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Transcendent Formation for Agents of Grace: Non-Catholic Teachers for Mission in Catholic Secondary Schools

Michael Asuncion Pascual

LOYOLA MARYMOUNT UNIVERSITY

Transcendent Formation for Agents of Grace:

Non-Catholic Teachers for Mission in Catholic Secondary Schools

by

Michael Asuncion Pascual

A dissertation presented to the Faculty of the School of Education,

Loyola Marymount University,

In partial satisfaction of the requirements for the degree

Doctor of Education

2021

Transcendent Formation for Agents of Grace:

Non-Catholic Teachers for Mission in Catholic Secondary Schools

Loyola Marymount University
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This dissertation written by Michael Pascual, under the direction of the Dissertation Committee, is approved and accepted by all committee members, in partial fulfillment of requirements for the degree of Doctor of Education.

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DEDICATION

I dedicate this work to my wife, Mary, and our children.

For the greater glory of God.

For my family, Pascual and Tran.

For my friends and colleagues.

For my students, past and present and future.

For my school leaders.

And for the Sisters of the Company of Mary, Our Lady.

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ABSTRACT

Transcendent Formation for Agents of Grace:

Non-Catholic Teachers for Mission in Catholic Secondary Schools

by

Michael Pascual

As non-Catholic teachers are being hired into Catholic high schools, they are inducted into the school mission that participates in the Catholic Church's mission for evangelization. The research on the non-Catholic teachers' perspectives and experiences of this mission formation is underdeveloped.

This study explores the process of Catholic school mission formation conducted by school leaders for non-Catholic teachers in the region of Southern California. Specifically, it examined the perception of non-Catholic teachers' experience about their mission formation at the Catholic high schools. Simultaneously, it investigated the perception of school leaders in their practice of mission formation for non-Catholic teachers.

Drawing upon the phenomenological school of thought, this study uses the method of narrative inquiry. Through semi-structured interviews of non-Catholic teachers and school leaders, this study collected data through their stories of mission formation in the Catholic high school system. The participants for this study were selected through purposeful and convenience sampling. According to the findings, the study demonstrates a relationship of the participants' conceptual framework of evangelization and their self-understanding of participating in mission, as well as to how effective the school leadership supports them in school mission. Corresponding to Shields' (2008) study, the study concludes that any induction program will have to admit the

limits it can offer but consider the critical starting point: the story that brought them to the

school. The findings also demonstrate an opportunity for school leaders to reconsider their

practice.

CHAPTER 1

BACKGROUND OF THE STUDY

Introduction

Positionality

Flashback to my time in high school, we look upon my English teacher. This teacher has played a significant role in my formation. In the classroom, however, the teacher expresses concepts and ideas that I perceived to be against Catholic teaching. During a prayer service, the same teacher is visibly grading papers. My classmates and I knew at the time that this teacher was not Catholic. In another high school experience, concerning a different teacher, news circulates that a non-Catholic teacher is found to be hiding in the library as school Mass was being celebrated. These moments in time have not left me.

Now flashforward to my time as a teacher in high school, we look at my colleagues. I know that they are great teachers, but they have identified themselves to be non-Catholic. On several occasions, they expressed uncertainty on what it means to be a Catholic school. One teacher maintained that they see no difference between their experience of working at a public school and working at our Catholic school except for the fact that the Catholic school has the name "Catholic" and allows for prayer in the classroom. Another teacher openly asked the question: "why do we have to pray before class begins?" In an experience of déjà vu, a popular non-Catholic teacher is visible in their grading of papers during a prayer service. These experiences have provided a spark for my current study.

Growing up Catholic, I have struggled with the question: What is the relationship between non-Catholics and the Catholic Church? Among my peers and mentors in high school,

our discussion has led to a spectrum of answers. On the one end of the spectrum, I was taught an exclusive view that sees "no salvation outside the Catholic Church." This interprets the visible institution as the minimum for salvation, therefore leaving the non-Catholic as "not saved." I have struggled with this position as my prayer and experience have given me intellectual dissonance. I see that there is clearly good present in the non-Catholic, making it difficult for me to dismiss the perception of God's work in them. On the other end of the spectrum, I was taught a pluralist view that saw everything in religion as "relative." But I struggled once more: if it did not matter what religion they believe in, then why be Catholic? The general logic of my contemplation leads me to a conclusion somewhere in the middle.

Receiving my Masters in Pastoral Theology at Loyola Marymount University, I discover the language to express this middle way with the inclusive position. The process of making sense of the spectrum of positions is what comparative theologian James Fredericks (1999) called the "theology of religions" (p. 6). Of the different positions, the inclusive best aligns with my faith and the Church's position, positing the possibility of salvation outside the institutional Catholic expression of Church. Put in another way, the reality of Church exists with an invisible bond. According to Fredericks (1999), the Catholic champion for this inclusive position of thinking is a theologian named Karl Rahner.

