needed training in how the law, parish and school finance, access to governmental programs, service in the community, parish committees, and hierarchical structures applied to Catholic education. In “Catholic Identity: The Heart of the Catholic Education”, Schuttloffel (2012) reported the challenge of the spiritual formation of current and future Catholic school leaders, who lack the knowledge of formal training in theology and dogma, which the religious communities had provided their members prior to the Second Vatican Council of the 1960s.

To help those Church leaders in religious orders, dioceses, archdioceses, and colleges working to prepare the laity for Catholic school leadership, the National Catholic Educational Association published Manno’s book, *Those Who Would Be Catholic School Principals: Their Recruitment, Preparation, and Evaluation*, in 1985. The work provided guidelines regarding candidate qualities and competencies as well as topics in the formation of pastoral, educational, and managerial leadership. Adult learning strategies as

well as collaboration among dioceses, colleges, and religious communities were recommended.

Brandao (1993) examined the evidence of the presence of the educational charism of the founders of a religious community, the Brothers of the Sacred Heart New Orleans Province, in their schools despite the tremendous increase in the ratio of lay to religious faculty. Results indicated that the charism still influenced the school culture. Brandao recommended development of intentional ways to more fully transmit the charism to future generations. Aspects of the charism selected to be transmitted through staff development included the history, mission, and spiritual formation that had previously been learned in the religious communities. The faculty, whether they were laity or members of the religious community, were called to be living witnesses of the Gospel who nurtured the spiritual formation of themselves and their students.

The Sisters of the Holy Family referred to itself as a community of black religious founded by Henriette Delille in 1842 in New Orleans, Louisiana, to serve the poor of their race. Although the community has continued its ministry in schools and with the elderly, this order has also witnessed a reduction in religious vocations since the Second Vatican Council. Recognizing the need to maintain and transmit the order's charism, Breaux (1999) made recommendations for a system of in-service and training of all administrators, faculty, staff, and parents involved with the school so that the charism would be shared in meaningful ways with the laity.

The study by Kelleher (2000) described the formation of religious brothers, sisters, and priests as well as lay Catholic high school principals in diocesan and schools associated with religious orders. The formation programs of the following religious

congregations were considered: Society of Mary (Marianists), Benedictines, Society of Jesus (Jesuits), Salesians of Don Bosco, Sisters of Saint Joseph of Boston, and the Sisters of Notre Dame de Namur of Boston. These formation programs for sisters, brothers, and priests spanned years. The logistics of these programs were not fitting for the formation of the laity. The importance of sharing the education charism of these orders with lay school administrators had been recognized. Kelleher sought to provide insight regarding how the charism of the founding orders could be enhanced and integrated into the new charism of the lay leadership. The research study included information about the programs for the formation of the laity provided by the Salesians and the Sisters of St. Joseph. Information regarding the Diocese of Columbus, Ohio, Religious Education Department catechist certification program was presented.

Perceived Abilities

A qualitative research study was conducted by O'Hara (2000) at 10 Midwestern, Catholic school sites. At each site the pastor, principal, one teacher, one parent, and one student were interviewed. The study participants indicated a clear understanding of the spiritual leadership role of a Catholic school principal. This included involvement in liturgy, leading prayer, personal prayer and relationship with Jesus Christ, being a role model spiritually, knowledge of the Catholic faith, and treating others in a Christ-like manner. Regarding the performance of the role of Catholic school principal as spiritual leader, the participants did not see a difference between the abilities of the laity and the religious. Transformational and servant leadership were linked to Catholic school spiritual leadership by the researcher. In Dreliszak's study (2000), both lay and religious

leaders served “their schools as prophets, community builders, servant leaders, and people of worship and prayer” (p. vii).

From Public School Career to Catholic School Leadership

Anastasio (1996) acknowledged the need for exploration of how to welcome and inculcate the Catholic school system with retiring public school administrators who could bring a wealth of current instructional and leadership strategies. O’Hara (2000) pointed out that although the roles of public and Catholic school principals shared some similarities, the distinct difference was the Catholic school principals’ promotion of the faith and spirituality. Hines (1999) reported that school administrators who had spent their careers in public school often retired and then applied for leadership positions in Catholic schools. While these educational leaders knew the laws and guidelines that public schools have in common with Catholic schools, they often had no clue regarding the principal’s role in spiritual leadership that was to be integrated into every decision in Catholic education. The researcher suggested further study at the diocesan level regarding the needs of principals trying to transition from public school administration to faith leadership roles in Catholic schools. Hines concluded that few Catholic school elementary principals were specifically prepared for leadership of Catholic schools, especially faith leadership, before they were hired. The majority reported learning on the job and receiving some diocesan formation after being hired. Principals reported dissatisfaction with diocesan professional development in-services for principals in the area of faith leadership. They saw a need for more in-depth training geared to faith leadership of Catholic schools. Principals stated a need for growth in the areas of spirituality and formation of spiritual leadership, understanding of Church documents, and theology.

Generational Differences

D'Antonio, Davidson, Hoge, and Gautier (2007) reported that according to the Center for Applied Research in Generations, when Catholics were born does affect how they approach their faith and church. The pre-Vatican II generation was comprised of those born in or before 1940. The pre-Vatican II generation tended to accept and obey Church teaching. The members of this age group identified the most with the faith. The Vatican II generation, born 1941-1960, tended to be more open to ecumenism. The post-Vatican II generation, born 1961-1978, was more likely to disagree with the Church and challenge its teachings. Millennials, born 1979-1987, lived during the publicity of the sex scandals and tended to question the importance of being Catholic. In a 2005 survey of Catholics, the majority valued a Catholic education, and 79% considered it important that their family's younger generations be raised as Catholics. Rosen (2011) and colleagues classified those born in 1990 and later as the iGeneration because of their extensive use of digital technologies for communication and recreation. Because each of the generations presented above (pre-Vatican II, Vatican II, post-Vatican II, Millennials, and the iGeneration) varied in how they approached their faith and church, those categories of age were used in one of the demographic questions for the survey of this research project.

Religious Laxity of United States Catholics

C. Smith (2005) reported on the National Study of Youth and Religion nationwide phone study of teens and their parents, which included 250 interviews:

It appears that the relative religious laxity of most U.S. Catholic teenagers significantly reflects the relative religious laxity of their parents. Once again, teens effectively embody and reproduce

the larger adult world of which they are a part. Thus, we think the evident “problem” of Catholic teens is rightly seen in part as a larger challenge of Catholic adults generally and parents specifically. (p. 216-217)

In terms of recruitment of new principals, it was suspected that this laxity in the reported practice of the faith by families may prove problematic. Research regarding Catholic school principals indicated the importance for many of drawing on their family faith experiences and Catholic upbringing (Bauer, 2011; Daniels, 2013; Gruber, 2010; Lichter, 2010; Neidhart & Lamb, 2013).

Significance of Pastor-Principal Relationship

Belmonte and Cranston (2009) in their study in Australia reported regarding many challenges of Catholic school principals. One area cited in the study that can be difficult for lay principals was the church’s model of the pastor-principal relationship. Canon law established that model, in which the pastor has authority, delegated by the bishop, over the principal and parish school (Brown, 2010; Catholic Church, 1983). The Belmonte and Cranston (2009) study also covered how overwhelming the list of duties was for principals of small schools and the need for the sharing of the responsibilities of leadership. The findings of the study supported the need for continued opportunities for the spiritual growth of school leaders.

Standards and Benchmarks

Ozar (2012) explained the step-by-step process that was utilized in the formation of the rubrics and surveys that were instrumental in the development of *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*.

The benchmarks and standards were built on the nine characteristics of Catholic identity that the study had formulated as here quoted:

1. Centered in the Person of Jesus Christ; 2. Contributing to the Evangelizing Mission of the Church; 3. Distinguished by Excellence;
4. Committed to Educate the Whole Child; 5. Steeped in a Catholic Worldview; 6. Sustained by Gospel Witness; 7. Shaped by Communion and Community; 8. Accessible to All Students; 9. Established by the Expressed Authority of the Bishop. (Ozar & Weitzel-O'Neill, 2012, pp. 8-10)

These nine characteristics were established and promulgated for Catholic school leaders evaluating how truly Catholic their schools were.

Attributes of Spiritual Leadership

The Bedrock

“In Catholic schools . . . spiritual leadership is not supplemental to educational leadership. Instead, spiritual leadership provides the bedrock upon which women and men exercise educational leadership” (Jacobs, 2005, p. 66). According to Jacobs (2005), spiritual leadership emanates from the loving heart of the school leader who is discerning and acting on God’s will for the school. Although it is important for the Catholic school leader to have knowledge, such as Church doctrine, it was essential that the leader be present as a disciple. There was no professional formula or rote method for developing spiritual leadership. “Because lay leadership is emerging, no one need bemoan the loss of the religious sisters and brothers and priests in the post-Vatican II era or the strategic subsidy they contributed to Catholic schools” (Jacobs, 2005, p. 10).

This concept of spiritual leadership being the bedrock of Catholic school administration was similar to statements presented in the introduction of the study of Catholic school elementary principals by Nuzzi et al. (2013):

A Catholic school principal exercises spiritual leadership in all things. . .for the Catholic school principal, the school is first and foremost a community of faith and a gathering of disciples, and the principal's role is. . .a ministry of spiritual leadership exercised in a learning community. (p. 3)

The researchers compared the responsibilities of today's Catholic school principals within their school communities on a much smaller scale yet similar to the ancient and expected role of the bishop—"to teach, govern, and sanctify" (Nuzzi et al., 2013, p. 4). Catholic school administrators served as delegates of the local bishop in ministry to the Church. According to Magnusen (2001), spiritual leadership included "the time-honored values of faith, ethics, hope, truth and honesty" (p. 112). Earl (2005) recognized the Catholic school principal's spiritual leadership in terms of nurturing the spiritual formation of both teachers and students.

Enlightened Faith

As the spiritual leader of the school, the principal was the shepherd of not only the students, but also the faculty and staff. Pope John Paul II (1980) said:

The world in which the young are called to live and give witness to the faith which catechesis seeks to deepen and strengthen is governed by adults; the faith of these adults too should continually be enlightened, stimulated and renewed, so that it may pervade the temporal realities

in their charge. (p. 31)

The responsibility for adult faith was personal and communal. The principal's leadership did much to enhance the faith of adults and students in the school community.

Faith Leadership

Neidhart and Lamb (n.d.) listed the early researchers of faith leadership of Catholic school principals:

. . . the term faith leadership in relation to Catholic education and specifically to Catholic school principals is not clearly evident within the literature until the 1990s with research undertaken by Ciriello (1993), Wallace (1995), Hines (1999), and O'Hara (2000) in the United States and Grace (2002) in the United Kingdom. (p. 3)

In Australia, Neidhart and Lamb (2010) conducted a study of 10 primary, Catholic, rural, school principals regarding what they meant by the term "faith leadership" and how they enacted that type of leadership. The principals' faith leadership role was expanding in that diocese. The principals equated faith leadership with religious practice as well as religious belief. The participants saw their role as evangelizing and as a ministry of the Church, more in the parish and broader community than school. The results of the study showed the participants' clear understanding that their role was religious (in relation to the Catholic Church) and spiritual (personally transcendent; Neidhart & Lamb, 2011).

Evolving Roles to Meet the Needs

Paul Hansen (2013) of the Australian Catholic University acknowledged the leadership of lay Catholics as principals as an emerging and distinct ministry in the Church and desired official Church documents recognizing this. According to Ranson

(2006), the role of school leadership in Australia has also changed. There were not enough priests, and parish lines were being changed. School leadership needed to be seen not just as educational administrators but more as pastoral leaders in the community, even possibly taking on the responsibilities of conducting funerals and doing hospital visits. To fill this expanded role, candidates needed education in theology and spiritual formation. Buchanan (2013) of the Australian Catholic University, Australia, reported on the preliminary findings of a study of participants required to earn a master's degree in religious education in order to hold a recently established senior position on Catholic school executive, leadership teams—senior leadership in religious education. This role has been called different things across Australia: “Religious Education Coordinator; Assistant Principal: Religious Education; Deputy Principal Religious Education; and Director of Religious Education” (Buchanan, 2013, p.120). Since so few educators were qualified for this position, there were sponsorships for those in or aspiring to be in the position. The study focused on what types of support the participants perceived they needed as they learned to be leaders in religious education. Participants reported that they valued the mentoring specific to the challenges of the religious education role conducted by their teachers/lecturers of their program. The participants also valued networking and development of their religious education leadership capacity. Although roles have been evolving, principals continued to be leaders of Catholic culture.

Cultural Leadership

The book titled *Architects of Catholic Culture: Designing & Building Catholic Culture in Catholic Schools* (Cook, 2001) stated the role of the Catholic school principal. Convey (2012) reported finding that the longer teachers and administrators worked in a

Catholic school the more important they believed faith and community were. Participants in the study saw the faith community, the culture of the school, as the most important aspect of the Catholic identity of the school. Convey's survey of over 3,300 Catholic school administrators also ranked as important in Catholic identity prayer, religion class curriculum, having a Catholic or religious as the religion class teacher, Christian service, and liturgical celebrations. Convey encouraged taking measures to prevent rapid turnover in order to have a stronger, Catholic cultural environment. In studying teacher turnover in relation to route to education certification, Youngs (2013) also considered the negative impact of teacher turnover on schools, including Catholic environment and instruction. Principal hiring selections significantly influenced the formation of the Catholic school environment and professional learning communities.

Walk the Talk

Although most students do not join religious orders or the priesthood, it was determined that they benefit from observing lay adults live the faith in meaningful ways, walking the talk. The lived spirituality of lay Catholic leaders in schools served as relevant witness or modeling of Gospel values (Kelleher, 2000). Reeves (2009) added to the literature about the importance of what leaders do:

Culture is reflected in the behavior, attitudes, and beliefs of individuals and groups. The single greatest impediment to meaningful cultural change is the gap between what leaders say that they value and what leaders actually value. (p. 37)

In applying this concept to the Catholic school principal's role of maintaining and

promoting Catholic culture and identity, the leader must be fully invested in the vision and mission. “. . .the secret of educational excellence is discipleship” (Jacobs, 1996, p. xvii). Nuzzi (2012) concluded, “. . .Catholic educators must be people of prayer, reflecting often on God’s will for their lives and the unfolding of God’s plan in and through all that happens in the life of a school” (p. 8). Cook (2001) described the principals’ responsibility of the important ministry of building and maintaining the Catholic culture in their school communities. Modeling a life of faith has been recognized as essential in authentic religious instructional leadership.

Instructional Leadership

The role of the Catholic school principal as instructional leader included the supervision of religion instruction of students. Catholic elementary schools developed and used a curriculum to guide religion instruction. The United States Conference of Catholic Bishops Committee on Evangelization and Catechesis (2008) published *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*. Manning (2012) encouraged use of appropriate pedagogical methods for implementation of the curriculum to improve religious instruction.

The role of the Catholic school principal as instructional leader included more than supervising the implementation of the religion class curriculum. Through a well-rounded academic curriculum, children have been taught subjects through the lens of faith (Ozar & Weitzel-O’Neill, 2012); per the Catholic worldview, the more students learned about creation through subjects such as math and science, the more they experienced wonder and awe of God. Regarding Catholic education, Nuzzi (2012)

explained, “Whatever knowledge or skill is taught in school or in sports helps to bring the glory of God fully alive, and in so doing, advances the learner on the path to holiness” (p. 5).

Ethical Leadership

Benchmark 7.2 of the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* stated, “Standards are adopted across the curriculum and include integration of the religious, spiritual, moral, and ethical dimensions of learning in all subjects” (Ozar & Weitzel-O’Neill, 2012, p. 22). Not only have Catholic school principals been accountable for overseeing this type of curriculum for students, they have also been responsible for the professional development of themselves and their faculties. Shapiro and Gross (2013) presented a method for understanding and analyzing ethical issues through the use of the multiple paradigms of ethics of care, critique, justice, and profession. The paradigms of Shapiro and Gross provided clarifying tools for use in the analysis of complicated dilemmas (Reardon, 2013). Catholic school principals with limited budgets and resources have been challenged to be ethical, just, moral, trustworthy, inclusive leaders collaboratively finding ways to serve students with special needs and their families (Quinn, 2010).

Principal’s Job Description

The Roman Catholic Diocese of Jefferson City (2014), in Jefferson City, Missouri, clearly stated in the principal’s job description the expectations and responsibilities of Catholic school principals in regard to spiritual leadership. The spiritual leadership described included personal religious practice and development that influenced the entire school community environment at every level, including student

discipline, interpersonal relationships, policy formation, school management, curriculum, vision, mission, and philosophy of the school. The evaluation of the principal included assessment of the principal in the area of spiritual leadership. This was an accountability tool in place for the principals of the diocese. The duties, expectations, and responsibilities had been established, and principals selected and honed their leadership styles.

Styles of Leadership

Contemplative Leadership

Mindfulness, recalling why they are doing what they are doing, and reflection regarding the ministerial role of the principal have become important aspects of decision-making for Catholic school administrators (Jacobs, 1996). Schuttloffel's 2013 study involved Catholic school principals in three nations: Australia, England, and the Netherlands. One aspect that came to light in this study was that among the challenges of principals are values of generational communities, local subcultures, and national allegiances of school community members. The study focused on the role of contemplative leadership in forming school communities of faith and Catholic identity. One of the implications of the study was the need to foster the growth of spiritual leadership qualities of future leaders of Catholic schools.

Transformational Leadership

School leaders who focused on developing intrinsic motivation and positive formation of individuals were said to be transformational leaders (Lichter, 2010). Intrinsic motivation came from within as deeply imbedded in the identity of the person. External motivation relied on rewards from others or improvement in social status.

Ideally, Catholic school leaders developed intrinsic motivation and worked toward the positive formation of individuals in their care, thus falling under the classification of transformational leaders. O'Hara (2000) also considered transformational leadership as fitting in Catholic schools. Jewett-Ramirez (2009) considered the importance of self-reflection for the transformative Catholic school leader in managerial, instructional, and spiritual leadership.