Theological Assumptions of Grace and Non-Catholics

This study was a result of the intersection between my reflection on Rahner's theology and my interest about non-Catholic faculty at the Catholic high school. To summarize the theology, Rahner had a vision about the human person and to how any individual relates to the grace of God. This vision derived from a dialogue between the metaphysics of Thomas Aquinas

and the philosophies of Kant and Fichte (Fiorenza, 1991, p. 38). Consequently, Rahner began with the "turn to the subject," reflecting and recognizing that the human person is a transcendental being. This "person is a subject," able to transcend him or herself in that they can reflect and look upon their personal history, but also respond in changing their futures (Rahner, 1978, p. 29). In this conscious engagement of their own lives towards self-fulfillment or "transcendence," they are participating in a transcendent reality that is far beyond them, an "absolute mystery" (p. 30). Essentially, Rahner has explained how all people, including non-Catholics, participate in the encounter with "absolute mystery."

Assuming the Christian faith, Rahner (1978) asserted that this "absolute mystery" is God who graciously self-communicates to the human person for their "transcendence" (p. 32). Consequently, grace is God's self-communication and presence to human existence. It is a gift that is built into the existential reality of the human person. Yet, this reality of grace is not restricted to any institution, religion, or clergy. Instead, grace is everywhere and can be experienced. This understanding demonstrates that God's gracious love is continuously operative in the world. As a result of responding to this transcendentalism, or "absolute mystery", the individual is participating in the life-giving mystery of God and the transformative action of Jesus Christ (Rahner, 1966). Rahner's theological concept drived the assumption: the non-Catholic colleagues as teachers in the Catholic high school have, in some way, directly or indirectly, responded to grace.

One of Rahner's most famous works was his essay on the "Anonymous Christian," a concept that would influence the Catholic Church's revival event of the Second Vatican Council (Fredericks, 1999, p. 26; Rahner, 1966). That Council has provided the authoritative document

titled the "Declaration of the Relation of the Church to Non-Christian Religions," popularly known by its Latin name: *Nostra Aetate* (Second Vatican Council, 1965d). In brief, Rahner's concept of the "Anonymous Christian" made the theological claim about non-Catholics and their relationship to Christianity: in a sincere response to God's grace, non-Catholics are Christians without the name. Considering how explicit followers of Christianity participate in the mission of Christ to build the Kingdom of God, Rahner implied the same thing for the implicit participants of grace. Non-Catholics are responding to grace and participate in the transformative action of Christ, helping build the kingdom of God.

This vision of the human person, the understanding of how the Catholic concept of grace relates to non-Catholics informed how I engaged the study. The section continues to explain the background of the study, explaining the historical context of non-Catholic teachers in relation to the institutional Catholic high schools in the United States. After establishing that context, I will state the problem regarding non-Catholic teachers and the Catholic high school system, proceeding to identify the research questions of the study.

Background of the Study

Non-Catholic teachers are hired into Catholic high schools, extensions of the institutional Catholic Church that views its purpose for existence as a mission for evangelization (Second Vatican Council, 1965c). Since the colonial era, the Catholic Church's education program in America has been focused on evangelization (Walch, 2008, p. 6). Undergoing initiation into this ministry of education, non-Catholic faculty have been part of a long history of transition and evolution in the American Catholic education system. Faculty for Catholic schools have undergone three distinct waves throughout its history in the United States.

The Historical Waves of Catholic Faculty

The first wave of Catholic faculty coincided with the organization of the Catholic school system in America. This institution was a result of tension with the non-Catholic majority: Protestantism. For the Catholics at this time, the public school system intended for all students favored a generic brand of non-denominational Protestantism that was hostile to Catholicism (Heft, 2011). Public schooling in the United States had a religious dimension with the reading of the Protestant version of the Bible and recitation of Protestant prayers (Morris, 1997). As a result, the Catholic leadership mobilized their followers to create a system of schooling to rival the country's public school system. Thus, the goal of the early Catholic schools in this time period was protective evangelization: to shelter their own children from the public school system while propagating Catholic faith and culture. In addition, there were significant waves of Catholic immigration in the early 1800s that would spark American nativism and anti-Catholicism (Buetow, 1985). As a result, the Catholic school of the first wave would work primarily as a function for religious education and catechesis, while also providing marginalized immigrant groups with educational opportunities that could lead to economic security (Scanlan, 2008).

The first wave corresponded to the historical origins of Catholic schools in which the faculty consisted primarily of priests and religious sisters. During the early 1800s, this faculty was educated with unrivaled academic ability as teacher preparation for laymen was not the norm. (Buetow, 1985). To meet the Catholic education needs of the emerging country, various religious orders (men and women) began to emerge whose sole purpose was dedicated for schooling. As the teaching sisterhoods of this time period were educated by priests, these groups

evolved to train the novices within their own congregations. The priests and religious who were teachers would not seek financial compensation, reducing the school's operation overhead.

The second wave of Catholic faculty resulted from a confluence of movements that coincided with the Catholic event of the Second Vatican Council. Coinciding with the decline of priests and religious, the Second Vatican Council encouraged religious orders "to return and redefine their original Charism," typically resulting in their passing on of administrative responsibility for schools to lay educators (Lynch, 2011). The Second Vatican Council redirected the Catholic Church's focus from isolationism to an openness and dialogue with modern thinking, leading to Catholic schools in the United States to adapt their Pre-Vatican theological curriculum towards a system of academic excellence that has been defined by academics in higher education (Ognibene, 2015). The late 1960s marked the time when the American Catholic school no longer hired by priestly or religious status, but on academic qualifications (Lynch, 2011).