Servant Leadership

Catholic school servant leaders were “reflective, compassionate, and promote a spiritual community by way of setting an example of service and promoting the moral purpose of the school community” (Compagnone, 1999, p. 7). Those practicing servant leadership viewed their ministry through three lenses involving the call to service, community building, and increasing the community's service capacity; they inspired and empowered others as they modeled their Catholic faith (Striepe & O'Donoghue, 2014). According to Magnusen (2001), spiritual and servant leaders celebrated people and the personal development of others. Black (2010) did a study that equated servant leadership with the attitudes of Jesus Christ. The results showed that when people in the school community were treated in a Christ-like manner, a positive school climate was one of the results. In the Canadian schools of the study, the correlation between servant leadership of teachers and principals and school climate was positive and significant. The researcher advocated the consideration of the servant leadership model as effective for Catholic school leaders. Schafer (2005) and O'Hara (2000) also recognized servant leadership as an appropriate fit with Catholic school values.

Formation of Spiritual Leadership in Catholic School Principals

Formation for the Mission

According to Canon 229, Section 1, of the *Code of Canon Law* by the Catholic Church (1983),

Lay persons are bound by the obligation and possess the right to acquire a knowledge of Christian doctrine adapted to their capacity and condition so that they can live in accord with that doctrine, announce it, defend it when necessary, and be enabled to assume their role in exercising the apostolate. (p. 77)

Canon 231, Section 1, added that the laity who provide special service for the Church are obligated to acquire the formation needed for them to do their job properly. “. . . Canon Law places Catholic education squarely at the heart of the Church” (Hunt & Nuzzi, 1998, p. 107).

In *Post-Synodal Apostolic Exhortation Christifideles Laici of His Holiness John Paul II on the Vocation and the Mission of the Lay Faithful in the Church and in the World*, Pope John Paul II (1988) stated that formation was effective only if the person had accepted responsibility for his/her own formation. As that formation deepened, the person longed for more, needed more, and sought more formation. Because of this growth, the person was able to assist in the formation of others. Even though methods and pedagogies were important, being open to the movement of the Holy Spirit was crucial. Formation of the laity was to include spiritual, doctrinal, social doctrine, and human values. This formation could occur in the family, parishes, Catholic schools and universities, groups, associations, and movements.

The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit. (John Paul II, 1988, p. 93)

The laity have been called to holiness. The idea was that there is so much of the Lord's work to be done that "It is not permissible for anyone to remain idle" (John Paul II, 1988, p. 10). The above quotes of Pope John Paul II were related to Canon Laws 217, 229, 231, 803, and 804 (Catholic Church, 1983).

Lifelong formation, stages of growth in Catholicism, were "seen against the backdrop of the processes of evangelization, catechesis, bonding to Church, liturgical celebration, praying, growth in social awareness and personal fulfillment" (McBride, 1981, p. 17). In analyzing this process, the Church's methods of general formation of the people were seen. Through evangelization individuals were invited to say "Yes" to Christ over and over throughout their lifetimes, and each "Amen" served as recommitment to God. Catechesis helped Catholics grow in their knowledge about God in more depth. The Bible, Church documents, the "Creed," and other sources were used in catechesis. Knowledge itself was not the prize, but the relationship with God was. Head and heart were both involved. Bonding to the Church meant being in community, which was why belonging to a parish and the Catholic identity of the school community were considered to be so important. The institution of the Church also looked to the future, the passing on of the faith to future generations. Celebration referred to the Liturgy (the mass), group prayer, and the sacraments (Baptism, Confirmation, Holy Communion, Reconciliation, Marriage, Holy Orders, and the Sacrament of Healing). Not only communal prayer was

necessary; personal prayer and reflection were important in spiritual growth. Faith was not narcissistic but rather resulted in becoming aware of the needs of others and then trying to help them. This included working for social justice. Personal fulfillment resulted from living a life with purpose, a faith-filled life. “. . . Catholic educators realize that their religious and moral growth are part of the professional responsibility” (McBride, 1981, p. 24).

The Journey of Spiritual Growth and Development

“Our unique human capacity for change and transformation is reflected in our human spirituality” (Peck, 1993, p. 119). According to Peck (1993), there were four stages of spiritual or religious growth and development. Not all people went through all of the stages. Infants began in the chaotic/antisocial stage, which was self-serving. Those who chose to stay in Stage 1 were likely to become manipulative and in trouble frequently. Stage 2 was formal/institutional, in which most churchgoers operated. People in this stage tended to be law-abiding, used the teachings of the church for governance of their lives, and found changes in the church difficult to accept. Those in the formal/institutional stage saw God as loving yet punitive. Children liked Stage 2 because they liked the order and they liked to please their parents. Parents who lived in the second stage struggled with their adolescents who entered Stage 3, a period of questioning. People in the third stage often fell away from the church, were described as self-disciplined, good, responsible people who were socially oriented and active in their communities. Although they valued science and sought truth, those in Stage 3 rediscovered the beliefs of their parents and grandparents. Stage 4 was mystical and communal. Persons in the fourth stage exercised religiosity or spirituality at a deeper,

intrinsic level and saw the interconnectedness of unseen things. Mystics fell into this category. The stages presented are not segregated entities. The journey took time, and there were no distinct lines of demarcation separating the stages.

Fowler (2000) and his fellow researchers identified seven stages of faith. The first, primal faith, was that experienced in infancy. The second, intuitive-projective faith, was that experienced by 2- to 5-year-olds. The third stage, mythic-literal faith, was related to Piaget's well-known concrete operational thinking. The faith of school age children relied on stories, rules, and the values of the family/community. Some adults stayed at the mythic-literal stage of faith. The fourth stage, conventional faith, usually started in early adolescence and was related to Piaget's formal operational thinking dealing with abstract ideas. Adolescents were self-conscious and concerned about how others saw them. Some adults remained in the conventional faith stage. Not all grownups entered the fifth stage, individuative-reflective faith, in which questioning and trying to understand their faith on a deeper level occurred. This stage included delving into the underlying meanings of Bible stories and clarification of beliefs. People in this stage strived to live their faith with reflection and integrity. The sixth stage was conjunctive faith, which many entered in midlife or later. Those in the sixth stage were anchored in their faith but open to the truths of other faiths as well. Some in this stage became immobilized by compassion. The seventh stage was universalizing faith, where one entered into unconditional love with God without fear. The person experienced agape love, God's love where there was union with God. The person in this stage loved even the hater who wronged him/her. Not many attained this level of faith during this life. Growth in faith was a journey, a gradual opening to the power of the Spirit.

Growth in faith was not considered just a do-it-yourself project. Attention was called in Fowler's 1981 book to the "mysterious and unpredictable vector of extraordinary grace . . . manifestations of God's care and of God's claims upon our loves and our passions" (p. 303). Taking time to reflect and become aware of God's presence were forms of prayer. "Prayer . . . can be a high form of reflective thinking" (Compagnone, 1999, p. 19). Prayer, reflective thinking, and mindfulness have been recognized as tools for growth in spirituality.

Spirituality and Efficacy

Spiritual leadership was becoming recognized as efficacious not only in Catholic schools but also in public schools. After the publication of the 1983 *A Nation at Risk*, efforts increased to improve the nation's public school system. Magnusen (2001) conducted a study of the characteristics of spiritual leadership and the generally accepted idea of effective school leadership. With the separation of church and state, it was not permissible for religion to be formally taught in public schools in the United States. Magnusen (2001) wrote succinctly:

It is the contention of this investigator that the lack of spiritual qualities in educational leadership is an explanation for the current problems in education. The definition of effective leadership has not kept pace with the needs of our school communities. (pp. 113-114)

The researcher advocated servant leadership. Some of the other needed spiritual leadership traits listed were inspiration, sensitivity, a sense of hope in the followers, being a role model, community building, humor, a win-win mentality, and innovation.

Although the study in Texas was not conducted in Catholic schools, Ruiz (2005), a former sister with the Missionary Daughters of the Most Pure Virgin Mary, also addressed the importance of including spirituality in the school leaders' role. The leaders nurturing a personal relationship with a higher power were more humble and increased their efficacy by treating others with respect and dignity. Spirituality in the workplace enhanced the culture. Affirmation, loyalty, a sense of meaningful purpose, vision, energy, improved relationships, and achievement increased.

The American Psychological Association published an article by Benefiel, Fry, and Geigle (2014) about SRW, the acronym for spirituality and religion in the workplace. Spiritual leadership theory was considered as one aspect of SRW. The roots of spirituality and religion in the workplace were traced back to St. Benedict's Rules in the sixth century, to Luther's affirmation of the holiness of work, and so on to the present day. The research of Swanson (2001) found that the spiritual dimension of the leadership style of the participants, two public school superintendents, had a positive impact on their exemplary leadership. For the public school principals in the Harris (2007) study, the findings suggested that the participants "were sustained by their connection with a higher power that never left them alone and guided their decision-making at every turn, in and out of school" (p. 191). Harris (2007) concluded, "Spirituality was integral to their being and thus their leadership" (p. 189).

Spiritual capital is a phrase coined by Gerald Grace (2012) during his study of Catholic school leaders working in secondary schools in the United Kingdom. The term captured the essence of the "spiritual and religious resource which empowered . . . and gave them a sustained sense of mission, purpose and hope in their educational work"

(Grace, 2012, p. 7). This inspiration led the Catholic school leaders to deep commitment to their vocation. Spiritual capital empowered and sustained the educators.

Symbolic Frame

Anastasio (1996) reported on the Bolman and Deal frames, of which the symbolic frame especially related to the mission and purpose of Catholic education. The researcher reported that one of the most important things that the faith leader can do is work on his/her own personal relationship with Jesus. The growth of that relationship made it easier for the leader to respond to others in a spiritual, empathetic manner that made a difference in the community of faith. Bolman and Deal (2008) clarified that symbolic leaders led by example, drew attention to important ideas by use of symbols, communicated vision, used stories and history, and inspired. According to Anastasio, spiritual leadership of Catholic schools included the implementation of aspects of the symbolic frame.

Application of the Frames in Religious Leadership

Bolman and Deal (2008) described the structural, human resource, political, and symbolic frames, tools for use in effectively leading organizations. The structural frame involved processes in place for smooth running of the operation—schedules, job descriptions, and budget. The human resource frame was the perspective used to recognize human needs, especially the need to feel respected. The political frame dealt with agendas, coalitions, and the conflicts for power and resources. Skill in the symbolic frame has been recognized as especially important in the critical role of the principal in cultivation of the Catholic identity of the school. Analyzing challenges through the perspectives of the four frames added to the effectiveness of the organizational leader.

Weiss (2007) stressed the importance of pastors and principals working together collaboratively and examining differences from various perspectives or frames as described by Bolman and Deal.

Collaboration of Pastor and Principal

Weiss (2007) examined the importance of the administration of the parish elementary school in regard to the working relationship of the pastor and the principal. According to the organizational structure established by Canon Law (Catholic Church, 1983), the bishop delegated authority to the pastor for final decisions regarding the parish school. The pastor then delegated the principal's decision-making authority to the person in that position. The second page of the abstract of the study by Arthur (2011) "confirms priests as the link between the Catholic Church and school, and suggests their preparation, as well as desire to oversee a Catholic school, as critical." Dreliszak (2000) also brought out the value of pastors who appreciate the sacredness of Catholic education and are committed to its mission.

Recognized Lack of Formal Preparation

In a quantitative and qualitative national study of 324 secondary Catholic school principals, 70% rated as inadequate their formal preparation for faith leadership. The participants indicated that knowledge of Church history and teachings as well as the administrator's reflection on his/her personal faith journey were important for faith leadership. Principals without formal faith leadership formation drew on experiences as practicing Catholics and educators in Catholic schools, their mentors (other Catholic school administrators), and experience working in Catholic schools (Wallace, 1995; Wallace et al., 1999). Although the study by Hines (1999) included approximately one

third the number of principals as the Wallace (1995) study, over 70% reported most of their faith leadership training came from diocesan offices and learning on the job after taking on the role. The majority of principals in the Hines study had prepared for administration in public institutions, not Catholic colleges or sectarian universities.

Approximately two thirds of the principals in the Compagnone (1999) study had themselves attended Catholic schools. It was found that the former Catholic school students had a higher confidence level in communicating the spiritual mission of the school to the broader community than principals who had not attended Catholic schools in their youth. “Catholic schools are perpetuating their own mission through the students who are attending” (Compagnone, 1999, p. 129). Other researchers also reported that principals drew on their personal spiritual experiences as Catholic school students (Arthur, 2011).

Efforts to Fill the Need

To help those Church leaders in religious orders, dioceses, archdioceses, and colleges working to prepare the laity for Catholic school leadership, the National Catholic Educational Association published Manno’s book, *Those Who Would Be Catholic School Principals: Their Recruitment, Preparation, and Evaluation*, in 1985. The work provided guidelines regarding candidate qualities and competencies as well as topics in the formation of pastoral, educational, and managerial leadership. Adult learning strategies as well as collaboration among dioceses, colleges, and religious communities were recommended.

In 1983 the Association for Catholic Leadership Programs (ACLP) was formed as a network of professional graduate-level programs whose objective was education in

Catholic school administration and preparation of people to serve as Catholic school principals. ACLP students were often older educators who were considering moving into Catholic school administration (P. Smith & Nuzzi, 2007). The ACLP grew into the organization named Catholic Higher Education Supporting Catholic Schools (Nuzzi, 2012).

Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium (United States Conference of Catholic Bishops Committee on Education in the United States, 2005) recognized that for Catholic school administrators to have ongoing growth in their ministry, they must have not only professional development but also continued faith formation. The programs were especially needed by principals new to Catholic schools and those trained in public or non-Catholic colleges. The bishops recognized the important work of Catholic college education programs and urged that those opportunities be available and affordable to future Catholic teachers and administrators.

In response to the 2005 United States Conference of Catholic Bishops Committee on Education in the United States document, the findings of the Notre Dame Task Force on Catholic Education (2006) were reported to the bishops: “The religious are almost gone” (p. 1); “Within 10-15 years, lay people with no experience in religious life will be responsible for leading nearly all Catholic schools” (p. 6); “The need to find and form strong leaders is one of the most important observations of the Task Force” (p. 66); and that since 1998 the Alliance for Catholic Education has collaborated to form the University Consortium for Catholic Education, “a growing national movement of colleges and universities in alliance with diocesan school systems” (p. 5) to form Catholic

educators. The St. Remy Initiative (Moore, Campion, & Dolph, 2013) and the Mary Ann Remick Leadership Program, located at Notre Dame University (Holter & Frabutt, 2012), continued efforts to meet the needs for strong Catholic educational leadership. Examples of cooperation between universities and archdiocesan schools were discussed at the 2012 Catholic Higher Education Collaborative Conference (Henk, Maney, Baxter, & Montejano, 2013). Compagnone (1999) noted the following:

The dwindling number of Catholic colleges within the state of Kansas presents a challenge when it comes to formulating a Catholic college or university partnership, especially in the rural areas of the state. The use of technology may be utilized for long distance learning from key Catholic colleges or universities. (p. 132)

Exploration of the possibility of distance learning through Catholic colleges was also suggested in Hines' (1999) study. Although Wallace (1995) realized the benefit of utilizing technology to reach those in remote areas, personal interaction through that delivery method was lacking. One of the conclusions from the Moore (1999) study was this:

Principals who have received at least some formal training (graduate or undergraduate course work) in Catholic school philosophy, theology, or history reported higher combined mean scores for mission motivation, spiritual satisfaction, and spiritual efficacy than those who have received no formal training in those areas. (p. 150)

Daniels (2013) conducted a mixed methods study entitled *The Perceptions of Catholic Secondary School Presidents and Principals of Six Dioceses in Northern*

California Regarding Their Faith Leadership Practices and Preparations. Forty-one participant online surveys were completed. Five of the leaders also participated in a telephone interview. For the purposes of the study, the definition of faith leadership was “exercising the competencies and practices related to faith development, community building, moral formation, and mission advancement” (Daniels, 2013, p. ii). The participants “perceived themselves to be prepared for faith leadership. . . These findings are contrary to those of former studies on this topic” (Daniels, 2013, p. iii). There were six or more Catholic colleges near the six dioceses of the study, and the majority of school leaders involved in this research did study at Catholic higher education institutions. This suggested their formal Catholic college studies “benefitted their preparation as faith leaders” (Daniels, 2013, p. 156). Having a staunch Catholic family upbringing as well as experience as Catholic schoolteachers and administrators helped to prepare the respondents for faith leadership.

Jacobs (1996, 2005) stated that lay principals need Catholic formation programs much like the communities for sisters, brothers, and priests used to provide. He recognized the necessity for Catholic school principals to have training in Catholic philosophy, theology, church history, Catholic education principles, and the history of Catholic schools—especially in the United States. Jacobs (1996) stated that although this formation had occurred for those in consecrated life within their religious communities, the dramatic shift from religious to lay leadership had created the need for other methods of spiritual leadership formation in the laity. Jacobs described efforts that were put into place to help fill the void: *Formation and Development for Catholic School Leaders*, published by the United States Catholic Conference; universities with Catholic education

leadership programs; and *Catholic Educational Leadership Monograph Series*, published by the National Catholic Educational Association. Another resource of ongoing professional growth for Catholic school principals was the *Catholic Education: A Journal of Inquiry and Practice*, whose name was changed to *Journal of Catholic Education*; the publication was supported by 19 Catholic institutions of higher learning (Loyola Marymount University School of Education & Loyola Law School, n.d.).

Analysis of Case Studies in Professional Development

In Canada the Ontario College of Teachers and the Catholic Principals' Council of Ontario joined forces to develop a project for adult professional development of school leaders. The learning process included analyzing case studies of actual school leaders' experiences. Educators wrote and shared the dilemma narratives. Reflection and dialogue ensued. The project developed into a case study textbook that is now used in educational leadership programs (D. Smith, 2010).

Specific Areas of Concern

Earl's (2005) review of research discussed the need for intentional programs in spiritual formation for the laity who serve as educators in Catholic schools. Some of the areas of concern included were school leadership, literacy, moral education, character education, spirituality, Church documents, and spiritual formation of teachers. Knowing the principal was responsible for the spiritual growth and development of faculty, students, self, and the school community, it was considered very important to recognize the significance of this spiritual leadership role.