The third wave, the hiring of non-Catholic faculty, emerged near the second wave. With the shift to hiring lay educators coinciding with the administrative operations run by lay professionals, the financing of school operations escalated (Buetow, 1985; Scanlan, 2008). Correspondingly, the shifting populations and plummeting school enrollment have led to the closing or consolidation of Catholic schools in the urban cities (Lynch, 2011). The suburbanization of the Catholic school population has shifted many Catholic schools towards the focus on academic performance generally resulting in the focus of hiring for professional qualifications over one's religious affiliation (Steinfels, 2003). According to the National Catholic Educational Association's (NCEA) annual statistical report on staffing, non-Catholic

teachers comprised of 20.5% of Catholic high school faculty across the nation (McDonald & Schultz, 2020). In their categorical regions, their West/Far West region has the largest percentage with 29.3%.

The Landscape for Religious Socialization

The third wave of Catholic school faculty coincided with a larger societal phenomenon in the United States: secularization. The impact of the secularization of society has been felt across all religions, with the Pew Research Center reporting that the percentage of Americans who are religiously unaffiliated, also known as the "Nones," has "jumped more than six points, from 16.1 percent [in 2007] to 22.8 percent [in 2014]" (2015, p. 2). That same report indicated that the generation with the most "Nones" are the "young millennials" (ages 18-24), followed by the "older millennials" (ages 25-33). The study further reported that between the years of 2007 and 2014, Catholicism has experienced the greatest net losses in terms of religious switching, experiencing a ratio of having "six former Catholics for every convert to Catholicism" (2015). According to McCarty and Vitek's (2017) study *Going, Going, Gone: The Dynamics of Disaffiliation in Young Catholics,* there are several observations that are worth noting about disaffiliated adults who grew up Catholic:

> Rationale for disaffiliation reflects the secularization of culture where faith and religious practice are seen as options among many options . . . [they believe] that religion was forced on them and they are determined to not force religion/religious practice or a particular faith on their own children. . . The individual perceives themselves as moral and committed to living a moral life, but reflects Peter Berger's observation about belief in a secular age: "I can be ethical without religion." (p. 11-12)

The youth and young adults from this study, who were raised Catholic but are now "disaffiliated" from Catholicism, were portraying a rationale that reflects secular thinking.

Despite the observation of a growing number of "disaffiliated" Catholics, there are still young people that grow up to be engaged Catholic adults. Smith et al. (2014) presented a study that tracked Catholic teenagers as they become emerging adults, interpreting the data collected from the National Study of Youth and Religion. Corresponding to McCarty and Vitek's (2017) study was their finding about the central role in which religious adults, both parents and non-parental adults, have in the religious socialization of young people. As one of the major domains that appeared to influence the religious and spiritual lives of Catholic youth, "close relationships to religious adults, who help to form youth in their faith, serve as a valuable reference points of belief and participation" (Smith et al., 2014, p. 268). As McCarty and Vitek pointed out, a contributing factor for becoming "disaffiliated" was the lack of companionship on the spiritual journey (2017). Smith et al. (2014) affirmed this in their analysis:

> In nearly all cases, having close relational ties to faith is a necessary condition of becoming a strong Catholic emerging adult. Such ties alone cannot guarantee or produce religiousness in young people. But in their absence, the likelihood of Catholic youth increasing or maintaining their religious faith and practice during this life transition is extremely low. It is absolutely crucial for those who are invested in forming faithful Catholic youth to understand this causal connection. (p.268-269)

Relationships are important for young people's religious socialization. With this background, the role of Catholic schools for the religious socialization of young people will be critical.

Smith et al. (2014) pointed out that Catholic schools have an effect on the religious trajectories of Catholic teenagers. While the explicit religious training may not be the "causal mechanism" for their religious socialization, the embedding of the students within a network of relationships may be the key:

> Teenagers who attend Catholic schools are more likely than those who do not to develop friendship with other Catholic youth and form strong bonds to Catholic adult mentors, both of which have been shown to strengthen religious faith and practice in teenagers and emerging adults. (Smith et al., 2014).

Recalling the importance of religious adults in the formation of young people's spiritual lives, Catholic schools provide more opportunities for those critical relationships to develop. The standard teacher at the Catholic school is expected to provide Gospel witness. However, as the third wave of Catholic school faculty have emerged, how will non-Catholic teachers participate in this evangelizing mission of the school?

Statement of the Problem

The prototypical teacher for the Catholic school is to serve as a witness to the mission of the Catholic Church: evangelization and building the kingdom of God (Miller, 2006). As Catholic high schools are hiring their teachers with an emphasis of professional qualifications over their religious affiliation, the hired teachers are nevertheless participating in the mission of the Catholic Church (Heft, 2011; Second Vatican Council,1965c). Essentially, non-Catholic teachers are inducted into serving the mission of their schools. The presence and relationship of religious adults play a significant role in the religious socialization of emerging young adults (Smith et al., 2014). As schools provide this religious socialization for its students, in what

capacity are the non-Catholic teachers aware of their role and impact? This traces back to the administrative leadership of the Catholic schools as these non-Catholic teachers need to be supported in the function of mission (Steinfels, 2003). What kind of support or formation are they receiving from their school leaders to participate in this mission? Research in the area is lacking. The effectiveness of the Catholic school leaders support for the non-Catholic teachers' mission formation has little mention in the literature. The research on the non-Catholic teachers' perspectives and experiences of Catholic school leadership support is underdeveloped. As a result of this underdeveloped literature and its impact for the evangelizing mission of the Catholic school, the urgency of this study cannot be understated.