Attributes and Capabilities

Cook and Durow (2008) considered the troubling lack of formal training of lay Catholic school principals in the areas of theology and Catholic school history. A task force was formed by the Creighton University Education Department and the Archdiocese of Omaha's Catholic Schools Office to begin to address the issues involved. The task force developed a framework in regard to the development of desired Catholic school leader personal attributes and capabilities. In the framework, the attributes included "strong faith and morals, awareness of ministry, vision for Catholic schools, entrepreneurial spirit, passionate commitment, ability to inspire, servant leadership, commitment to social justice, patience and flexibility, lifelong learning, empowerment/delegation, and valuing of persons and relationships" (Cook & Durow, 2008, p. 362). In the framework, the leadership capability domains included faith, mission, strategic, educational, community, political, and organizational. Leadership formation was considered indispensable.

Career-Long Spiritual Leadership Formation

Principals who did not understand how to be a spiritual leader were at a loss. If they did not have the quality of spiritual leadership, they did not know how to develop it, what to ask, or what to study (Rieckhoff, 2014). The study emphasized the importance of ongoing growth in the area of spiritual leadership throughout the principal's career. Implications of the findings of the study included the need for preparation and induction programs and mentoring of new principals, as well as ongoing professional development, effective pastor-principal relationships, support from central office, and succession

planning. Regarding principal formation of faith leadership, the Hines (1999) study cited the superintendent and the diocesan offices as sharing responsibility.

Methods of Ongoing Growth and Development in Spiritual Leadership

Adult Learning

Gruber (2010) stated whether it was personal or professional, learning was the basis of growth. “. . .growth is change. . .If change is to be effective it must become a part of the individual and something they can live with” (Gruber, 2010, pp. 189 & 190).

Taking time to reflect on experiences was seen as an important aspect of the process.

Catholic school principal spiritual leadership formation involved adult learning and change. The works of change theorists (Allison et al., 2011; Hargreaves & Shirley, 2009; Reeves, 2009; Senge, 1990) were applicable to spiritual leadership formation in Catholic schools.

In looking at principals and Catholic schools, Snyder (2014) advocated the use of Senge’s systems thinking. Peter Senge (1990) introduced to learning organizations systems thinking as the fifth discipline, which was described as the integration or symphonic ongoing interplay of the other four disciplines: personal mastery, mental models, building shared vision, and team learning. Personal mastery involved the energizing discipline of lifelong learning, personal vision, and a meaningful life that furthers the organization’s shared vision. Mental models were described as deep-seated, often hidden, personal perspectives or biases that influence decision-making and the potential for growth and change. Building a shared vision was said to involve mission, goals, values that build community, identity, and the future to be created. Team learning produced extraordinary growth and results from the shared insights of each member,

dialogue, and the collaboration of the whole group. The concept of leverage involved the decision to use small changes to produce the greatest results. Kelleher (2000) saw spiritual leadership as a systemic responsibility and questioned what conditions the system had in place for nurturing the Catholic school principal.

Pedagogical Methodologies

A few of the 25 strategies for adult learning that have been presented in a how-to book entitled *Powerful Designs for Professional Learning* (Easton, 2015) were action research, coaching, critical friends groups, dialogue, online courses, professional learning communities, shadowing, videos, and social media. These research-based, high-leverage strategies were designed for adults in learning organizations. Shimabukuro (2008) examined Church documents, theology, current leadership theory, and best practices in education in conjunction with sociology. The millennial generation of students, born between 1982 and 2003, was steeped in interactive technology yet yearning for spirituality. The researcher analyzed pedagogical methodologies effective in spiritual formation, including practices that are authentic, reflective, expressive, reactive, collaborative, and experiential.

Self-Directed Learners

For current and aspiring Catholic school principals who had not attended Catholic college or university educational leadership programs, resources were available. Alternative resources for the formation of principals were available to dioceses. One example was Ciriello's (1996, 1998a, 1998b) three-volume *Formation and Development for Catholic School Leaders*, published by the United States Catholic Conference. Volume I covered educational leadership topics, including curriculum and instruction.

Volume II covered spiritual leadership topics, including faith development, building Christian community, moral and ethical development, and Catholic school history and philosophy. Volume III covered personnel management, including hiring, staff professional development, and evaluation of Catholic identity.

Recognition of Own Weak Areas

Australian principals in Neidhart and Lamb's (2013) study recognized their own personal weak areas within the realm of spiritual leadership and wanted the diocese to greatly increase its efforts in the formation of spiritual leadership of its principals. It was suggested that categories of spiritual development such as knowledge of Scripture and theology be included in the principal evaluation. It was further recommended that targets and methods be established for achieving growth in aspects of spiritual leadership where the individual had perceived gaps. Some of the methods suggested for growth included networking, reading, and professional leave for formal training. The researchers saw a model for leadership formation coming together that included formal study, social interaction, reflective practice, and self-reflection that impacted knowledge acquisition, attitudinal change, and skill development.

Seven New England, lay Catholic school principals participated in a qualitative study of how they handled Catholic identity (Bauer, 2011). The principals explained a school's Catholic identity as a lived experience of the Catholic culture, the spiritual atmosphere, and the community's values and morals. The principals reported that they drew on their Catholic family upbringing and diocesan support as well as the presence of the pastor. The principals upheld Catholic identity by utilizing spiritual practices and serving as Christian role models. None of the seven credited their university academics as

helping them with Catholic identity. The participants indicated that the diocesan school office had previously offered courses in spiritual formation and that increased diocesan assistance was needed. The co-researchers expressed concern about teachers hired having no background in Catholic education and being weak in Catholic identity. Based on the findings of the study, the researcher recommended that diocesan school offices do more to support principals in “mentoring and ongoing formation” (Bauer, 2011, p. ii).

Sharing Personal Faith Stories

The sharing of personal faith stories nurtured Catholic culture in schools (Vogtner, 2012). The stories reinforced the schools’ mission and core values. The study indicated that the principal’s role included modeling an active prayer life, including participation in prayer services. The principal was to intentionally include time for faith sharing in faculty meetings and retreats to build the spiritual leadership capacity of the faculty and staff in order for there to be a team effort of truly sharing the Gospel and building a community of faith.

Value of Inspiring Person or Experience

Interview participants of the Lichter (2010) study indicated “a sense of being profoundly impacted by the faith of a person or group as an adolescent/young adult” (p. 153). Those interviewed in the Moore (1999) study regarding their spiritual formation placed more value on an inspiring person or experience than formal training. Findings on the significance of religiosity and measured aspects of spiritual efficacy were reported. One hundred twelve participants in one archdiocese of the United States Midwest completed the survey. The researcher individually interviewed seven of those Catholic elementary school principals. Moore recommended quantitative research to determine the

possible correlations among Catholic school principals' formal training, commitment, and efficacy in spiritual leadership. The researcher also recommended further study of Catholic school principals' personality traits, early life experiences of faith formation, attendance at Catholic schools, and interactions with consecrated religious for possible use in identifying and recruiting strong, committed, future administrators.

Spiritual Mentoring

Mentors took the time to listen carefully. Their experience gave weight to their advice. According to Fowler (2000),

There is an impressive dignity, courage, and energy in the lives of those older adults who have found and been faithful to purposes for their lives that are part of the purposes of God. . . They manifest a life-giving balance between a genuine being-for-others and a healthy regard for what faithfulness to their own calling requires. (p. 120)

The importance of mentoring in faith leadership development was stressed by Jewett-Ramirez (2009). One of the important things that spiritual leaders did was help people to see the purpose, depth of meaning, and value in what they do. The theoretical framework of the study was andragogy, also known as adult learning theory. According to this theory, adult learners were self-directed, independent, goal oriented, and seekers of useful knowledge. Jewett-Ramirez also recommended additional research at the diocesan level to determine what was needed in terms of developing faith leadership and how principals were getting those needs met. Although the teacher survey in the study by Youngs (2013) did not include a specific question regarding mentoring, the importance of

the use of mentors was implied in the study, and the partnering of small schools was also suggested as a way of meeting needs.

Yaghjian (2013) addressed the importance of spiritual mentoring in theological education. Caring for the soul occurred not only through the spiritual directors but also by teachers, writing tutors, and academic mentors within the Christian academic community. Mentors listened well, encouraged reflection, and shared wisdom. McMartin, Dodgen-Magee, Geevarughese, Gioielle, and Sklar (2013) looked at the effectiveness of adult spiritual growth and formation of Rosemead School of Psychology graduate/doctoral students through therapeutic and mentoring relationships, spiritual guidance, prayer, theology, curriculum, service, and intentional Christian community. Principals in the Dreliszak (2000) study expressed the desire to have a spiritual advisor who would listen and give advice to them in their role as spiritual leaders of their schools. Hines (1999) recommended superintendents provide mentorship programs and options for the selection of spiritual directors who knew and understood the challenges of Catholic schools. To promote the spiritual formation of Catholic school principals, participants in the Moore (1999) study supported the ideas of spiritual mentors, a buddy system, and small support groups.

Regarding work in spiritual formation of highly educated, adult, multid denominational students at the Graduate School of Psychology at Fuller Theological Seminary, Strawn and Hammer (2013) explored the categories of pedagogy, mentoring, and experience. Graduate-level study of theology and Scripture, integration of faith in the content areas, and the mentoring process including a one-to-one relationship and a group

process were utilized. The members of the group shared the stories of their faith journeys, discussion, and prayer experiences.

Inferences

The review of literature showed the history of Catholic education in the United States, the transitions in leadership, the concerns regarding spiritual leadership by laity instead of religious, the efforts to address the needs in spiritual leadership formation at the collegiate and diocesan levels, the importance of Catholic upbringing and religious experiences, spiritual growth and development stages, the role of the Catholic school principal as spiritual and religious leader, transformative and servant leadership, adult learning methods, mentoring, the responsibility for personal study and prayer, and the power of a personal relationship with Jesus Christ. The literature review showed what has been done to address the spiritual formation of Catholic school principals. The literature review supported the need for further study of the status of formation of spiritual leadership of Catholic school principals at local areas, diocesan levels, geographical areas, and national levels. The literature also supported study of the needs in ongoing, career-long, spiritual growth and development.

Forthcoming Study

This study answered some of the questions regarding the status of spiritual leadership formation in Catholic school principals in Missouri and their needs for ongoing spiritual growth and development. Chapter One presented an overview of the study. Chapter Two reviewed the literature on the topic of spiritual leadership formation in Catholic school principals. The methodology of the study was presented in Chapter Three. The analysis of the data collected was presented in Chapter Four. Chapter Five

included a summary of the study, the implications of the findings, and suggestions for further action and research.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Introduction

Catholic schools were determined to be social communities that reflect the local culture, the Tradition of the Catholic Church, and in varying degrees the geographical and national influences of the region (Schuttloffel, 2013). As communities of faith were established in America, a variety of laws, regulations, traditions, and expectations were considered, but the mission of Catholic schools to bring children to faith in Jesus Christ in the Catholic Tradition remained (Walch, 2003). Through a well-rounded academic curriculum, children have been taught subjects through the lens of faith (Ozar & Weitzel-O'Neill, 2012); per the Catholic worldview, the more students learned about creation through subjects such as math and science, the more they experienced wonder and awe of God. Regarding Catholic education, Nuzzi (2012) explained, "Whatever knowledge or skill is taught in school or in sports helps to bring the glory of God fully alive, and in so doing, advances the learner on the path to holiness" (p. 5). Prior to Vatican Council II, Catholic school leadership formation was managed within religious orders, but since then there has been concern about the spiritual leadership formation of principals, comprised almost entirely of the laity (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Kelleher, 2000; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). For gathering data regarding spiritual leadership formation, self-confidence, and efficacy of practicing Catholic school principals in the state of Missouri, the researcher developed an online survey (Appendix A).

Research Design

Participant Selection

The subjects were the Catholic school principals actively practicing in the state of Missouri at the time of the study. This geographical area provided urban and rural areas. Missouri was divided into four Roman Catholic ecclesiastical sections consisting of three dioceses and one archdiocese: the Diocese of Jefferson City, the Diocese of Springfield-Cape Girardeau, the Diocese of Kansas City-St. Joseph, and the Archdiocese of St. Louis (Wikimedia Commons, 2010). School administrator contact information was retrieved from the Web sites of the three dioceses, the archdiocese, and individual schools. The researcher also delved into church bulletins and telephoned schools and diocesan education offices as needed. The researcher endeavored to send the e-mail survey invitation (Appendix B) via QuestionPro directly to every Catholic school principal, president, and head of school in Missouri. The number of school administrators invited to participate was 268. Participation was invitational, inclusive, and voluntary. There were no known intentional exclusions from the invitation list. The participant completed response rate was 43%. At the time the statewide statistical results were run, 115 completed responses had been submitted and the window of opportunity for participation in the survey was closed; however, data from incomplete responses that had been saved in QuestionPro were included in the analysis. One incentive for completion of the survey was a downloadable gift (see Appendix C) accessible via a link in the invitation e-mail. Another incentive to respond to the survey was access to the dissertation research results at the conclusion of the project through the Southwest Baptist University Library Web site listed in the invitation.

Research Questions

The research foci were the spiritual leadership formation experiences, adequacy of preparation for spiritual leadership, and ongoing spiritual development needs of Catholic elementary and secondary school principals in the state of Missouri. The following questions guided the study:

1. When initially entering the Catholic elementary and/or secondary school principalship, did lay Missouri principals perceive that they were well prepared to assume the spiritual leadership role of the school?
2. At the time of the study, were lay Missouri Catholic elementary and secondary school principals confident in their role as spiritual leaders?
3. What qualities did Missouri Catholic elementary and secondary school principals perceive as essential to be spiritual leaders?
4. How was spiritual leadership formed in lay Missouri Catholic elementary and secondary school principals?
5. For ongoing growth in spiritual leadership, what did lay Missouri Catholic elementary and secondary school principals report as their needs?

Questionnaire

The study design was quantitative. The researcher rejected the qualitative method for this topic because of the chance of personal bias due to passion for the topic. The researcher had previously served 6 years as a substitute teacher, 9 years as a full-time teacher, and 8 years as principal in Catholic schools in the state of Missouri. Twenty-seven original survey questions were crafted with the guidance of the research questions, the support of the literature review, input from the Dissertation Committee, input from

the Validity Panel, and interpretation of the significance of the results of the statistical analysis of the piloted survey. The survey sought quantifiable data regarding the perceptions of Catholic school principals about their preparation to be the spiritual leaders of the school at the time they were hired, their self-confidence as spiritual leaders at the time of the study, how their spiritual leadership was formed, the essential qualities for spiritual leadership, and what the principals perceived they needed for ongoing growth as spiritual leaders. Appendix D, the Survey Instrument for Validity Panel Evaluation, listed each research question followed by the proposed survey questions specifically designed to collect focused data; there the design around the five research questions and a demographic section was easy to see. The pilot and statewide versions of the survey did not show the research questions and the order of the survey questions had been shuffled.

The survey instructions asked respondents to consider as interchangeable the terms *faith leadership*, *religious leadership*, and *spiritual leadership*. The literature review indicated that these three aspects were included in effective Catholic school leadership. In the Catholic school research, these terms did not have clear lines of demarcation. To avoid confusion regarding the differences between faith, religious, and spiritual leadership, the researcher simply invited the respondents to consider the terms as interchangeable.

Seven questions addressed Research Question 1, regarding how prepared administrators perceived themselves to be the spiritual leaders of their schools at the time they initially became Catholic school principals. The questions included such things as the perception of being a minister of God and preparedness for faith leadership. This

section of questions also asked about the principals' perceptions of their level of understanding of religious leadership. Seven questions were used to assure accurate results. The use of seven also allowed for later possible exclusion of a question should further testing have revealed that it was invalid or unreliable.

Another seven questions addressed Research Question 2, regarding how prepared administrators perceived themselves to be the spiritual leaders of their schools at the time of the study after they had some level of experience. For more in-depth analysis of this section, one of the demographic questions addressed the level of experience including the current year: novice (3 years or less) or experienced (4 or more years). Addressing Research Questions 1 and 2 with seven questions each containing Likert scale responses contributed to the assessment process of the validity and reliability of the survey instrument.

Research Question 3 was addressed with only one question in the survey. That one question asked respondents to report their perceptions of the level of importance of 14 qualities of Catholic school spiritual leaders. A Likert scale regarding the level of importance was used for the responses. Qualities considered were drawn from the literature review. The number of qualities considered provided depth and breadth but were by no means all-inclusive.

To answer Research Question 4, regarding how spiritual leadership was formed in lay Catholic school principals, a two-prong approach was taken. The first prong asked respondents to check all the factors listed that ignited their intrinsic motivation to become spiritual leaders. Nine options were provided. The 10th option was to fill in the blank any additional factors. The second prong addressing the fourth research question asked

respondents to check all the factors from the list of 11 things that have helped them grow as spiritual leaders of their schools. All the factors offered in the two prongs were drawn from the literature review. Spiritual leadership formation is a complex topic, and the review of literature covered many potential factors.

The fifth research question addressed in which content areas principals perceived a need for growth for continuing development in spiritual leadership. Respondents could check as many of the 11 options as applied to them personally. In another question respondents were asked to check which methods of learning would be most beneficial for them. The lists of content options and the methods of adult education and spiritual growth were drawn from the review of literature but were not exhaustive.

The demographics section of the questionnaire covered the participant's number of college credits related to spiritual leadership, the location of the school, student enrollment, experience as a Catholic school principal and as a public school principal, state in life, Catholic upbringing, and age for use in analyzing how different groups answered the questions. The age question was broken into generations in relation to the Second Vatican Council and in relation to technology as covered in the literature review. Some typical demographic questions such as gender, grade levels of the school, diocese, and highest degree held were deleted from the survey in order to make it focused on the data specifically needed to address the research questions. Although the survey instrument only had 27 questions, many factors described in the literature review were carefully embedded in the response options.

Human Participants, Ethics Precautions, and Consent

The safety of the subjects was maintained during this process. Although e-mail addresses were used to distribute the survey link via the invitation, the names and identifying information of subjects were kept confidential. The invitation to adults included a link for the survey. Consent consisted of voluntarily clicking on the link and consciously selecting answers for each question. Personal bias and conflict of interest on the part of the researcher were minimized by the use of a piloted, quantitative, online survey instrument and the QuestionPro and IBM SPSS programs. Professional safeguards during the research process were in place for the protection of participants in accordance with and approved by the Southwest Baptist University Research Review Board (Truelove & Condren, 2015).