Research Questions

For the purpose of this study, mission was defined as the role of evangelization and social justice according to Catholic Social Teaching (CST). The term formation was defined to mean the instruction and development of the whole person. With this in mind, I address the underdeveloped literature of non-Catholic teachers with the following questions:

1. What do non-Catholic teachers perceive about their mission formation provided by the school leaders of Catholic high schools?

2. What do school leaders perceive about the mission formation provided for non-Catholic teachers at the Catholic high schools?

Purpose of the Study

The purpose of this study indirectly responded to the call for more research in the induction programs of Catholic educational ministry (Chatlain & Noonan, 2005; Shields, 2008). Specifically, this study explored the process of Catholic school mission formation conducted by

school leaders for non-Catholic teachers in the region of Southern California. It examined the perceptions of non-Catholic teachers' experience about their mission formation at the Catholic high schools. Simultaneously, it investigated the perception of school leaders in their practice of mission formation for non-Catholic teachers.

Significance of the Study

This study intended to support the Catholic school's mission for Social Justice as it explored the support provided for non-Catholic faculty. In the first place, the research benefited school leaders as it provided qualitative data on how effective (or not) they are in inducting non-Catholic teachers into the mission of their Catholic high schools. Second, the research added to the gap in literature regarding the non-Catholic teachers. Lastly, the study gave voice to the non-Catholic teachers who may feel silenced as a result of their perceived status in the Catholic high school system. Thus, the findings from this study offered information for the Catholic high school leader, non-Catholic teacher, and the body of literature.

Theoretical Framework

As shown in Figure 1, the framework for this study derived itself from the intersection of Catholic Social Teaching, Collective Transformative Agency, and an implementation by relationship. This grouping of theories will explain the ideal, shortcomings and assumptions for this study. Operating at the core of this framework, CST serves as the educational fabric of Catholic school mission and incorporates an ethic of inclusivity (Lynch, 2011; Scanlan, 2008). Extending from this framework is Collective Transformative Agency (CTA), which posits that effective work towards Social Justice needs to include the leadership that incorporates members beyond the formal institutional roles. Guiding this process is a framework of implementation

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designed by Cook and Simonds (2011) synthesizing the principles of evangelization and the

building of the kingdom of God into a program, directed by the philosophy of relationship.

Figure 1

My Theoretical Framework

Core: Catholic Social Teaching

Driver: Collective Transformative Agency

Guiding Wheel: Framework of Relationship
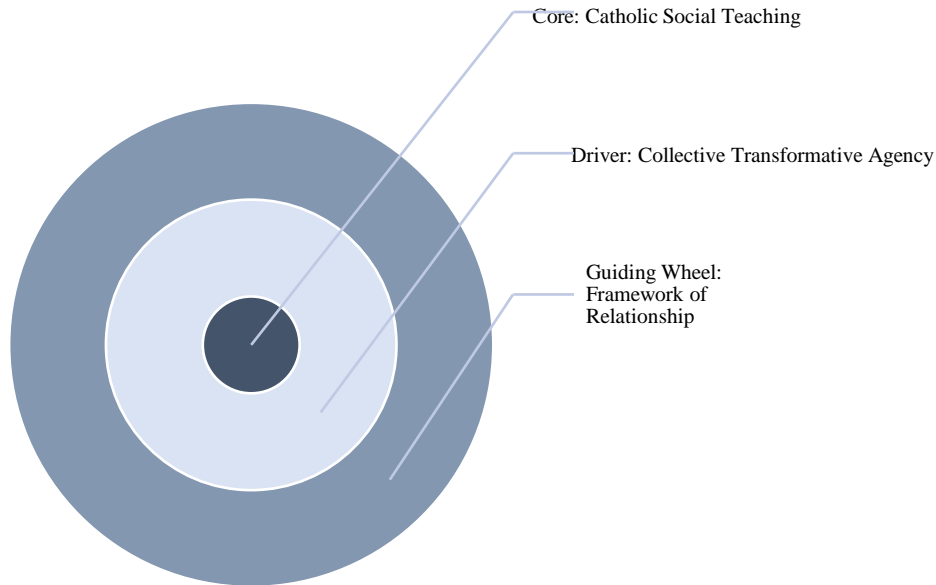
Note. This illustration demonstrates the inner relationships of my theoretical framework. At the core of the framework is CST, adapted from "Survey of Catholic Social Teaching," by J. Fredericks, 2015, *Claritas: Journal of Dialogue and Culture, 4*(2), pp. 109-116 (http://digitalcommons.lmu.edu/theo_fac/44). Copyright 2015 by Digital Commons at Purdue University Press; *Preferential options and palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious Educators to Lay Educators*, by P. P. Lynch, 2011, ProQuest Dissertations & Global (https://digitalcommons.lmu.edu/etd/262). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School; "The Grammar Of Catholic Schooling and Radically 'Catholic' Schools," by M. Scanlan, 2008, *Journal of Catholic Education, 12*(1), pp. 25-54 (http://dx.doi.org/10.15365/joce.1201032013). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School. CTA extends to drive the application of CST, adapted from "Transformational and Charismatic Leadership," by J. Antonakis, 2012, from *The Nature of Leadership* by D.V. Day & J. Antonakis (Eds.), pp. 256-288, Free Press. Copyright 2012 by Free Press; "A Framework for Rethinking Educational Leadership in the Margins: Implications for Social Justice Leadership Preparation" by M. Bertrand & K. Rodela, 2018, *Journal of Research on Leadership, 13*(1), pp. 10-37 (http://dx.doi.org/10.1177/1942775117739414). Copyright 2018 by Sage Journals; *Leadership: Theory and practice*, by P. G. Northouse, 2019, Sage Press. Copyright 2019 by Sage Publications. Guiding the direction of CST and CTA is the framework of relationship, adapted from *Preserving Catholic Identity in Catholic Secondary Schools and the Impact on Catholic Identity by Non-Catholic and International Students*, by S.F. Baccari, 2018, Scholarship Repository (https://repository.usfca.edu/diss/413). Copyright 2018 by Scholarship Repository at University of the San Francisco; "The Charism of 21st-Century Catholic schools: Building a Culture of Relationships," by T. J. Cook & T. A. Simonds, 2011, *Catholic Education, 14*(3), pp. 319-333 (https://digitalcommons.lmu.edu/ce/vol14/iss3/7/). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School.