Instrumentation

Validity

Face validity. See Appendix E, Analysis Of Statewide Survey Questions. This table of specifications indicated the research question number, the survey question number, and the survey question response options. The research questions developed by the researcher were the focus of the study. The original survey questions developed by the researcher were guided by the research questions and the review of literature. The Analysis of Statewide Survey Questions was used to establish face validity, what the survey was designed to measure seemed to be what it said it was measuring (Gay, Mills, & Airasian, 2009). The table of specifications established a visual plot design of the survey questions and potential responses for each research question. Besides making sure the questions actually asked what the researcher wanted to measure, the table of

specifications also paved the way from question formation to later planning for data analyses. Although only the table of specifications of the final statewide survey has been included in this paper, the researcher also developed and used additional tables of specifications for evaluating face validity during the survey development process (first draft, following revisions after analyses of validity panel input, and following analyses of pilot data and revisions).

Content validity. Utilizing the index of item-objective congruence, the researcher sought the input of educators with fresh eyes to judge whether each survey question was clearly worded and measured the research study question that preceded it (Rovinelli & Hambleton, 1977). Five educators experienced in spiritual leadership formation were invited and verbally agreed to serve on the panel of experts, the Validity Panel. The cover letter (Appendix F) and survey instrument scoring form (Appendix D) were delivered to the individual members. Each member was asked to score each survey question with a +1, 0, or -1. A vote to retain a question judged to be solid and worth keeping was indicated by +1. A vote to discard a problematic question was marked with a -1. If the panelist was neutral about a question, the score was 0. The panelists also made comments about questions and the survey in general. The members also noted their credentials, which supported their selection as spiritual leadership formation experts. Their reported credentials included various levels of former or current diocesan leadership in Catholic education including experience as superintendent, principal, religious education director, and formation of youth ministers. The range of academic degrees of the panelists included master, specialist, and doctorate. Two panelists were lay, and two were members of religious communities. Four of the five members returned the scoring forms.

The sum and average of the Validity Panelists' four scores for each survey question were calculated. The average score for a question to be kept without further review was established as 0.68 or higher. Any question with comments from a panelist and/or an average below 0.68 was reexamined by the researcher and the professional statistician on the dissertation team. Their discussions resulted in relatively minor changes to two questions. The following table was used in establishing the survey's content validity, which is "the degree to which a test measures an intended content area; it is determined by expert judgment and requires both item validity and sampling validity" (Gay et al., 2009, p. 600).

Table 1

Validity Panel Results

| <u>Question Number</u> | <u>Average Score</u> | <u>Decision</u> |
|------------------------|----------------------|---|
| 1 | 1 | |
| 2 | 1 | |
| 3 | 1 | |
| 4 | 0.5 | Leave it as is. |
| 5 | 0.5 | Change <i>career</i> to <i>ministry</i> . |
| 6 | 0.5 | Leave it as is. |
| 7 | 0.5 | Delete <i>every</i> . |
| 8 | 1 | |
| 9 | 1 | |
| 10 | 1 | |
| 11 | 0.75 | |
| 12 | 1 | |
| 13 | 0.5 | Leave it as is. |
| 14 | 0.5 | Leave it as is. |
| 15 | 1 | |
| 16 | 1 | |
| 17 | 1 | |
| 18 | 1 | |
| 19 | 1 | |
| 20 | 1 | |
| 21 | 1 | |
| 22 | 1 | |
| 23 | 1 | |
| 24 | 0.75 | |
| 25 | 1 | |
| 26 | 1 | |
| 27 | 1 | |

In the Validity Panel Survey Question 5, “When you began your career as a Catholic school principal, you understood your role of religious leadership of the school,” the secular phrase “career” was changed to “ministry” to incorporate the Catholic view and lingo in referring to the Catholic school principalship. In Validity Panel Survey Question 7, “When you became a Catholic school principal, you did not understand that Catholic identity was to influence every school decision you made,” the word “every” was deleted so that the question was less restrictive. Questions 4 (“You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal.”), 6 (“When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school.”), and 14 (“You now know how to be the spiritual leader of the school.”) were not changed after close examination by the researcher and the statistician because they were deemed appropriate for the scope of this particular research project, in which the survey pointedly opened with the direction to consider as interchangeable the terms faith leadership, religious leadership, and spiritual leadership. The lines of demarcation of these aspects of Catholic school leadership were often blurred in the review of literature. The concept of Catholic identity of the school was maintained in the 14th question since three of the four panelists had no problem with it. Construct validity had been established, but this was certainly not the last time that the wording of the questions of the survey was to be scrutinized.

Pilot

Following analysis of the input from the Validity Panel, the agreed upon survey question revisions were completed. The order of survey questions was then juggled and placed in a QuestionPro pilot survey document for distribution to 32 former Missouri

Catholic school principals. The invitation to participate in the pilot contained the survey link and was e-mailed to the former school administrators. One week later a reminder e-mail containing the link was sent to those who had not responded. One week later the researcher attempted to contact each nonrespondent by telephone to encourage their participation. QuestionPro data showed that the average time for completion of the pilot was 5 minutes and the number of completed responses was 20, an adequate number for statistical evaluation of pilot construct validity and reliability. The QuestionPro collection of data from the pilot survey was downloaded to IBM SPSS for analyses.

Construct validity. The piloted survey questions regarding the first and second research questions were selected for a two-factor analysis. The set of questions regarding the first research question was designed to ask about the perceptions of the administrators when they initially became Catholic school principals, and the second set of questions was to pinpoint perceptions at the time of the study, which was after participants had gained experience in their school leadership roles. Component 1 referred to the first research question. Component 2 referred to the second research question. Basically the analysis rated each of the 14 survey questions regarding their fit with each of the first two research questions. The closer the absolute score was to 1.0, the better the fit was with that component. Those taking the pilot survey were no longer in school administrator roles, and scores on the matrix for the second research question seemed to suggest some confusion about questions geared to the second research question. Discussion of the scores resulted in clarifying revisions for the statewide survey. The revisions in the table below were completed in the statewide survey.

Table 2

Pilot Rotated Component Matrix

| <u>Question</u> | <u>Component</u> <u>1</u> | <u>Component</u> <u>2</u> | <u>Revision</u> |
|---|------------------------------|------------------------------|--|
| Your religious background prepared you to be the spiritual leader of the school. | .858 | -.081 | |
| As a Catholic school principal, you now believe that you are a minister of God. | .745 | -.110 | Your experience as a Catholic school principal supports your belief that you are a minister of God. |
| When you first became a Catholic school principal, you were well prepared to be the religious leader of the school. | .886 | .116 | |
| As principal of a Catholic school, you now see yourself as the religious leader of the school. | .079 | -.503 | Delete <i>religious</i> and insert <i>spiritual</i> . |
| When initially entering Catholic school principalship, you perceived that you were <u>not</u> prepared to assume the spiritual . . . | .864 | .207 | |
| You are now confident as the spiritual leader of the school. | .178 | .818 | |
| You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal. | .854 | .232 | |
| When you began your ministry as a Catholic school principal, you understood your role of religious leadership of the school. | .869 | .351 | |
| You now believe that your faith leadership of the school is making a positive difference. | .092 | .875 | |
| As a Catholic school principal, you now feel confident when explaining matters of faith. | .365 | .401 | Your experience as a Catholic school principal supports your feeling of confidence when explaining matters of faith. |
| When you became a Catholic school principal, you did <u>not</u> understand that Catholic identity was to influence school decisions you made. | .130 | .708 | |
| You now know how to be the spiritual leader of the school. | .075 | .903 | |
| When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school. | .867 | .372 | |
| Consideration of the Catholic identity of the school now influences your administrative decision-making. | .857 | -.064 | Now that you have experience as a Catholic school principal, consideration of the Catholic identity of the school influences . . . |

Note: Principal components with Varimax rotation. Boldface score = stronger component affiliation.

Reliability. The questions for the first research question were labeled as Scale 1 and tested for internal consistency, how well the questions related to each other (Pelham, 2013) and measured what they were supposed to consistently (Gay et al., 2009). Scale 1 (based on Questions 1, 4, 6, 8, 10, 14, and 17) earned a very high Cronbach's alpha of 0.919, which indicated very strong reliability. Questions 2, 5, 7, 11, 13, 15, and 19 comprised Scale 2. Both scales had 19 cases (respondents). Scale 2 had a Cronbach's alpha of only 0.523. The item statistics revealed that if Question 5 was deleted, the Scale 2 Cronbach's alpha rose to 0.699, a respectable level. That showed that there was a problem in the pilot with Question 5. The professional judgment of the statistician and researcher regarding revision or deletion of that question was necessary for the improved reliability of the study. The decision was made to replace one word in the question and keep it in the survey but to compare the pilot and final study Cronbach's alpha and factor analysis scores. The purpose of the close monitoring of Question 5 was to prevent an unreliable and invalid question from damaging the study.

Summary of reliability and validity. The instrument design was brief and the questions poignant to encourage quick yet meaningful responses in this effort to evaluate how Missouri Catholic school principals were faring in spiritual leadership formation. The Southwest Baptist University Research Review Board approved the quantitative survey. Face validity was established with use of a table of specifications. The proposed survey was sent to a panel of five experts in spiritual leadership formation for their evaluation of the content validity. The input from the validity panel provided the data for Table 1, the index of item objective congruence for content validity. Revisions were made based on that data, and the pilot survey was entered on QuestionPro and then e-

mailed to the pilot group. The researcher transferred the pilot survey QuestionPro data to IBM SPSS for analysis. Factor analyses were conducted for construct validity.

Cronbach's alpha tests were run for reliability. Revisions were made as needed. Strong reliability and validity were established. The final survey for statewide distribution has been placed in Appendix B.

Final Survey Disseminated to Current Catholic School Principals

Via the QuestionPro program, the final survey e-mail invitation and embedded link were distributed throughout the state of Missouri to 268 Catholic school principals and presidents on a Wednesday. A reminder invitation was sent to nonrespondents the following Monday. The initial and reminder invitations resulted in only 51 completed responses. Beginning the following Monday, the researcher made over 200 telephone calls to encourage participation and discovered that some security blockers did not admit an e-mail from a batch of 268. The invitation to the same address or the participant-specified alternate e-mail address was then sent singly or in batches consisting of four or less with verbal permission of the recipient. Those invitations did arrive in the inboxes of the targeted population and resulted in 64 additional completed surveys included in the data collection analyses. Data collected through QuestionPro were downloaded to the IBM SPSS for analyses on the eighth day after telephone contacts had begun. At the time of the download, there were 115 completed responses as well as some saved incomplete responses. A save-and-continue-later option had been established on each page of the survey for the convenience of the participants to pick up exactly where they had left the survey. If the save-and-continue-later function was selected by the participant, any completed answers were saved and downloaded even though incomplete. The factor

analyses for validity and the Cronbach's alpha tests for reliability on the statewide data were compared to the pilot tests in order to determine if unexpected problems in the understanding of any questions were skewing the results. The goal was to present valid and reliable results.

Final Survey

Validity

The statewide survey question data regarding the first and second research questions were selected for a two-factor analysis. As with the pilot survey, the statewide survey set of questions regarding the first research question was designed to ask about the perceptions of the administrators when they initially became Catholic school principals, and the second set of questions was to pinpoint perceptions at the time of the study, which was after participants had gained experience in their school leadership roles. Component 1 referred to the first research question. Component 2 referred to the second research question. Basically the analysis rated each of the 14 survey questions regarding their fit with each of the first two research questions. The closer the absolute score was to 1.0, the better the fit was with that component. The bold scores in the table below have indicated each question's higher component correlation. The questions with revised wording, indicated by a superscript a, ^a, correlated more strongly with the intended component and supported the revision decisions that had been made before the statewide survey was distributed. Construct validity and internal consistency were established on the statewide survey.

Table 3

Final Survey Rotated Component Matrix

| <u>Question</u> | <u>Component 1</u> | <u>Component 2</u> |
|--|--------------------|--------------------|
| Your religious background prepared you to be the spiritual leader of the school. | .678 | .153 |
| ^a Your experience as a Catholic school principal supports your belief that you are a minister of God. | .160 | .571 |
| When you first became a Catholic school principal, you were well prepared to be the religious leader of the school. | .773 | .362 |
| ^a As principal of a Catholic school, you now see yourself as the spiritual leader of the school. | .158 | .680 |
| When initially entering Catholic school principalship, you perceived that you were <u>not</u> prepared to assume the spiritual... | .813 | .098 |
| You are now confident as the spiritual leader of the school. | .327 | .718 |
| You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal. | .762 | .321 |
| When you began your ministry as a Catholic school principal, you understood your role of religious leadership of the school. | .710 | .304 |
| You now believe that your faith leadership of the school is making a positive difference. | .188 | .609 |
| ^a Your experience as a Catholic school principal supports your feeling of confidence when explaining matters of faith. | .206 | .723 |
| When you became a Catholic school principal, you did <u>not</u> understand that Catholic identity was to influence school decisions you made. | .569 | .178 |
| You now know how to be the spiritual leader of the school. | .424 | .672 |
| When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school. | .806 | .244 |
| ^a Now that you have experience as a Catholic school principal, consideration of the Catholic identity of the school influences your administrative decision-making. | .093 | .489 |

Note: Principal components with Varimax rotation. Boldface score = stronger component affiliation.

^aWording revised after analyses of pilot survey data.

Reliability

The questions for the first research question were labeled as Scale 1 and tested for internal consistency, how well the questions related to each other (Pelham, 2013), and reliability, how well the questions measured what they were supposed to measure consistently (Gay et al., 2009). Scale 1 had 116 valid responses and was based on Questions 1, 4, 6, 8, 10, 14, and 17. Scale 1 earned the Cronbach alpha 0.883, which indicated very strong reliability. Questions 2, 5, 7, 11, 13, 15, and 19 comprised Scale 2 and had 113 valid responses. Analysis of Scale 2 also demonstrated a strong Cronbach's alpha, 0.810. The item statistics of both scales did not identify the need to eliminate any question. The professional judgment of the statistician and researcher in making revisions prior to statewide distribution for the improved reliability of the study was affirmed. The statewide survey had strong validity and reliability.

Summary of Reliability and Validity

The instrument design was brief and the questions poignant to encourage quick yet meaningful responses in this effort to evaluate how Missouri Catholic school principals were faring in spiritual leadership formation. The Southwest Baptist University Research Review Board approved the quantitative survey. Face validity was established with use of a table of specifications (Appendix E). The proposed survey was sent to a panel of five experts in spiritual leadership formation for their evaluation of the content validity. The input from the validity panel provided the data for Table 1, the index of item objective congruence for content validity. Revisions were made based on that data, and the pilot survey was entered on QuestionPro and then e-mailed to the pilot group. The researcher transferred the pilot survey QuestionPro data to IBM SPSS for analysis. Factor

analyses were conducted for construct validity. Cronbach's alpha tests were run for reliability. Revisions were made as needed. Strong reliability and validity were established. The final survey for statewide distribution has been placed in Appendix A. The statewide data has been analyzed for validity and reliability with the Cronbach's alpha and two-factor analysis. The entire methodology of survey creation, testing, and implementation has been monitored closely and resulted in a valid and reliable instrument for this study. This tremendous effort to develop a valid and reliable survey instrument was intended for use in this study as well as possible future research, provided written permission is granted by the author.

Table 4

Multiple Steps in Developing Original Survey

Rough draft

- Developed based on research questions and literature review
- Revisions

Original survey

- Face validity – table of specifications
- Content validity – index of item objective congruence (Validity Panel with 4 participants)
- Revisions

Pilot survey – 20 participants

- Face validity – table of specifications
- Construct validity – factor analysis showed some confusion in Scale 2
- Reliability – Cronbach's alpha and component analysis
- Revisions

Final survey

- Face validity – table of specifications
 - Validity – factor analysis (revision decisions affirmed)
 - Reliability – Cronbach's alpha (revision decisions affirmed)
 - Summary – Solid survey. Validity and reliability established.
-

Summary

Chapter One of the study provided an overview of the study. Chapter Two reported the review of literature on the topic of spiritual leadership formation of Catholic school principals. Chapter Three contained the explanation of the research design and methodology: the research questions, the research procedures, the human participants and ethics precautions, consent, and instrumentation validity and reliability. Chapter Four presented the results and findings. Chapter Five interpreted the results of the data analyses, implications for practice, and recommendations for further study.

CHAPTER FOUR
RESULTS OF THE STUDY

Introduction

Spiritual leadership formation of Catholic school principals has not been standardized (Anastasio, 1996). Since the 1960s there has been a dramatic change in Catholic school administration from being primarily religious sisters, brothers, and priests to lay people (Anastasio, 1996; Ciriello, 1998a; Hines, 1999). The shift from religious to lay leadership of Catholic schools has raised concerns regarding proper spiritual leadership formation of the laity (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). The problem was recognized and attempts to begin to solve it were initiated (Anastasio, 1996; Ciriello, 1998a; Cook, 2001; Cook & Durow, 2008; Jacobs, 2005; Manno, 1985; P. Smith & Nuzzi, 2007; United States Conference of Catholic Bishops Committee on Education in the United States, 2005). On-site participation in Catholic university programs was not practical for some (Ciriello, 1998a). Diocesan offices provided some initial and ongoing formation for new and experienced principals (Anastasio, 1996; Hines, 1999). After retirement from a long career in public school administration, some principals then applied for leadership positions in Catholic schools and faced a different emphasis or focus, spiritual leadership (Anastasio, 1996; Hines, 1999). The depth of religious preparation and experience of lay Catholic school principals varied (Garanzini, 1999). A difference between being a faithful follower and a leader in faith matters was identified (Cook & Durow, 2008). It was one thing to know and yet another to lead (Rieckhoff,

2014). Lifelong formation, states of growth in Catholicism, was “seen against the backdrop of the processes of evangelization, catechesis, bonding to Church, liturgical celebration, praying, growth in social awareness and personal fulfillment” (McBride, 1981, p. 17).

The purpose of this research study was to quantitatively collect data from Catholic school principals of the state of Missouri regarding their perceptions of their preparedness to assume the spiritual leadership of their schools when initially hired, their confidence as spiritual leaders after gaining experience, what ignited their desires to become spiritual leaders in Catholic schools, what qualities they perceive as essential for spiritual leaders, their needs for ongoing spiritual growth and development, and their preferred styles of adult learning. The multistep process establishing reliability and validity of the researcher-developed survey instrument was explained in detail in Chapter Three. The invitation to participate in the study was sent via e-mail to 268 Catholic school administrators in the state of Missouri. The data analysis included 115 completed surveys as well as data from incomplete surveys that had been saved in QuestionPro. The participant response rate was 43%. The number of responses in the analyses reflected a few subjects left some questions unanswered.

Findings

Demographics

The demographic information gathered helped to clarify who the respondents were and provided the data for analysis of group relationships. The current school location of 49 (43%) principals was rural. Those reporting their school location as urban, meaning the town’s population was greater than 30,000, numbered 66 (57%). Sixteen

(14%) reported having experience as a public school principal; 99 (86%) said they had not served as a public school principal. Regarding their school's size, 19 (17%) reported very small student enrollment (less than 100); 40 (35%) said small (100-250); 34% indicated medium (251-500); and 17 (15%) answered large (over 500). With 115 responses regarding their state in life, 12 (10%) maintained that they were a religious sister, brother, priest, or permanent deacon. Two (2%) disclosed that they were formerly religious but currently members of the laity. One hundred one (88%) responded they were lay (which included single, married, widowed, divorced, and separated). At the time of the study, 10% were religious and 90% were laity when adding former religious to the laity count.

Overall, 76 (2/3) subjects reported they had 4 or more years of Catholic school principal experience, including the current year. Thirty-eight (1/3) indicated that they were novice Catholic school principals, meaning they had 3 or fewer years of experience including the current year. With 114 school leaders reporting age, there was only 1 (1%) in the 26 and under category. Nine (8%) were in the 26 to 37 range. In the 38 to 55 category, there were 54 (47%). In the 56 to 75 age range, there were 50 (43%). Only 1 (1%) indicated age 76 or older. Regarding the family practice of Catholicism when they were growing up, 94 of 114 (82%) respondents indicated regular practice. Four (3%) claimed irregular family practice of Catholicism when growing up. One (1%) said seldom, and 16 (14%) disclosed there was none.

For the question asking respondents to type in their number of college credits regarding spiritual leadership, the 113 responses revealed an overall range of 0-78. The religious reporting 0 credits in spiritual leadership numbered 2 of 11; the laity with 0

numbered 49 of 100. The highest number of spiritual leadership credits held by a member of the laity was 78, and the second largest was 60+. The largest number of spiritual leadership credits reported by a religious was 60, and the second largest was 36+. The only former religious who completed the question about college credits in spiritual leadership reported 50. Fifteen lay principals and no religious recorded 20-48 credits. In the 12-18 credits category, there were 5 of 11 possible religious and 15 of 100 lay principals. In the 1-10 credit category, there were 2 religious and 19 lay principals. One respondent recorded the number of credits as 0 but did not complete the status question. See Appendix G for a detailed table based on the spiritual leadership credits reported, the principal status, age range, and school location.

Table 5

Demographics Summary

| |
|---|
| 90% laity (including the 2% former religious) |
| 10% religious |
| 1/3 novice principals |
| 14% former experience as public school principals |
| 43% rural |
| School size: 17% very small, 35% small, 34% medium, 15% large |
| 82% reported regular family practice of Catholicism during their upbringing |
| 43% in 56-75 age range |
| College credits in spiritual leadership: |
| • Wide range of 0-78 |
| • With 0, 18% religious and 49% laity |
| • Laity held the highest with 78 and 60+ |
| • Religious high was 60 and second was 36+ |
| • Only 1 former religious completed question with 50 |

Research Question 1

The first research question was as follows: When initially entering the Catholic elementary and/or secondary school principalship, did lay Missouri principals perceive

that they were well prepared to assume the spiritual leadership role of the school? Survey Questions 1, 4, 6, 8, 10, 14, and 17 were focused on Research Question 1. Descriptive statistics for the entire group have been followed by inferential statistics.

Descriptive statistics. Appendix H has presented a detailed breakdown of the data collected for the survey questions focused on the first research question. According to Survey Question 1, overall 93% (117/126) respondents perceived their religious background prepared them to be the spiritual leader of the school; 7% (9/126) did not agree. Survey Question 4 revealed 25% (30/120) disagreed with the statement that they perceived they were well prepared to be the religious leader of the school when they first became Catholic school principals; the other 75% considered themselves well prepared. Survey Question 6 revealed 37 of 119 (31%) respondents perceived they were not prepared to assume the spiritual leadership role of the school when initially entering Catholic school principalship, yet the remaining 69% perceived they were prepared. According to overall responses to Survey Question 8, 78% (92/118) of the administrators reported they had felt ready to take on the role of faith leadership when they were first hired as Catholic school principals; however, 22% did not feel ready. In Survey Question 10, 87% (103/118) perceived they understood the role of religious leadership of the school when they began their ministry as Catholic school principals, but 13% (15/118) did not. According to responses to Survey Question 14, 95% (112/118) reported they understood that Catholic identity was to influence the school decisions they made when they became Catholic school principals; however, 5% of the principals did not understand. In Survey Question 17, 76% (89/117) reported they knew how to be the spiritual leader of the school when they were first hired as Catholic school principals; yet

24% (28/117) perceived they did not know how. The averages for all survey responses, including those from the religious and laity, regarding Research Question 1 was 82% perceived they were prepared to assume the spiritual leadership role of the school when initially entering the Catholic elementary and/or secondary school principalship, and 18% did not.

Inferential statistics. The demographic data were utilized in analyzing differences between and among groups in response to survey questions related to the first research question. The tests used were the *t* test, analysis of variance (ANOVA), and post hoc Tukey HSD. There was no significant statistical difference in the perceived preparedness of Catholic school principals when they were first hired based on categories of age, size of school, or the level of their families' practice of Catholicism during their upbringing. Statistical significance in educational research has been recognized at the level of .05 or less (Pelham, 2013). A statistically significant finding was .000 alpha between groups, and the follow-up Tukey honest significant difference test (Tukey HSD) revealed a statistical significant difference of .001 between religious and laity, indicating the laity perceived greater preparedness for their spiritual leadership of the school when initially becoming Catholic school principals than did the religious. The two-tailed *t* test for equality of means significance of .000 indicated another statistically significant finding: Catholic school principals starting in rural communities perceived greater readiness to assume the spiritual leadership role of the school than those who began their ministry in urban locations. There was a third statistically significant finding: the two-tailed significance of .001 for beginning Catholic school principals who had formerly served as principals in public schools, which indicated they perceived more readiness to

be the spiritual leaders of the Catholic school than those who had not previously served as public school principals. For beginners, the rural location of school, the lay vocational status, and former experience as principal of a public school resulted in statistically significant higher scores in perceived preparedness to assume the spiritual leadership role of the Catholic school.

Table 6

ANOVA

| | | <u>Sum of Squares</u> | <u>df</u> | <u>Mean Square</u> | <u>F</u> | <u>Sig.</u> |
|-----------|----------------|-----------------------|-----------|--------------------|----------|--------------|
| Scale One | Between Groups | 178.735 | 2 | 89.367 | 8.594 | .000* |
| | Within Groups | 1154.257 | 111 | 10.399 | | |
| | Total | 1332.991 | 113 | | | |

Note: Scale One = Regarding Research Question 1.

* $p < .05$.

Research Question 2

This was the second research question: At the time of the study, were lay Missouri Catholic elementary and secondary school principals confident in their role as spiritual leaders? Survey Questions 2, 5, 7, 11, 13, 15, and 19 were focused on Research Question 2. Descriptive statistics for the entire group have been reported in the following paragraph. The inferential statistical results regarding the second research question follow the descriptive statistics.

Descriptive statistics. The following descriptive statistics provided an overall picture of the principals' perceived confidence in their role as spiritual leaders at the time of the study, which was after they had acquired varying degrees of experience. With 124 responses for Survey Question 2, your experience as a Catholic school principal supports your belief that you are a minister of God, only 4 (3%) disagreed while 34 (27%) agreed,

and 86 (69%) strongly agreed. Survey Question 5, as principal of a Catholic school you now see yourself as the spiritual leader of the school, 64 of 119 (54%) strongly agreed, 51 (43%) agreed, and only 4 (3%) disagreed. Survey Question 7, you are now confident as the spiritual leader of the school, had 32 of 118 (27%) agreeing strongly, 81 (69%) agreeing, and only 5 (4%) disagreeing. With 117 responses to Survey Question 11, you now believe that your faith leadership of the school is making a positive difference, 44 (38%) were in strong agreement, 72 (62%) were in agreement, and only 1 (less than 1%) disagreed. Survey Question 13, your experience as a Catholic school principal supports your feeling of confidence when explaining matters of faith, also had strong support with a combined strongly agree and agree score of 113 of 118 (96%) and only 5 respondents disagreeing. Survey Question 15, you now know how to be the spiritual leader of the school, also received strong affirmative scores from 97% of the 118 responders; only 4 principals disagreed. The entire group of 116 respondents agreed or strongly agreed on Survey Question 19, now that you have experience as a Catholic school principal, consideration of the Catholic identity of the school influences your administrative decision-making. The average of all the responses, including those from both the religious and the laity, regarding Research Question 2 revealed that 97% of the elementary and secondary Catholic school principals who participated in this research reported self-confidence in their role as spiritual leaders of their schools after gaining experience, while only 3% did not.

Inferential statistics. The inferential statistical tests used were ANOVA, *t* test, and Tukey HSD with Tukey alpha criterion of 0.05. After gaining experience, there were no statistically significant differences in self-reported perceptions of spiritual leadership

between the rural and urban principal groups and between those who had and had not served as public school principals. Gaining experience also resulted in improved perceptions of self-confidence in spiritual leadership for novice and experienced Catholic school principals as evidenced by the .000 significance for both groups in the *t* test for equality of means. The size of the school also had no statistically significant difference on the self-reported confidence in the principals' spiritual leadership at the time of the survey. After time to gain experience, there was no statistically significant difference among the religious, lay, and former religious/lay groups. At the time of the study, there was no statistically significant difference in the self-reported confidence of spiritual leadership between principal groups based on the frequency of the families' practice of Catholicism during the principals' upbringing. Based on age, there were also no statistically different scores after time to gain experience.

Research Question 3

The third research question was this: What qualities did Missouri Catholic elementary and secondary school principals perceive as essential to be spiritual leaders? Addressing Research Question 3 was Survey Question 3: Categorize the level of importance you place on each of the following qualities in order for Catholic school principals to be spiritual leaders. Fourteen qualities that the literature review associated with Catholic school spiritual leaders were listed, and subjects rated each characteristic as very important, important, somewhat important, or not important. Data for those qualities marked very important were ranked from most to least highly selected responses, and the number of principals selecting that option were shown in parentheses:

1. Lives and models the faith (108);

2. Participation in communal prayer, especially mass (104);
- a tie for 3. Personal relationship with Jesus Christ and personal prayer life (103);
4. Practices servant leadership (100);
5. Christian discipline of students (90);
6. Fosters Christian service activities (79);
7. Understanding of Catholic Tradition (68);
8. Ability to clearly explain matters of faith (56);
9. Understanding of Church doctrine (48);
10. Ability to plan organize, and lead prayer services (44);
11. Knowledge of Scripture (29);
12. Knowledge of Church documents on Catholic education (papal encyclicals, Vatican II documents, United States Conference of Catholic Bishops statements) (25); and
13. Mass planning (20).

The sum of the scores of the column for very important and important usually accounted for almost all participants; however, there were a few notable exceptions. Regarding mass planning, 33 of 120 principals marked somewhat important, and 3 respondents marked not important. Regarding knowledge of Church documents on Catholic education, 22/120 (18%) marked somewhat important. Regarding knowledge of Scripture, 18/120 (15%) marked somewhat important.

Research Question 4

The fourth research question was as follows: How was spiritual leadership formed in lay Missouri Catholic elementary and secondary school principals? Survey Questions 9 and 12 addressed the fourth research question. Both survey questions directed the subjects to check all of the offered options that applied, and Question 9 also offered the option of a text box for the addition of personal responses. Data for both have been ranked from most to least highly selected responses. The number of principals selecting that option has been shown in parentheses.

Survey Question 9 read as follows: Though which of the following was your intrinsic motivation to become a spiritual leader ignited? The responses were: 1. Personal prayer (94); 2. Christian upbringing (91); 3. Working in Catholic school (88); 4. Church attendance and participation (76); 5. Attending Catholic school (71); 6. Personal study (53); 7. People who shared their faith stories (42); 8. Retreats (42); and 9. Parish life and programs (39). Twenty-five participants added additional items or comments via the text box:

- “Evangelization” (3);
- “Letting all children know that they are loved and cared for as children of God”;
- “Request of our Bishop”;
- “Conversation with Msgr.”;
- “My principal pushed me into it. I was not interested in being a principal but feel in love with the idea after attending the potential leadership program in the Archdiocese of St. Louis”;
- “Classes offered through the Religious Education Office of the Diocese”;

- “Felt a calling to Catholic education”;
- “I felt called to the ministry by God”;
- “Living monastic life”;
- “I was a Jesuit scholastic for 8 years. Though I left the Society, my faith formation in Ignatian spirituality has shaped my life and my role as a spiritual leader in my school”;
- “I became a lay Marianist. That was extremely helpful in my becoming spiritual leader”;
- “I have a BA and MA in Religious Studies/Theology”;
- “Personal experiences”;
- “Life experiences and events that prepared me to move toward Catholic School Administration”;
- “I think the Holy Spirit had a plan for me and kept providing faith opportunities throughout my teaching career in Catholic education”;
- “Religious mentors in my life; spiritual educators in my career/life”;
- “Influences of priests and religious sisters during my own Catholic elementary and secondary education”;
- “People encouraging me to do so”;
- “My belief in Catholic education and its importance in the future of the Church”;
- “I saw the need for strong leadership”;
- “I attended church activities as a child and especially during middle school”;
- “I am a convert from General Baptists to Catholic and I know for sure my

prior experience in Youth Group, Bible study and my own conversion at nine which resulted in very regular church attendance in addition to my family strengthened my relationship with God. My summer camp experience and subsequent college youth group experiences further strengthened that bond with God”; and

- “The leadership structure of our school does not require me to be the spiritual leader of our school. While practicing our charism my role is not one that assumes the spiritual direction. This role is assumed by our (name of order) Director.”

Also used to gather data to answer the fourth research question was Survey Question 12: Check all the following that have helped you grow as the spiritual leader of your school. The 11 options offered have been listed below in order from most highly selected to least, and the actual number of school leaders selecting an option has been shown in parentheses:

1. Faith community of faculty and staff (109);
2. Daily all-school prayer (96);
3. Personal spiritual development (95);
4. Pastor-principal relationship (72);
5. Small group meetings with other Catholic school principals (62);
6. Diocesan or sponsoring religious community in-services (49);
7. Diocesan or sponsoring religious community retreats (45);
8. Attendance at National Catholic Educational Association Convention (32);
9. National Catholic Educational Association publications (24);

10. Mentorship program (23); and

11. College courses (20).

Research Question 5

The fifth research question was this: For ongoing growth in spiritual leadership, what do lay Missouri Catholic elementary and secondary school principals report as their needs? Survey Questions 16 and 18 addressed the fourth research question. Both survey questions directed the subjects to check all of the offered options that were applicable. Data for both survey questions have been ranked was most to least selected.

Survey question 16 was this: For your continuing development as spiritual leader of a Catholic school, check the areas in which you perceive the most need for your growth. The actual number of school leaders selecting each option has been shown in parentheses: 1. Faith community building (73); 2. Building Catholic identity (57); 3. Practical school application of spiritual leadership (56); 4. Scripture study (46); 5. Catholic social justice (44); 6. Church documents (papal and United States Conference of Catholic Bishops) (40); 7. Doctrine (23); 8. Theology (22); 9. Liturgy planning (19); 10. Catholic school history (16); and 11. Church history (14).

Survey Question 18 was as follows: For continued growth as the spiritual leader of the Catholic school, check the following methods which would be most beneficial for you. The options offered have been listed below in order from most highly selected to least. The actual number of school leaders selecting each option has been shown in parentheses: 1. Small group study and discussion (83); 2. Spiritual leadership mentor or mentee (61); 3. Diocesan or sponsoring religious community in-services (58); 4. Independent study (50); 5. Online classes (14); and 6. College classes (6).

Table 7

Results Summary

Research Question 1

- Overall 18% did not perceive they were prepared initially.
- Statistically significant differences:
Laity : Religious
Rural : Urban
Previous public school principal experience : No public school principal experience.

Research Question 2:

- After gaining experience, 97% reported perceptions of self-confidence in their religious leadership of the school.
- No statistically significant differences among the groups.

Research Question 3:

- Five most important qualities: 1. Lives and models the faith; 2. Participation in communal prayer, especially mass; a tie for 3. Personal relationship with Jesus Christ and personal prayer life; 4. Practices servant leadership.

Research Question 4:

- Intrinsic motivation ignited by (top 5): 1. Personal prayer; 2. Christian upbringing; 3. Working in Catholic school; 4. Church attendance and participation; 5. Attending Catholic school.
- What has helped them grow as spiritual leaders of the school (top 4): 1. Faith community of faculty and staff; 2. Daily all school prayer; 3. Personal spiritual development; 4. Pastor-principal relationship.

Research Question 5:

- Perceived areas for needed ongoing growth in spiritual leadership (top 4): 1. Faith community building; 2. Building Catholic identity; 3. Practical school application of faith leadership; 4. Scripture study.
- Methods for ongoing spiritual leadership growth: 1. Small group study and discussion; 2. Spiritual leadership mentor or mentee; 3. Diocesan or sponsoring religious community in-services; 4. Independent study; 5. On-line study (selected by only 14); 6. College classes (selected by only 6).

Summary

Chapter One provided an overview of the study. Chapter Two reported the review of literature on the topic of spiritual leadership formation of Catholic school principals.

Chapter Three contained the explanation of the research design and methodology: the research questions, the research procedures, the human participants and ethics precautions, consent, and instrumentation validity and reliability. Chapter Four presented the results and findings. Chapter Five interpreted the results of the data analyses, discussed the implications for practice, and presented recommendations for further study.