CTA and the framework of relationship addresses the issue that non-Catholic faculty are

members of the school but are not formal leaders in the Catholic institution. The intersection of

theories recognizes the unique position that they are participating in the mission of the Catholic

school while not being Catholic (Zander & Zander, 2002). Acting as an immediate conduit for the school institution, the non-Catholic faculty are in a privileged relationship with the students. By way of this framework, we can assess and consider improvements for the incorporation of non-Catholic faculty as relational transformative agents of Social Justice.

The theoretical framework articulates my theological positionality: Karl Rahner's theology (1978). CTA echoes Rahner's assertion that people respond and participate to the "absolute mystery," regardless of explicit membership to the Church institution. The framework of relationship shares in what Rahner explains as participation in the mystical relationship of building the kingdom of God. Like Rahner's conclusions, the non-Catholic faculty can be seen as "Anonymous Christians for Catholic education" because in responding to the school mission, they become signs of this invisible process, Catholic leaders without the formal name (Rahner, 1966).

Conceptual Framework

The research was also conducted through the lens of a conceptual framework, the models of the church which articulates the implementation and expression of the theoretical framework. A study in comparative ecclesiology, Avery Dulles' book *Models of the Church* explained the different schools of thought for understanding, articulating, and expressing church (2002). The different models were meant to be "an imaginative point of reference for physical or social reality that cannot be directly experienced" (Rausch, 2005, p. 63). In committing to one model (or combination of models), the individual has committed themselves to "a whole series of positions regarding particular problems" (Dulles, 2002, p. 24). These models provide an outlook

of the church that is diverse and complex, offering language that explains the implementation (or lack of) the theoretical framework (see Figure 2).

Figure 2

The Models of the Church Steering My Theoretical Framework
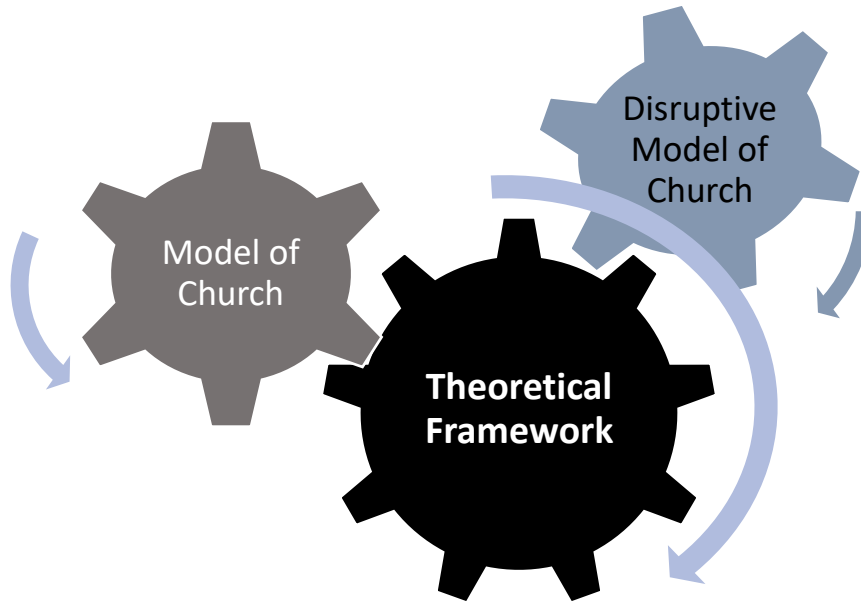
Note: My illustration of how the different models of the church steer and direct the theoretical framework's implementation. A second model of the Church going the opposite direction is intended to show how certain models can be disruptive for the proper operation of the theoretical framework. Adapted from *Models of the Church (Expanded Edition)* by A. Dulles, 2002, Double Day. Copyright 2002 by Avery Dulles.

Research Design and Methodology

For this exploratory study, I used the qualitative method of narrative inquiry. The reason for this is that a qualitative approach assists in capturing the personal stories and meanings that a quantitative study cannot measure. This leads to my reason for choosing narrative inquiry, an approach best suited to illustrating the experiences and the process of meaning-making for the non-Catholic teachers' formation process. My study operated in two concurrent phases, engaging in semi-structured interviews with non-Catholic faculty and school leaders. Gathering the data of their stories, my research re-storied the phenomenon to open up new possibilities for

understanding the process of forming our non-Catholic faculty for mission in the Catholic high school.

Each of my concurrent phases correspond to a research question that focuses on a unit of analysis: the non-Catholic teacher and the school leader. Both phases consisted of a purposeful and convenience sample of interviews. The criteria for selecting participants in the first research population was teachers who are non-Catholic, either having worked or are currently working at Catholic high schools. The criteria for selecting participants in the second research population was administrative leaders, either having worked or are currently working at Catholic high schools as principals, vice principals, or president. The initial sample from each population were acquaintances that I had a working relationship with. With this established trust and familiarity, private accounts from the participants were more likely and thus generating data of high quality (Kim, 2016). From this initial sample, I accessed other non-Catholic faculty or school leaders through introduction from the first set of participants initiating a "snowball" sampling. Throughout these phases, the process of coding the data revealed general motifs. The data was then analyzed with the lens of the theoretical framework.

Limitations, Delimitations, and Assumptions

The research of this study occurred at the height of COVID-19 pandemic. As of June 2020, the counties of California were at stay-at-home orders due to the health risks of the COVID-19 illness. The access to teachers and school leaders was impacted. The number of available non-Catholic teachers may limit the generalizability of the research findings. Two of the non-Catholic participants were provided by school leaders, which may eschew the results especially if they were known to express responses that are positively aligned to the school.

Another participant was accessed through an acquaintance. Of these three, one of them backed out of the study before formal interviews.

Another significant limitation was the association of the participants and their schools. Two of the non-Catholic teachers were not teaching at the same time or place as the school leaders. In the reverse scenario, three of the Catholic school leaders of the study were not leading at the same time or place as the non-Catholic participants. The absence of corresponding participant association between non-Catholic teachers and its school leaders limited the objective presentation of the particular school reality. In other words, the description of events and activities of non-Catholic participants could not be cross-referenced by the school leader present at the school. As result, this study delimited itself on the phenomenological experiences of the participants.

The geographic or cultural context of the different schools across three dioceses may be another limitation. Within each of these dioceses were various environmental features that may affect the cultural context for each particular school. In other words, the uniqueness of each school environment may have affected the respondents' openness or views. Some non-Catholic faculty may not have wanted the colleagues or school leaders of their institutions to know that they were not Catholic. As a result, they may have withheld or eschewed their responses towards creating a favorable image of their school. In addition to considering my positionality as a married straight male Catholic, the effects of these factors were unclear.

Another limitation was my subordination to the schedule of the participants. Coordinating availability and their work schedule may have affected their interest and amount of time to invest for this study. Regardless, the very fact that participants have agreed voluntarily leads to the

assumption that they would answer truthfully. All of the participants graciously participated within the range of an hour.

My research limited the scope of this study to high schools based on my experience that high schools have more content specialization in their faculty. As a result, I assumed that there was more pressure on the school leaders to hire faculty based on professional qualifications.

Lastly, my theological background affects my approach to the participants' religious tradition and may have impacted the interpretation of the data. I favor the theologian Karl Rahner in his interpretation of CST and Church teaching regarding non-Catholics. In particular, Rahner (1966) emphasized a hopeful outlook on the human condition with the assumption that all people, regardless of religion, participate in the universal grace of God. In contrast, certain Christian traditions explicitly reject this outlook of the human person and its relationship to God's universal grace.

Definitions of Key Terms

- Anonymous Christian: This term is popularly ascribed to Karl Rahner to explicitly describe the relationship of non-Christians to salvation in the Catholic Church. The term intends to demonstrate that non-Christians participate in the grace of God when they follow their conscience, including their religion. In doing so, especially when living morally just lives, they are acting as Christians who respond to God's grace, just without the name of Christian.

- Canon law: The codification of laws governing the Roman Rite of the Catholic Church (Catholic Church, 1984, introduction).

- Charism: Generally defined as "a gift given by the Holy Spirit to a person or group for a particular work in the world" (Catholic Church, 2019, n. 799; Cook & Simonds, p. 322). In the context of religious orders, the charism is the distinct gift that enlivens and unites the community for its way of life and mission.

- Formation: Referring to the pastoral document from the United States Conference of Catholic Bishops (USCCB), this term is an all-inclusive expression for instruction and development of the whole human person towards a better understanding of and participation in the full sacramental life of the Church (United States Conference of Catholic Bishops [USCCB], 1999).

- Grace: God's self-communication for life, present in both the explicitly conscious expressions of the Church and the implicit reality of which we live (Rahner, 1966).

- Kingdom of God: Rausch (2003) summarizes the kingdom to mean both God's presence and action becoming manifested in Christlike compassion and service of others. This kingdom is "realized wherever people are being healed, set free from oppression or dehumanizing power systems, and made whole" (Rausch, 2003, p. 91).