CHAPTER FIVE

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The practice of the Catholic religion, spirituality, and spiritual leadership were important aspects of this research. Spiritual leadership formation of Catholic school principals is a complex topic with a multifaceted theoretical foundation. The concern was the proper formation of spiritual leadership in lay Catholic school principals (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Kelleher, 2000; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). Since the 1960s there has been a dramatic change in Catholic school administration from being primarily religious sisters, brothers, and priests to lay people (Anastasio, 1996; Ciriello, 1998a; Hines, 1999). The expectation that the principal be the spiritual leader of the school has remained (Dreliszak, 2000; Hines, 1999). Many lay Catholic school principals did not have formal training in spiritual leadership (Hines, 1999; Wallace, 1995; Wallace et al., 1999). A large number of principals attended universities for their administrative training, which focused on public school management (Hines, 1999; Wallace, 1995). Spiritual leadership was identified as the primary role of the Catholic school principal (Hines, 1999; Jacobs, 2005), and that was different from public school administration (Cook & Durow, 2008; Hines, 1999). Nuzzi (2012) explained, “Serving as a principal in a Catholic school . . . is not simply an additional responsibility, to be tacked on to the job of any other principal. It is not generic principalship plus Catholic seasoning” (p. 3). The depth of religious preparation and experience of lay Catholic school principals varied (Garanzini, 1999).

Some principals did not attend Catholic elementary or high schools. Most Catholic school principals were Catholic. During their youth, the depth of the family's immersion in Catholic culture varied. Some principals became Catholics as adults. A difference between being a faithful follower and a leader in faith matters was identified (Cook & Durow, 2008). Some principals who retired from public school careers and embarked on a second career in Catholic school administration were ill equipped for the spiritual leadership role (Hines, 1999). Without the built-in spiritual formation provided in religious order communities, there was an ongoing concern regarding the solid formation of spiritual leadership in lay Catholic school principals (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012). Spiritual leadership formation was a recognized need in the professional development of Catholic school principals (Compagnone, 1999). "The Church has placed the leadership of schools in the hands of faith-filled Catholic adult professionals who see schools as an indispensable ministry of the Church" (Nuzzi et al., 2013, p. 53).

The problem was recognized and attempts to begin to solve it were initiated (Anastasio, 1996; Ciriello, 1998a; Cook, 2001; Cook & Durow, 2008; Jacobs, 2005; Manno, 1985; P. Smith & Nuzzi, 2007; United States Conference of Catholic Bishops Committee on Education in the United States, 2005). Most Catholic school principals were lay people who did not have the benefit of the spiritual formation of a religious congregation (Anastasio, 1996; Hines, 1999). The laity were generally responsible for paying for their own education. On-site participation in Catholic university programs was not practical for some (Ciriello, 1998a). Rural and urban areas presented different

opportunities and challenges in spiritual leadership formation. After retirement from a long career in public school administration, some principals then applied for leadership positions in Catholic schools and faced a different emphasis or focus, spiritual leadership (Anastasio, 1996; Hines, 1999). Diocesan offices provided some initial and ongoing formation for new and experienced principals (Anastasio, 1996; Hines, 1999). Spiritual growth and development were highly personal in many ways, yet also community oriented (Fowler, 1981, 2000; McBride, 1981; Peck, 1993).

This research study involved an original, piloted, valid, and reliable survey e-mailed to every Catholic school principal, president, and head of school in the state of Missouri. The survey questions focused on the following five research questions:

1. When initially entering the Catholic elementary and/or secondary school principalship, did lay Missouri principals perceive that they were well prepared to assume the spiritual leadership role of the school?
2. At the time of the study, were lay Missouri Catholic elementary and secondary school principals confident in their role as spiritual leaders?
3. What qualities did Missouri Catholic elementary and secondary school principals perceive as essential to be spiritual leaders?
4. How was spiritual leadership formed in lay Missouri Catholic elementary and secondary school principals?
5. For ongoing growth in spiritual leadership, what do lay Missouri Catholic elementary and secondary school principals report as their needs?

Summary of the Findings

With the statewide survey response rate of 43%, the laity comprised 90% and the religious 10%. Two percent included with the laity had formerly been members of the religious. One third of the principals were novices (3 years or less of experience), but two thirds were experienced with 4 or more years as Catholic school principals. Only 14% of the principals had experience in public school administration. Regarding the school setting, 43% were rural, and 57% were urban. Student enrollment was reported in four categories, with very small (less than 100) at 17%, large (over 500) at 15%, small (100-250) at 35%, and medium (251-500) at 34%. Regarding the family practice of Catholicism when these principals were growing up, 82% reported regular practice, 3% irregular, 1% seldom, and 14% none. Forty-seven percent of participants were in the age range of 38-55 years, 43% in the 56-75 group, 8% in the 27-37 category, and only 1% in the 26 and younger bracket as well as in the 76 and older category.

One hundred thirteen principals reported the number of college credits they held regarding spiritual leadership, and the overall range was 0-78. The religious reporting 0 college credits in spiritual leadership numbered 2 of 11 (18%), whereas, the laity with 0 spiritual leadership credits numbered 49 of 100 (49%). The highest number of spiritual leadership credits held by a member of the laity was 78, and the second largest of the laity was 60+. The largest number of credits reported by a religious was 60, and the second largest number for the religious was 36+. The only former religious who completed the question about college credits in spiritual leadership reported 50. Fifteen (15%) lay principals and no religious recorded 20-48 credits. In the 12-18 spiritual leadership college credits category, there were 5 of 11 possible (45%) religious and 15 of

a 100 (15%) lay principals. In the 1-10 credit category, there were 2 religious (18%) and 19 (19%) lay principals. The number of college credits was not used in the inferential analyses of Research Questions 1 and 2.

Regarding their perceived preparedness to assume the spiritual leadership of the school when they initially became Catholic school principals, overall approximately 18% did not perceive that they were prepared, although approximately 82% did. To examine the differences in various groups, the inferential statistical tests used were the *t* test, ANOVA, and post hoc Tukey. There was a statistically significant difference in the perceived initial preparedness based on the vocational status, with the laity reporting more self-confidence than the religious. The size of the school did not make a difference; however, the location of the school did. There was a statistically significant difference between those in the rural and urban settings, with those in rural settings reporting greater perceptions of their initial spiritual leadership preparedness. Those new to Catholic school principalship who had previously served as public school principals reported statistically significant higher readiness to assume the spiritual leadership than those who had no experience as public school principals.

The data from this study revealed that after time to gain experience as Catholic school administrators, over 97% reported perceptions of self-confidence in their spiritual leadership. There were no statistically significant differences based on age, state in life, and religiosity of family upbringing. The school location and school enrollment revealed no statistically significant differences. Both religious and laity reported perceptions of spiritual leadership efficacy after some experience in the Catholic school principal role.

Regarding which qualities Missouri Catholic elementary and secondary school principals perceived as essential to be spiritual leaders, survey participants were asked to rate 14 qualities as very important, important, somewhat important, or not important. The following qualities marked most important have been listed in order according to the most to least frequently selected:

1. Lives and models the faith;
2. Participation in communal prayer, especially mass;
- a tie for 3. Personal relationship with Jesus Christ and personal prayer life;
4. Practices servant leadership;
5. Christian discipline of students;
6. Fosters Christian service activities;
7. Understanding of Catholic Tradition;
8. Ability to clearly explain matters of faith;
9. Understanding of Church doctrine;
10. Ability to plan organize, and lead prayer services;
11. Knowledge of Scripture;
12. Knowledge of Church documents on Catholic education (papal encyclicals, Vatican II documents, United States Conference of Catholic Bishops statements); and
13. Mass planning.

The sum of the scores of the column for very important and important for each of the qualities listed usually accounted for almost all participants; however, there were a few notable exceptions. Regarding mass planning, 33 of 120 principals marked somewhat

important and three marked not important. Regarding knowledge of Church documents on Catholic education, 22/120 (18%) marked somewhat important. Regarding knowledge of Scripture, 18/120 (15%) marked somewhat important.

The principals reported their intrinsic motivation to become spiritual leaders had been ignited through a variety of means. These have been listed from most to least frequently marked, with the number of school leaders selecting the item in parentheses:

1. Personal prayer (94);
2. Christian upbringing (91);
3. Working in Catholic school (88);
4. Church attendance and participation (76);
5. Attending Catholic school (71);
6. Personal study (53);
7. People who shared their faith stories (42);
8. Retreats (42); and
9. Parish life and programs (39).

More information from the 25 comments submitted via the text box was presented in Chapter Four.

Principals recognized some of the things that have helped them grow as the spiritual leaders of their schools. The 11 options offered have been listed below in order from most highly selected to least, and the actual number of school leaders selecting an option has been shown in parentheses:

1. Faith community of faculty and staff (109);
2. Daily all-school prayer (96);

3. Personal spiritual development (95);
4. Pastor-principal relationship (72);
5. Small group meetings with other Catholic school principals (62);
6. Diocesan or sponsoring religious community in-services (49);
7. Diocesan or sponsoring religious community retreats (45);
8. Attendance at National Catholic Educational Association Convention (32);
9. National Catholic Educational Association publications (24);
10. Mentorship program (23); and
11. College courses (20).

For continuing development as spiritual leader of a Catholic school, participants selected the areas in which they perceived the most need for their own growth. The 11 options offered have been listed here in order from most highly selected to least. The actual number of school leaders selecting each option has been shown in parentheses: 1. Faith community building (73); 2. Building Catholic identity (57); 3. Practical school application of spiritual leadership (56); 4. Scripture study (46); 5. Catholic social justice (44); 6. Church documents (papal and United States Conference of Catholic Bishops) (40); 7. Doctrine (23); 8. Theology (22); 9. Liturgy planning (19); 10. Catholic school history (16); and 11. Church history (14). For continued growth as the spiritual leader of the Catholic school, each participant was directed to mark those methods that would be personally most beneficial. Eleven options were provided. The options offered have been listed below in order from most frequently selected to least. The actual number of school leaders selecting each option has been shown in parentheses: 1. Small group study and discussion (83); 2. Spiritual leadership mentor or mentee (61); 3. Diocesan or sponsoring

religious community in-services (58); 4. Independent study (50); 5. On-line classes (14); and 6. College classes (6).

Conclusions

Spiritual leadership formation of Catholic school principals has been and continues to be a topic of interest as shown by the 43% response rate of this study's survey. The group of Catholic school administrators voluntarily participating in this study was comprised of 10% religious and 90% laity, reflecting the dramatic shift since the 1960s from nearly entirely religious leadership of Catholic schools to primarily lay leadership as reported in the literature review (Anastasio, 1996; Ciriello, 1998a; Hines, 1999). The expectation that the principal be the spiritual leader of the school has remained (Dreliszak, 2000; Hines, 1999) and was presented in this study's survey. Only one school leader who participated in the study indicated that within the leadership structure of his/her current assignment the direction of the spiritual leadership of the school was not the principal's role but rather the order's spiritual director. The shift from religious to lay leadership of Catholic schools has raised concerns regarding proper spiritual leadership formation of the laity (Anastasio, 1996; Belmonte & Cranston, 2009; Ciriello, 1998a; Earl, 2005; Garanzini, 1999; Hines, 1999; Jacobs, 1996, 2005; Jewett-Ramirez, 2009; Moore, 1999; Neidhart & Lamb, 2013; Nuzzi, 2012; Schuttloffel, 2012); however, the statistical analysis of the data collected during this study revealed a statistically significant difference between the laity and the religious when initially beginning Catholic school principalship with the laity reporting greater perceived readiness to assume the spiritual leadership of the school. After gaining experience, there

was no statistically significant difference in the perceived spiritual leadership self-confidence of the religious and laity.

Good news from this study was with laity and religious combined, approximately 82% of the participants reported they did perceive that they were prepared to assume the spiritual leadership of the school when they initially became Catholic school principals. This was supported by the literature review:

The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit. (John Paul II, 1988, p. 93)

The laity have been called to holiness. The idea was that there is so much of the Lord's work to be done that "It is not permissible for anyone to remain idle" (John Paul II, 1988, p. 10). The 18% who did not perceive that they were prepared to take on the role of the spiritual leadership of the school when first becoming Catholic school principals still had the responsibility. According to Canon 229, Section 1, of the Code of Canon Law by the Catholic Church (1983),

Lay persons are bound by the obligation and possess the right to acquire a knowledge of Christian doctrine adapted to their capacity and condition so that they can live in accord with that doctrine, announce it, defend it when necessary, and be enabled to assume their role in exercising the apostolate. (p. 77)

Canon 231, Section 1, added that the laity who provide special service for the Church are obligated to acquire the formation needed for them to do their job properly. According to

Jacobs (2005), spiritual leadership emanates from the loving heart of the school leader who is discerning and acting on God's will for the school.

This study revealed a statistically significant difference in the perceived spiritual leadership self-confidence of new Catholic school principals in regard to the location of the school, rural or urban. Those in the rural setting reported perceptions of greater preparedness for the role. This study did not explore why those in rural settings perceived greater readiness to assume the Catholic school spiritual leadership role; however, perusal of the literature review supplied some possible answers. Reeves (2009) said, "Culture is reflected in the behavior, attitudes, and beliefs of individuals and groups" (p. 37). Cook (2001) described the principals' responsibility of the important ministry of building and maintaining the Catholic culture in their school communities. Living in a small community of families centered on church and school may well be establishing the setting for Catholic teachers moving into the principalship role.

By rating the qualities essential to be spiritual leaders, survey participants revealed that their top five priorities were living and modeling the faith, participating in communal prayer (especially mass), maintaining a personal relationship with Jesus Christ, having personal prayer time, and practicing servant leadership. This finding supported the literature review. Jacobs (1996) said, ". . . the secret of educational excellence is discipleship" (p. xvii). Nuzzi (2012) concluded, ". . . Catholic educators must be people of prayer, reflecting often on God's will for their lives and the unfolding of God's plan in and through all that happens in the life of a school" (p. 8). Black (2010) equated servant leadership with the attitudes of Jesus Christ. Overall, the principals in this study ranked the 14 qualities as very important or important, but especially valued

living the faith and being the prayerful disciple of Jesus over book knowledge of the faith. Regarding knowledge of Church documents on Catholic education, 22/120 (18%) marked somewhat important. Regarding knowledge of Scripture, 18/120 (15%) marked somewhat important. In “Catholic Identity: The Heart of Catholic Education”, Schuttloffel (2012) reported the challenge of the spiritual formation of current and future Catholic school leaders, who lack the knowledge of formal training in theology and dogma, which the religious communities had provided their members prior to the Second Vatican Council of the 1960s.

One surprising finding in this study was 33 of 120 principals regarded mass planning as only somewhat important and three considered it not important as a spiritual leadership quality for the Catholic school principal. Participation in mass was considered quite important. This research did not explore why Mass planning was not ranked more highly. In practicality, actual mass planning may be delegated to others in the school setting.

The fact that one third of the principals who participated in the study had less than three full years of experience as Catholic school principals shed light on another aspect of the transition. The sisters and other religious working in schools have been assigned by diocesan or religious order leaders; in contrast, the members of the laity are relatively free agents working under limited contracts. The laity are free to move on at the close of a contract year if they so choose. If offered a contract, the laity decide whether or not to accept it. Convey (2012) reported finding that the longer teachers and administrators worked in a Catholic school the more important they believed faith and community were. Participants in Convey’s study saw the faith community, the culture of the school, as the

most important aspect of the Catholic identity of the school. Convey encouraged taking measures to prevent rapid turnover in order to have a stronger, Catholic cultural environment.

Forty-three percent of the principals participating in this study were aged 56-75, in the Vatican II generation, which according to D'Antonio et al. (2007) tended to be more open to ecumenism. This was a large group, almost half, near retirement age. After retirement from a long career in public school administration, some principals then applied for leadership positions in Catholic schools and faced a different emphasis or focus, spiritual leadership (Anastasio, 1996; Hines, 1999). Fourteen percent of the Catholic school principals who completed surveys for this study had previous experience as public school principals, and they reported statistically significant more self-confidence in their spiritual leadership readiness when they began Catholic school principalship than those school leaders without public school leadership experience. This study did not research why former public school principals perceived more readiness for spiritual leadership.

The largest age group of Catholic school principals in this study was 38-55 years old. D'Antonio et al. (2007) called this the post-Vatican II generation, which was more likely to disagree with the Church and challenge its teachings. Only 8% of the principals who completed the survey for this study were millennials, aged 27-37 years. Millennials lived during the publicity of the sex scandals and tended to question the importance of being Catholic (D'Antonio et al., 2007). Only 1% of respondents were in the iGeneration, 26 or younger. In providing spiritual leadership professional development opportunities

for novice and experienced Catholic school principals, awareness of generational concerns and differences would be prudent.

Each principal in the study also looked at his or her own spiritual leadership in terms of how it had been ignited, how it had grown, what it should be ideally, what was needed for ongoing development, and the methods to best facilitate growth. The data collected revealed self-determined, Spirit-led, individualized spiritual growth needs. Mindfulness, recalling why they are doing what they are doing, and reflection regarding the ministerial role of the principal have become important aspects of decision-making for Catholic school administrators (Jacobs, 1996). “. . . Catholic educators realize that their religious and moral growth are part of the professional responsibility” (McBride, 1981, p. 24).

When asked what had sparked their intrinsic motivation to become spiritual leaders, the five most selected responses were personal prayer, Christian upbringing, working in a Catholic school, church attendance and participation, and attending Catholic school. (Personal prayer was also one of the top qualities essential to be a spiritual leader according to this study.) The literature review supported the importance of these five in fostering spiritual leadership. Fowler (2000) noted that growth in faith was a journey, a gradual opening to the power of the Spirit. In his 1981 book Fowler called attention to the “mysterious and unpredictable vector of extraordinary grace . . . manifestations of God’s care and of God’s claim upon our loves and our passions” (p. 303). Research regarding Catholic school principals indicated the importance for many of drawing on their family faith experiences and Catholic upbringing (Bauer, 2011; Daniels, 2013; Gruber, 2010; Lichter, 2010; Neidhart & Lamb, 2013). McBride (1981) addressed lifelong formation,

stages of growth in Catholicism through “the processes of evangelization, catechesis, bonding to Church, liturgical celebration, praying, growth in social awareness and personal fulfillment” (p. 17). “Catholic schools are perpetuating their own mission through the students who are attending” (Compagnone, 1999, p. 129). Working in a Catholic school allowed participants to experience and appreciate what Nuzzie et al. (2013) called the Catholic school, “a community of faith and a gathering of disciples” (p. 3).