- Missioner: The term designated by this study for non-Catholic teachers who view themselves as explicitly participating in the religious and academic mission of the Catholic school.

- Mission of Catholic schools: The mission of the Catholic school participates in the salvific evangelization mission of the Catholic Church (Second Vatican Council, 1965c). The Church receives the mission to proclaim and be a witness to the kingdom of God, while itself representing the start of the kingdom on earth (Second Vatican

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Council, 1964). The Catholic school, therefore, operates as an extension of the evangelizing Church promoting both secular citizenship and stewardship towards the building of the kingdom of God.

- Non-Catholic teacher: The unit of study for this dissertation. A teacher working at the Catholic high school who does not identify as a member of the Catholic Church.

- *Nostra Aetate*: Document of the Second Vatican Council that formally addresses the relationship of the Catholic Church to non-Catholics (Second Vatican Council, 1965d).

- Proselytize: To convert someone from one's religion to another.

- Sacred Congregation for Catholic Education: Pontifical congregation of the Roman Curia tasked with overseeing various institutions of Catholic education.

Organization of Dissertation

This qualitative study explored the process of socializing non-Catholic faculty into the mission of Catholic high schools from the perspective of the school leaders and the teachers. Chapter 1 introduced the readers to the background of the study, the statement of the problem, the purpose of the study, the significance of the study, the methodology, the limitations and delimitations, and a general summary of key terms. Chapter 2 presents a literature review about Catholic high schools, the mission of the Catholic Church and Catholic education, non-Catholic faculty, school leaders, and the theoretical framework. Chapter 3 discusses the methodology of the qualitative study. Chapter 4 presents the narratives of my participants. Chapter 5 presents the emerging themes of the data. Chapter 6 concludes with a discussion on the findings.

CHAPTER 2

LITERATURE REVIEW

Introduction

Restatement of the Problem

As non-Catholic teachers are being hired into Catholic high schools, they are inducted into the school mission that participates in the Catholic Church's mission for evangelization. This is not an impediment as Ferrari and Janulis (2009) demonstrated that employees from different religious and non-religious contexts have shown to be equally supportive of the values and mission of their given institution. As research into this area is lacking, the purpose of this study was to support the Catholic school's mission for Social Justice by exploring the support provided for non-Catholic faculty. My study explored first the perception of non-Catholic teachers' experience of being inducted into the mission of the Catholic high school. Simultaneously, it investigated the perception of school leaders in their practice of mission formation for non-Catholics.

Overview

This literature review is divided into three main parts. The first section reviews the history of Catholic secondary schools, particularly focused on the context for hiring of non-Catholic faculty. The second part addresses the relationship between the mission of the Catholic Church and the purpose for Catholic education. This section considers the units of analysis: the non-Catholic faculty and the school leaders. In the first place, the section reviews the role and function of non-Catholic faculty in the Catholic Church's mission. In addition, it reviews the significance of the school leader in the Catholic school's function for Church mission. The last

section of the review concluded with the theoretical framework for this study, articulating its vision of CST and its application in CTA.

<h1 style="text-align:center">Catholic High Schools</h1>

History

Catholic high schools emerged from the sidelines of the conflict of vision regarding the nature of public school and its high schools (Heft, 2011). By the middle of the twentieth century, the emerging model for high schools was the education of the masses over the "elitist" model of schooling. Catholic school leaders were aware of the need to compete professionally with public schools, especially with the advent of the government accrediting agencies. Catholics high schools were molded by the natural weight of school standardization, embracing a culture of professionalism, and becoming at once "Americanized" (Heft, 2011, p. 31). Amid this competition, the goal of school leaders was to have the perception that their Catholic high schools be better schools than the public schools.

The acceptance to hiring of non-Catholic faculty coincided with the perceived crisis of Catholic schools following the Second Vatican Council. Catholic grade schools and high schools began to close at an alarming rate as their operational costs skyrocketed with the transition away from priests and religious sisters to lay staff. The change in economic and cultural demographics have created a two-tiered challenge for Catholic schools. By the mid-twentieth century, affluent Catholics began to move out of the inner city to suburbs with access to quality public education. The result was less conviction for sending their children to Catholic school. The inverse has occurred in the inner city in which public school resources are limited, and Catholic schools have

become the better alternative. These inner-city schools, especially grade schools, have been populated by a growing number of non-Catholic students (Heft, 2011).

The American Cultural System

As the Catholic high schools compete for offering the better school, they exist in a cultural system that will certainly have an impact on non-Catholic faculty. Heft (2011) identified the critical characteristics of American culture that have a direct impact on religion (not just Catholicism). Acknowledging that American culture was part of a complex tapestry, the naming of these cultural currents will assist in putting our unit of analysis in context. The first current is individualism, emerging from the notion of religious freedom. While Catholicism stresses community, the cultural influence of individualism may operate as a challenge and difficulty for non-Catholic faculty (p. 41).

The second cultural current is religious pluralism. Outside the United States, Catholicism in other countries have always participated in a role for the state religion. In the United States, Catholicism was never the state religion. Despite being a persecuted minority at one time, Catholicism now participates in the context of religious pluralism. Competing as an alternative voice amid pluralism is the presence of secularism. Catholicism acknowledges the diversity of views, but highlighted in the Second Vatican Council's Pastoral Constitution, *Gaudium et Spes,* the Church holds to its vision of the world through the lens of faith and salvation (Second Vatican Council, 1965a, section 1). The non-Catholic faculty will be challenged to navigate the expression of their voice as well as the teaching of mission by the Catholic Church.