The importance of a faith community of faculty and staff became apparent in this study when 109 principals said it had helped them grow as the spiritual leader of their schools. The next two most highly selected options promoting their spiritual leadership growth were daily all-school prayer and personal spiritual development. These choices were supported by the findings in the literature review. Pope John Paul II (1980) said, “. . . the faith of these adults too should continually be enlightened, stimulated and renewed, so that it may pervade the temporal realities in their charge” (p. 31). In fostering the faith of faculty and staff, faith community is built that also supports the principal spiritually. McBride (1981) recognized not only communal prayer was necessary, but also personal prayer and reflection were important in spiritual growth. The pastor-principal relationship was selected as influential by 72 participants of this study, which is fitting since Canon Law has established the bishop has delegated authority over the parish school and the principal to the pastor (Brown, 2010; Catholic Church, 1983). Since fewer numbers of principals selected as influential in their spiritual growth small group meetings with other Catholic school principals, Diocesan or sponsoring religious community in-services, Diocesan or sponsoring religious community retreats, the

question arises “How could these be even more spiritually effective?” The literature review provided a variety of adult learning and growth methods. Only 32 survey respondents indicated that attendance at the NCEA Convention helped them grow as spiritual leaders of their school, and only 24 claimed that NCEA publications had helped them grow as spiritual leaders. The researcher has personally benefited a great deal from NCEA conventions and publications, so the low numbers associated with NCEA raised more questions. Only 23 claimed a mentorship program had helped them grow in spiritual leadership, and only 20 saw college classes as influential in that area. The reported lack of influential use of NCEA resources, mentorship programs, and college classes in spiritual leadership formation indicated possible underutilization of these resources.

When asked to indicate in which of 11 areas the Catholic school principals perceived a need for growth, their top three choices were faith community building, building Catholic identity, and practical school application of spiritual leadership. These responses revealed the fact that Catholic school principals are doers, builders actively involved. “. . . for the Catholic school principal, the school is first and foremost a community of faith and a gathering of disciples, and the principal’s role is . . . a ministry of spiritual leadership exercised in a learning community” (Nuzzi et al., 2013, p. 3). The lived spirituality of lay Catholic leaders in schools served as relevant witness or modeling of Gospel values (Kelleher, 2000). “Culture is reflected in the behavior, attitudes, and beliefs of individuals and groups” (Reeves, 2009, p. 37). In the area of study, Scripture study was selected the most, followed by Catholic social justice, and Church documents; these three are part of lifelong formation.

When asked which methods would be most beneficial for them, the three options most selected involved interaction with others: small group study and discussion, spiritual leadership mentor or mentee, and diocesan and or sponsoring religious community in-services. Compagnone (1999) said Catholic school leaders were “reflective, compassionate, and promote a spiritual community by way of setting an example of service and promoting the moral purpose of the school community” (p. 7). The importance of mentoring in faith leadership development was stressed by Jewett-Ramirez (2009). To promote the spiritual formation of Catholic school principals, participants in the Moore (1999) study supported the ideas of spiritual mentors, a buddy system, and small support groups. Fifty respondents found independent study to be beneficial for them. Online classes and college classes were least chosen.

Implications

The implications of this study were many. The leadership of the Catholic schools in the state of Missouri consists primarily of the laity. The laity are drawing heavily on their Catholic and Christian upbringing, their practice of the faith, their experience in Catholic schools, prayer, and diocesan and religious order in-services. There is no statewide formal standardization of spiritual leadership development, although the evangelization processes of the Catholic Church are universal. Dioceses and religious orders have varying supports in place for the formation of Catholic school leaders. More focus on practical application of spiritual leadership would be helpful to school leaders. Catholic school leaders in Missouri understand their role as spiritual leaders of their schools. Spiritual leadership formation, like spiritual growth, is a lifelong process. Missouri Catholic school leaders highly value living and modeling their faith. Growth in

knowledge of the faith would be best received in frequent, small, meaningful, and applicable measures.

Recommendations

Mindfulness, recalling why they are doing what they are doing, and reflection regarding the ministerial role of the principal have become important aspects of decision-making for Catholic school administrators (Jacobs, 1996). To promote spiritual leadership formation of Catholic school principals, the researcher made the following recommendations:

1. The implementation or further use of spiritual leadership growth plans, which include sections on prayer, knowledge, practical application, and scheduled time in the calendar for spiritual leadership formation activities;
2. The use of a portion of each diocesan and regional principal meeting for small group study and discussion focused on spiritual leadership development;
3. The development, publication, and use of the following resources for Catholic school principal spiritual leadership formation:
 - a. a book of scenarios to be used as discussion starters for application of spiritual leadership practices and Christian problem solving
 - b. a book or online messages with short Scripture readings and/or quotes from Church documents on Catholic education for daily reflection and inspiration
 - c. a program of study of Church documents specifically designed for busy Catholic school leaders, with the levels of intensity varied to meet individual or small study group needs;

4. Through diocesan school and religious education offices, the sharing of spiritual leadership formation programs and resources, introduction and initial facilitation of spiritual leadership mentor programs, and encouragement for pastors and principals of Catholic schools to attend the annual NCEA Convention and utilize the many, NCEA publications.

Future Research Suggestions

Questions brought to light in this study that warrant further research are why those retiring from public school leadership and initially entering Catholic school principalship were more confident in their preparedness to be spiritual leaders than those without public school leadership experience, the advantages of faith development and spiritual leadership formation in schools in rural communities, and why the laity were more confident than the religious when beginning their spiritual leadership of the Catholic schools. The researcher recommended further study of the spiritual leadership formation of Catholic school principals in the state of Missouri and elsewhere. Since the population of this study was small, the researcher recommended replication of the study with larger populations. Further study of the effectiveness of resources, programs, diocesan and religious order in-services, spiritual leadership mentorship programs, and college spiritual leadership classes would be beneficial.

Summary

Chapter One introduced the study. Since the 1960s there has been a drastic transition from primarily religious to primarily lay leadership of Catholic schools; this study addressed some of the concerns about the proper formation of the laity to be the spiritual leaders of Catholic schools. The five research questions focused on the

perceptions of Catholic school principals regarding their preparedness for the role of spiritual leadership of the school when they initially became Catholic school principals and after they gained some experience, the qualities they considered essential to be spiritual leaders, what had ignited their desire to become spiritual leaders, how spiritual leadership was formed in them, and what they needed for ongoing growth in spiritual leadership. Chapter Two developed the review of literature on the topic. Chapter Three explained how an original survey was developed and piloted for validity and reliability. The researcher attempted to reach every Catholic school principal in the state of Missouri, and the response rate was 43%. Chapter Four reported the data analyses. Overall 82% of the administrators reported perceptions of preparedness for the role of spiritual leader of the school when initially beginning their ministry as Catholic school principals, and the laity reported statistically significant more self-confidence in their readiness to be faith leaders than the religious. When initially hired as Catholic school principals, those in rural settings reported statistically significant greater perceptions of preparedness. Another statistically significant finding was the greater perceived preparedness of initial Catholic school principals who had experience as public school principals compared to those without public school administration experience. After gaining experience as Catholic school principals, 97% of the participants reported perceptions of self-confidence in their spiritual leadership of the school, and there were no statistically significant differences of preparedness in the demographic groups. The school leaders had a firm understanding of the qualities essential for spiritual leadership, recognized the areas in which they needed to grow, and reported the methods most beneficial to them. In Chapter Five the researcher discussed the conclusions and

implications of the study and made recommendations for further research. The journey of formation of spiritual leadership of Catholic school principals is not straight and narrow, but multifaceted and Spirit led. The key insight of this study was the laity are stepping up to the challenge of spiritual leadership of Catholic schools.

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Appendix A

Missouri Catholic School Principal Survey Instrument

Welcome to Linda Stuckenschneider's doctoral research survey regarding spiritual leadership formation of current Catholic school principals in the state of Missouri.

For the purpose of this survey, consider as interchangeable the terms faith leadership, religious leadership, and spiritual leadership.

Please start the survey now by clicking on the **Next** button below (as seen in the QuestionPro program).

1. Your religious background prepared you to be the spiritual leader of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

2. Your experience as a Catholic school principal supports your belief that you are a minister of God.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

3. Categorize the level of importance you place on each of the following qualities in order for Catholic school principals to be spiritual leaders:

(Very Important=VI, Important=I, Somewhat Important=SI, Not Important=NI)

| | |
|---|------------|
| Personal relationship with Jesus Christ | VI I SI NI |
| Personal prayer life | VI I SI NI |
| Ability to clearly explain matters of faith | VI I SI NI |
| Participation in communal prayer, especially mass | VI I SI NI |
| Mass planning | VI I SI NI |
| Ability to plan, organize, and lead prayer services | VI I SI NI |
| Knowledge of Scripture | VI I SI NI |

Knowledge of Church documents on Catholic

education (papal encyclicals, Vatican II documents,

USCCB statements)

VI I SI NI

Understanding of Church doctrine

VI I SI NI

Understanding of Catholic Tradition

VI I SI NI

Lives and models the faith

VI I SI NI

Practices servant leadership

VI I SI NI

Christian discipline of students

VI I SI NI

Fosters Christian service activities

VI I SI NI

4. When you first became a Catholic school principal, you were well prepared to be the religious leader of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

5. As principal of a Catholic school, you now see yourself as the spiritual leader of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

6. When initially entering Catholic school principalship, you perceived that you were not prepared to assume the spiritual leadership role of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

7. You are now confident as the spiritual leader of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

8. You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

9. Through which of the following was your intrinsic motivation to become a spiritual leader ignited? (Check all that apply.)

____ Personal prayer

____ Personal study

____ Christian upbringing

____ Attending Catholic school

____ Working in Catholic school

____ Parish life and programs

____ People who shared their faith stories

____ Church attendance and participation

____ Retreats

Other (optional fill in) _____

10. When you began your ministry as a Catholic school principal, you understood your role of religious leadership of the school.

Strongly Agree____ Agree____ Disagree____ Strongly Disagree____

11. You now believe that your faith leadership of the school is making a positive difference.

Strongly Agree____ Agree____ Disagree____ Strongly Disagree____

12. Check all the following that have helped you grow as the spiritual leader of your school:

____ Daily all-school prayer

____ Faith community of faculty and staff

____ Attendance at National Catholic Educational Association Convention

- _____National Catholic Educational Association publications
- _____Diocesan or sponsoring religious community in-services
- _____Diocesan or sponsoring religious community retreats
- _____Personal spiritual development
- _____Mentorship program
- _____Small group meetings with other Catholic school principals
- _____Pastor-principal relationship
- _____College courses

13. Your experience as a Catholic school principal supports your feeling of confidence when explaining matters of faith.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

14. When you became a Catholic school principal, you did not understand that Catholic identity was to influence school decisions you made.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

15. You now know how to be the spiritual leader of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

16. For your continuing development as spiritual leader of a Catholic school, check the areas in which you perceive the most need for your growth:

- _____Practical school application of spiritual leadership
- _____Building Catholic identity
- _____Church documents (papal and USCCB) on Catholic education
- _____Scripture study
- _____Theology

- _____Doctrine
- _____Catholic social justice
- _____Liturgy planning
- _____Catholic school history
- _____Faith community building
- _____Church history

17. When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

18. For continued growth as the spiritual leader of the Catholic school, check the following methods that would be most beneficial for you:

- _____Independent study
- _____Small group study and discussion
- _____Spiritual leadership mentor or mentee
- _____Diocesan or sponsoring religious community in-services
- _____Online classes
- _____College classes

19. Now that you have experience as a Catholic school principal, consideration of the Catholic identity of the school influences your administrative decision-making.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

20. Number of your college credits related to spiritual leadership (type #)_____

21. Current school location:

_____ Rural

_____ Urban (city population >30,000)

22. Current school student enrollment:

_____ Very small (<100)

_____ Small (100-250)

_____ Medium (251-500)

_____ Large (>500)

23. Experience as Catholic school principal (including current year):

_____ Novice (3 years or less)

_____ Experienced (4 or more years)

24. Have you served as a public school principal?

Yes _____ No _____

25. Your state in life:

_____ Religious sister, brother, priest, or permanent deacon

_____ Former religious, but now layperson

_____ Layperson (includes single, married, widowed, divorced, separated)

26. As you were growing up, was your family actively practicing Catholicism?

Yes, regularly _____ Irregularly _____ Seldom _____ No _____

27. Your age in years:

_____26 or younger

_____27-37

_____38-55

_____56-75

_____76 or older

The end.

God bless you!

Appendix B

Survey E-mail Invitation

<SURVEY_LINK>Hello,

To: Catholic School Principals in Missouri

From: Linda Stuckenschneider, Doctoral Student in Educational Leadership,
ID#s706345, Southwest Baptist University, Bolivar, MO (Email: s706345@sbuniv.edu)

THIS PROJECT HAS BEEN REVIEWED BY THE SOUTHWEST BAPTIST
UNIVERSITY RESEARCH REVIEW BOARD FOR RESEARCH AND RESEARCH-
RELATED ACTIVITIES INVOLVING HUMAN SUBJECTS. Phone: (417)326-1659.
Email: RRB2SBUniv.edu

Your input is needed and greatly appreciated! Please complete the brief online survey regarding spiritual leadership formation of Catholic school principals in Missouri to help further the cause of research of effective Catholic education. The average time for completion of the piloted survey was six minutes. Your identifying information will be kept confidential. After completion of the study, the results will be available for examination at <http://www.sbuniv.edu> (University Libraries, Graduate Education Ed.D. Dissertations).

Please click on this link to complete the survey: <SURVEY_LINK>

Please click on this link to access your free gift:

View File

Thank you and God bless you!

Appendix C

Inspirational Messages from the Principal

By Linda Kay Stuckenschneider

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*Thank You Gift for Stuckenschneider Doctoral Survey Participants:
Permission to use the following copyrighted materials*

Mission

The mission of _____ School is _____

The mission. . .the calling. . .the drive. . .the difference. . .the value. . .the focus. . .

The mission explains why this Catholic school exists, why students strive to do their best, why the community works so hard to support the school, why the faculty and staff go above and beyond the call of duty, why multitudes of volunteers lend a hand, and why charitable foundations and organizations give financial assistance. Mission impossible?

Not with God's help!

Education for This Life and Eternity

Train the young in the way they should go; even when old, they will not swerve from it.

---Proverbs 22:6 (New American Bible, Revised Edition)

For generations parents and grandparents have had worries about the children: how to love them, how to raise them, how to protect them, how to teach them, how to discipline them, how to prepare them for life, and how to prepare them for eternal life.

That is why generations of parents have turned to the educational ministry of the Catholic

Church for help in training children in the way they should go, a life of faith. The faculty and staff of _____ School works with parents and families in educating students for this life and eternity.

Catholic School Culture

Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. --Mark 10:14

In the Gospel parents were trying to bring their children to Jesus, but the apostles were scolding them for being a bother. When Jesus realized what a poor attitude his closest disciples had and how they were treating the families, He corrected His team. Jesus told them to stop hindering the children from coming to Him. Jesus welcomed, hugged, and blessed the children. He modeled the way for the faculty and staff of _____ School to interact with students and families.

Coaching Before a Difficult Conference

Entrust your works to the Lord, and your plans will succeed. --Proverbs 16:3

Before a difficult conference, gather your data and thoughts, but leave room for the Holy Spirit to work. Ask for God's guidance. Start the conference with prayer for all involved—not a canned prayer, but rather one from the heart. Truly listen well to others during the meeting. Allow God to provide for you just the right words.

Service

Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others. --Section 57, *The Catholic School*, the

Sacred Congregation for the Catholic Education, 1977

As students at _____ School grow in faith, knowledge, and wisdom, they mature as loving human beings, family members, church members, and citizens. Like Jesus, they become people of service. The extent of the effects of Catholic education are immeasurable.

Why Bother?

The Congregation for Catholic Education, the Education Office in Rome, stated in Section 48 of the 1988 document *The Religious Dimension of Education in a Catholic School*:

The educational process is not simply a human activity; it is a genuine Christian journey toward perfection. Students who are sensitive to the religious dimension of life realize that the will of God is found in the work and human relationships of each day.

Some people question why the Church bothers with Catholic schools in the United States when the public schools are good. With the separation of church and state in Missouri and the United States as a whole, Catholic schools are important in the education of the whole child, which includes the spiritual dimension. A Catholic education occurs not only in religion class but in every class throughout the day, in extracurricular activities,

during sporting events, and in service activities. The Catholic school provides for students a culture of faith, a community of disciples on the Christian journey.

Appendix D

Survey Instrument for Validity Panel Evaluation

Notes for Validity Panel Members are boldly italicized and will not appear on the pilot survey (shown in non-bold print) to be sent to former Catholic school principals or on the final survey to be sent to current Catholic school principals. Please evaluate the following 27 survey questions regarding the clarity of the wording, appropriate use of terms, and relevance of the survey question to the research question for that section. To the left of the survey question number, please record on the bold line your rating for that question by using the following scale:

+1 = Good question—I recommend keeping it in the survey.

0 = Neutral—I'm neither for nor against keeping this question.

-1 = Problematic question—I recommend deleting this question.

At the end of the survey, there is a place for any comments you would like to make about the questions. Your identity and place of employment will be kept confidential; however, please list your experience and credentials that qualify you to be considered an expert in the formation of spiritual leadership.

To: Catholic School Principals in Missouri

From: Linda Stuckenschneider, Doctoral Student in Educational Leadership,

ID#s706345, Southwest Baptist University, Bolivar, MO (E-mail:

s706345@sbuniv.edu)

THIS PROJECT HAS BEEN REVIEWED BY THE SOUTHWEST BAPTIST
UNIVERSITY RESEARCH REVIEW BOARD FOR RESEARCH AND RESEARCH-

RELATED ACTIVITIES INVOLVING HUMAN SUBJECTS. Phone: (417) 326-1659.

E-mail: RRB2SBUiv.edu

Please download the free gift for each administrator completing the survey. Your input is needed! Please complete the brief online survey regarding spiritual leadership formation of Catholic school principals in Missouri. Approximately fifteen minutes of your time will help further the cause of research of effective Catholic education. Your identifying information will be kept confidential. After completion of the study, the results will be available for examination at <http://www.sbuniv.edu> (University Libraries, Graduate Education Ed.D. Dissertations).

Thank you and God bless you!

Note: For the purpose of this survey, consider as interchangeable the terms faith leadership, religious leadership, and spiritual leadership.

Survey Questions 1-7 are in regard to Research Question 1: When initially entering the Catholic elementary and/or secondary school principalship, did lay Missouri principals perceive that they were well prepared to assume the spiritual leadership role of the school?

_____ 1. Your religious background prepared you to be the spiritual leader of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 2. When you first became a Catholic school principal, you were well prepared to be the religious leader of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 3. When initially entering Catholic school principalship, you perceived that you were not prepared to assume the spiritual leadership role of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 4. You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 5. When you began your career as a Catholic school principal, you understood your role of religious leadership of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 6. When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 7. When you became a Catholic school principal, you did not understand that Catholic identity was to influence every school decision you made.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

Note: Survey Questions 8-14 are in regard to Research Question 2: At the time of the study, were lay Missouri Catholic elementary and secondary school principals confident in their role as spiritual leaders?

_____ 8. As a Catholic school principal, you now believe that you are a minister of God.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 9. As principal of a Catholic school, you now see yourself as the religious leader of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____ 10. You are now confident as the spiritual leader of the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

_____11. You now believe that your faith leadership of the school is making a positive difference.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

_____12. As a Catholic school principal, you now feel confident when explaining matters of faith.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

_____13. Consideration of the Catholic identity of the school now influences your administrative decision-making.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

_____14. You now know how to be the spiritual leader of the school.

Strongly Agree_____ Agree_____ Disagree_____ Strongly Disagree_____

Note: Survey Question 15 is in regard to Research Question 3: What qualities did Missouri Catholic elementary and secondary school principals perceive as essential to be spiritual leaders?

_____15. Categorize the level of importance you place on each of the following qualities in order for Catholic school principals to be spiritual leaders:

(Very Important=VI, Important=I, Somewhat Important=SI, Not Important=NI)

Personal relationship with Jesus Christ VI I SI NI

Personal prayer life VI I SI NI

Ability to clearly explain matters of faith VI I SI NI

Participation in communal prayer, especially mass VI I SI NI

Mass planning VI I SI NI

Ability to plan, organize, and lead prayer services VI I SI NI

| | |
|---|------------|
| Knowledge of Scripture | VI I SI NI |
| Knowledge of Church documents on Catholic education (papal encyclicals, Vatican II documents, USCCB statements) | VI I SI NI |
| Understanding of Church doctrine | VI I SI NI |
| Understanding of Catholic Tradition | VI I SI NI |
| Lives and models the faith | VI I SI NI |
| Practices servant leadership | VI I SI NI |
| Christian discipline of students | VI I SI NI |
| Fosters Christian service activities | VI I SI NI |

Note: Survey Questions 16 and 17 are in regard to Research Question 4: How was spiritual leadership formed in lay Missouri Catholic elementary and secondary school principals?

_____16. Through which of the following was your intrinsic motivation to become a

spiritual leader ignited? (Check all that apply.)

_____Personal prayer

_____Personal study

_____Christian upbringing

_____Attending Catholic school

_____Working in Catholic school

_____Parish life and programs

_____People who shared their faith stories

_____Church attendance and participation

_____Retreats

Other (optional fill in) _____

_____17. Check all the following that have helped you grow as the spiritual leader of your school:

_____Daily all-school prayer

_____Faith community of faculty and staff

_____Attendance at National Catholic Educational Association Convention

_____National Catholic Educational Association publications

_____Diocesan or sponsoring religious community in-services

_____Diocesan or sponsoring religious community retreats

_____Personal spiritual development

_____Mentorship program

_____Small group meetings with other Catholic school principals

_____Pastor-principal relationship

_____College courses

_____18. Number of your college credits related to spiritual leadership (type #)_____

Note: Survey Questions 18-19 are in regard to Research Question 5: For ongoing growth in spiritual leadership, what do lay Missouri Catholic elementary and secondary school principals report as their needs?

_____19. For your continuing development as spiritual leader of a Catholic school, check the areas in which you perceive the most need for your growth:

_____Practical school application of spiritual leadership

- Building Catholic identity
- Church documents (papal and USCCB) on Catholic education
- Scripture study
- Theology
- Doctrine
- Catholic Social Justice
- Liturgy planning
- Catholic school history
- Church history
- Faith community building

20. For continued growth as the spiritual leader of the Catholic school, check the following methods that would be most beneficial for you:

- Independent study
- Small group study and discussion
- Spiritual leadership mentor or mentee
- Diocesan or sponsoring religious community in-services
- Online classes
- College classes

Note: Survey Questions 21-27 are demographic in nature.

21. Current school location:

- Rural
- Urban (city population >30,000)

22. Current school student enrollment:

_____ Very small (<100)

_____ Small (100-250)

_____ Medium (250-500)

_____ Large (>500)

_____ 23. Experience as Catholic school principal (including current year):

_____ Novice (3 years or less)

_____ Experienced (4 or more)

_____ 24. Have you served as a public school principal?

Yes_____ No_____

_____ 25. Your state in life:

_____ Religious sister, brother, priest, or permanent deacon

_____ Former religious, but now layperson

_____ Layperson (includes single, married, widowed, divorced,
separated)

_____ 26. As you were growing up, was your family actively practicing Catholicism?

Yes, regularly_____ Irregularly _____ Seldom_____ No_____

_____ 27. Your age in years:

_____ 26 or younger

_____ 27-37

_____ 38-55

_____ 56-75

_____ 76 or older

Remember to download your free gift.

Thank you, and God bless you for completing the survey!

The end.

Validity Panel Member Comments (optional): _____

Validity Panel Member Experience and Credentials in Spiritual Leadership

Formation:

Thank you for evaluating my survey!

A self-addressed, stamped envelope is enclosed for your convenience

in returning your responses to me.

Linda Stuckenschneider

Appendix E

Analysis of Statewide Survey Questions

| Research Question | Survey Question. | Question | | | | |
|-------------------|------------------|---|----------------|-------|----------|-------------------|
| 1 | 1 | Your religious background prepared you to be the spiritual leader of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 1 | 4 | When you first became a Catholic school principal, you were well prepared to be the religious leader of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 1 | ^a 6 | When initially entering Catholic school principalship, you perceived that you were <u>not</u> prepared to assume the spiritual leadership role of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 1 | 8 | You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 1 | 10 | When you began your ministry as a Catholic school principal, you understood your role of religious leadership of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |

| Research Question | Survey Question | Question | | | | |
|-------------------|-----------------|---|----------------|-------|----------|-------------------|
| 1 | ^a 14 | When you became a Catholic school principal, you did <u>not</u> understand that Catholic identity was to influence school decisions you made. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 1 | 17 | When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 2 | 2 | Your experience as a Catholic school principal supports your belief that you are a minister of God. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 2 | 5 | As principal of a Catholic school, you now see yourself as the spiritual leader of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 2 | 7 | You are now confident as the spiritual leader of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 2 | 11 | You now believe that your faith leadership of the school is making a positive difference. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 2 | 13 | Your experience as a Catholic school principal supports your feeling of confidence when explaining matters of faith. | Strongly Agree | Agree | Disagree | Strongly Disagree |

| Research Question | Survey Question | Question | | | | |
|-------------------|-----------------|---|------------------------|------------------|-----------------------------|-----------------------|
| 2 | 15 | You now know how to be the spiritual leader of the school. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 2 | 19 | Now that you have experience as a Catholic school principal, consideration of the Catholic identity of the school influences your administrative decision-making. | Strongly Agree | Agree | Disagree | Strongly Disagree |
| 3 | 3 | Categorize the level of importance you place on each of the following qualities in order for Catholic school principals to be spiritual leaders: | Very Important (VI) | Important (I) | Some-what Important (SI) | Not Important (NI) |
| | | Personal relationship with Jesus Christ | | | | |
| | | Personal prayer Life | | | | |
| | | Ability to clearly explain matters of faith | | | | |
| | | Participation in communal prayer, especially mass | | | | |
| | | Mass planning | | | | |
| | | Ability to plan, organize, & lead prayer services | | | | |
| | | Knowledge of Scripture | | | | |

| Research Question | Survey Question | Question | | | | |
|-------------------|-----------------|--|-----------------|----------------|----------------------|---------------------------|
| | | | (VI) | (I) | (SI) | NI) |
| | | Knowledge of Church documents on Catholic education (papal encyclicals, Vatican II documents, USCCB statements) | | | | |
| | | Understanding of Church doctrine | | | | |
| | | Understanding of Catholic Tradition | | | | |
| | | Lives & models the faith | | | | |
| | | Practices servant Leadership | | | | |
| | | Christian discipline of students | | | | |
| | | Fosters Christian service activities | | | | |
| 4 | 9 | Through which of the following was your intrinsic motivation to become a spiritual leader ignited? (Check all that apply.) | Personal Prayer | Personal study | Christian upbringing | Attending Catholic school |

| Research Question | Survey Question | Question | | | | |
|-------------------|-----------------|--|---|---|--|-----------------------------------|
| | | | Working in Catholic school | Parish life & programs | People who shared their faith stories | Church attendance & participation |
| | | | Retreats | Other (fill in blank) | | |
| 4 | 12 | Check all the following that have helped you grow as the spiritual leader of your school: | Daily all-school prayer | Faith community of faculty & staff | Attendance at NCEA Convention | NCEA publications |
| | | | Diocesan or sponsoring religious community in-services | Diocesan or sponsoring religious community retreats | Personal spiritual development | Mentorship program |
| | | | Small group meetings w/other Catholic school principals | Pastor-principal relationship | College courses | |
| 5 | 16 | For your continuing development as spiritual leader of a Catholic school, check the areas in which you perceive the most need for your growth: | Practical school application of spiritual leadership | Building Catholic identity | Church documents (papal & USCCB) on Catholic education | Scripture Study |

| Research Question | Survey Question | Question | | | | |
|-------------------|-----------------|---|-------------------------|---------------------------------|---------------------------------------|--|
| | | | Theology | Doctrine | Catholic social justice | Liturgy planning |
| | | | Catholic school history | Faith community building | Church history | |
| 5 | 18 | For continued growth as the spiritual leader of the Catholic school, check the following methods that would be most beneficial for you: | Independent Study | Small group study & discussion | Spiritual leadership mentor or mentee | Diocesan or sponsoring religious community in-services |
| | | | Online Classes | College classes | | |
| Demo-graphics | 20 | Number of your college credits related to spiritual leadership (type #): | | | | |
| Demo-graphics | 21 | Current school location: | Rural | Urban (city population >30,000) | | |
| Demo-graphics | 22 | Current school student enrollment | Very small (<100) | Small (100-250) | Medium (251-500) | Large (>500) |

| Research Question | Survey Question | Question | | | | |
|--------------------------|------------------------|--|--|-------------------------------------|--|-------|
| Demo-graphics | 23 | Experience as Catholic school principal (including current yr.): | Novice (3 yrs. or less) | Experienced (4 or more yrs.) | | |
| Demo-graphics | 24 | Have you served as a public school principal? | Yes | No | | |
| Demo-graphics | 25 | Your state in life: | Religious sister, brother, priest, or permanent deacon | Former religious, but now layperson | Layperson (includes single, married, widowed, divorced, separated) | |
| Demo-graphics | 26 | As you were growing up, was your family actively practicing Catholicism? | Yes, regularly | Irregularly | Seldom | No |
| Demo-graphics | 27 | Your age in years: | 26 or younger | 27--37 | 38--55 | 56—75 |
| | | | 76 or older | | | |

^aNegative wording.

Appendix F

Validity Panel Cover Letter

Linda Kay Stuckenschneider
1416 Westview Drive
Jefferson City, MO 65109
Phone: (573) 301-8661
E-mail: stuckenschneiderlinda@gmail.com

July 21, 2016

Dear Validity Panel Member:

The title of my doctoral dissertation is *A Quantitative Study of the Formation of Spiritual Leadership in Catholic School Principals in the State of Missouri*. This topic is near and dear to my heart. My hope is that the results of the study will provide a helpful snapshot of the perceptions of Missouri Catholic school principals regarding their spiritual leadership formation and needs for further growth and development. I have been working on this research project approximately two years.

Thank you for agreeing to review the enclosed draft of the original survey questions for data collection. Because of your experience in Catholic spiritual leadership formation, I have invited you to serve as one of the five experts looking at the questions with fresh eyes. I am asking you to judge whether each survey question is clearly worded and is a measure of the research study question that precedes it. Just follow the bold, italicized directions that have been inserted in the body of the attached survey.

Your input regarding construct and content validity will be carefully considered in preparation for the following step in the research process, the digital pilot survey. I appreciate your help. Please return the completed evaluation form to me within two weeks if possible. A self-addressed stamped envelope is enclosed for your convenience. Thank you.

Sincerely,

Linda Stuckenschneider

Appendix G

College Credits Related to Spiritual Leadership

CRED = College credits in spiritual leadership

REL = Religious (sister, brother, priest, deacon)

FR/L = Former religious, now lay

26 & > = Age in years 26 or younger

27-37 = Age in years 27-37

38-55 = Age in years 38-55

56-78 = Age in years 56-75

RURAL = Rural school location

URBAN = Urban school location

| CRED | REL | FR/L | LAY | 26 & > | 27-37 | 38-55 | 56-75 | RURAL | URBAN |
|-------------|------------|-------------|------------|----------------------|--------------|--------------|--------------|--------------|--------------|
| 78 | | | X | | | | X | X | |
| 60+ | | | X | | | X | | | X |
| 60 | X | | | | | | X | | X |
| 50 | | X | | | | X | | | X |
| 48 | | | X | | X | | | | X |
| 42 | | | X | | | X | | | X |
| 36+ | X | | | | | X | | X | |
| 36 | | | X | | | X | | | X |
| 35 | | | X | | X | | | | X |
| 30 | | | X | | | | X | X | |
| 30 | | | X | | | | X | | X |
| 30 | | | X | | | | X | | X |
| 24 | | | X | | | | X | X | |
| 24 | | | X | | | | X | | X |
| 24 | | | X | | | | X | X | |
| 22 | | | X | | | | X | | X |
| 20 | | | X | | | | X | | X |
| 20 | | | X | | | | X | | X |
| 20 | | | X | | | X | | | X |
| 20 | | | X | | | X | | | X |

| CRED | REL | FR/L | LAY | 26 & > | 27-37 | 38-55 | 56-75 | RURAL | URBAN |
|------|-----|------|-----|--------|-------|-------|-------|-------|-------|
| 18 | | | X | | | | X | X | |
| 18 | X | | | | X | | | | X |
| 16 | | | X | | | | X | X | |
| 15 | | | X | | | | X | | X |
| 15 | | | X | | | X | | | X |
| 15 | | | X | | | X | | X | |
| 15 | X | | X | | | | X | | X |
| 15 | | | X | X | | | | X | |
| 15 | | | X | | | X | | | X |
| 15 | | | X | | | X | | | X |
| 15 | | | X | | X | | | | X |
| 12 | | | X | | | X | | X | |
| 12 | X | | | | | X | | | X |
| 12 | X | | | | | | X | X | |
| 12 | | | X | | | X | | X | |
| 12 | | | X | | | | X | | X |
| 12 | X | | | | | | X | X | |
| 12 | | | X | | | | X | | X |
| 10 | | | X | | | X | | | X |
| 9 | | | X | | X | | | | X |
| 9 | | | X | | | X | | | X |
| 9 | | | X | | | | X | | X |
| 9 | | | X | | | X | | | X |
| 7 | | | X | | | X | | | X |
| 6 | | | X | | | X | | X | |
| 6 | | | X | | | X | | | X |
| 6 | | | X | | | | X | | X |
| 6 | | | X | | | X | | X | |
| 6 | | | X | | | X | | | X |
| 6 | | | X | | | X | | | X |
| 5 | | | X | | | | X | | X |
| 5 | | | X | | | | X | X | |
| 5 | X | | | | | | X | X | |
| 4 | X | | | | | | X | | X |
| 3 | | | X | | | X | | | X |
| 3 | | | X | | X | | | X | |
| 3 | | | X | | | | X | | X |
| 3 | | | X | | | | X | | X |

| CRED | REL | FR/L | LAY | 26 & > | 27-37 | 38-55 | 56-75 | RURAL | URBAN |
|------|-----|------|-----|--------|-------|-------|-------|-------|-------|
| 0 | | | X | | | X | | X | |
| 0 | | | X | | | | X | X | |
| 0 | | | X | | | X | | X | |
| 0 | | | X | | | X | | | X |
| 0 | | | X | | | X | | | X |
| 0 | | | X | | | X | | X | |
| 0 | | | X | | | | X | X | |
| 0 | | | X | | | | X | | X |
| 0 | | | X | | | X | | X | |
| 0 | | | X | | | X | | | X |
| 0 | | | X | | | X | | | X |
| 0 | | | X | | X | | | X | |

Appendix H

Research Question 1 Data

| Survey Question. | Question | Strongly Agree | Agree | Disagree | Strongly Disagree | Total |
|-------------------------|---|-----------------------|--------------|-----------------|--------------------------|--------------|
| 1 | Your religious background prepared you to be the spiritual leader of the school. | 56% 71 | 37% 46 | 6% 8 | 1% 1 | 126 |
| 4 | When you first became a Catholic school principal, you were well prepared to be the religious leader of the school. | 15% 18 | 60% 72 | 25% 30 | 0% 0 | 120 |
| ^a 6 | When initially entering Catholic school principalship, you perceived that you were <u>not</u> prepared to assume the spiritual leadership role of the school. | 1% 1 | 30% 36 | 47% 56 | 22% 26 | 119 |
| 8 | You felt ready to take on the role of faith leadership of the school when you were first hired as a Catholic school principal. | 18% 21 | 60% 71 | 21% 25 | 1% 1 | 118 |
| 10 | When you began your ministry as a Catholic school principal, you understood your role of religious leadership of the school. | 26% 31 | 61% 72 | 13% 15 | 0% 0 | 118 |

| Survey Question | Question | Strongly Agree | Agree | Disagree | Strongly Disagree | Total |
|-----------------|---|----------------|-----------|-----------|-------------------|-------|
| ^a 14 | When you became a Catholic school principal, you did <u>not</u> understand that Catholic identity was to influence school decisions you made. | 0% 0 | 5% 6 | 53% 62 | 42% 50 | 118 |
| 17 | When you were first hired as a Catholic school principal, you knew how to be the spiritual leader of the school. | 12% 14 | 64% 75 | 23% 27 | 1% 1 | 117 |

^aNegative wording.