Heft's remaining three currents focused on their impact on American youth (2011, p. 47). The third current is identified as the media culture, contributing to a radically "privatized" and

"individualized" use of electronics for communication and leisure. The fourth current is a description of youth spirituality, moral therapeutic deism, a name taken from Smith and Denton's sociological study of religion (2005). The term was meant to describe passive religiosity that approaches God or religion concerning their needs (p. 52). The last current is the growing population of the non-religious, popularly tagged "spiritual but not religious" (p. 55). Possibly, the non-Catholic faculty may be actively involved in these cultural currents. Yet, the mission of Catholic schools derives itself from a Catholic worldview that is communal, actively participating faith life in relationship and religious duty.

Market Forces

As Catholic schools are competing for survival in the United States, the crisis has been framed in economic concepts, an unfortunate consequence of American culture's fixation to market discourse (Trollinger, 2019). Danielle Trollinger's qualitative study *Identity, Mission, and Markets: A Multiple-Case Study on Select Catholic High Schools in the United States* investigated how leaders within select Catholic high schools understand and operate their institutional identity within a competitive economic market (2019). One of the themes that emerged was that the religious charism of the school helped navigate the pressures "and authentically live their Catholic identity and mission" (p. 242). For example, the religious order provides a specific interpretation of Catholic identity that results in marketing that easily distinguishes any given school from both public schools and other Catholic schools. Unfortunately, this also means that Catholic schools without a religious order are disadvantaged in the marketplace.

Another significant theme from the study was that Catholic high schools will not incorporate themselves completely into the discourse of market ideologies (Trollinger, 2019). Some market values will be adopted by Catholic high schools while others are not. This is not without conflict as power struggles within the school institutions were described to be as "market-driven versus mission-driven" (p. 253). These struggles are manifested in the school boards, parents, prospective families, and different leadership positions (such as business managers or administrators). Nevertheless, data evidenced that schools will "own and reject market values, practices, and discourse rooted in market ideologies" (p. 255). One possible explanation is that these schools do not own the market values, practices, and discourse but rather "leverage" the concepts for their own advantage. A common phrase from the study was that schools were using market practices to "get people in the door" in order to teach about Catholic identity and mission (p. 255).

Mission of the Catholic Church and Catholic Education

As non-Catholic teachers are inducted into the mission of Catholic high schools, they are by extension, participating in the mission of the Catholic Church. This section discusses the mission of Catholic schools as it related to the mission of the Catholic Church. It briefly discussed the Catholic Church's central mission of evangelization and its relationship to the proclamation of the kingdom of God. The section concludes with discussing the role that Catholic schools have with the mission of the Church.

The Church's Central Mission

At the Second Vatican Council, the council fathers articulated in its dogmatic constitution of the Church, known by its Latin name *Lumen Gentium*, its vision of continuing the mission of

Jesus, to proclaim the kingdom of God (1964a). This constitution, along with three others at the council, hold the highest ecclesial authority (Gaillardetz & Clifford, 2012). Other Council documents refer to this dogmatic constitution, such as *Ad Gentes*, the decree on the mission activity of the Church (Second Vatican Council, 1965b). The Latin translations of these documents cues the reader about the significance and understanding of Church mission. *Lumen Gentium* translates as "light of the nations" (Second Vatican Council, 1964a). *Ad Gentes* comes from the Latin translation "to go forth", derived from Jesus' exhortation of the apostles (Baccari, 2018; Second Vatican Council, 1965b). In its opening paragraph, *Ad Gentes* (Second Vatican Council, 1965b) highlighted the Church's missionary commitment as the duty of its successors in order that the "kingdom of God be proclaimed and established throughout the world."

According to the first line of the USCCB's mission statement, evangelization was described to be a "grace and vocation proper to the Church, her deepest identity" (2021, par. 1). Citing Pope Paul VI, the Church "exists to evangelize" (par. 2). The USCCB made a reference to Pope Paul VI's *Evangelii Nuntiandi,* an Apostolic Exhortation resulting from the fourth synod of bishops in 1975. According to Baccari (2018), "the pontiff's goal was to ensure that all baptized Catholics know their mission" (p. 56). This mission has been reiterated by Pope Francis today. Carl E. Olsen, the editor of *Ignatius Insight* and *Catholic World Report*, discussed Pope Francis' mandate to the Pontifical Mission Societies stating:

> Mission is a paradigm of every Church institution; it is a paradigmatic attitude.
> That mission is to evangelize and proclaim the Gospel, Francis noted, is "to
> ensure that God's grace may touch the heart of every man and of every woman
> and lead them to him." (Olsen, 2014, para. 13)

In other words, while the non-Catholic teacher is not baptized, they are participating in an institution which sees as its role to evangelize and proclaim the kingdom of God. It is worth asking then, what is meant by the term evangelization for a non-Catholic that may not necessarily believe in the kingdom of God?

Evangelization and the Kingdom of God

While the mission of the Church is clearly evangelization, the documents also made it clear that this is not equal to proselytization. The Sacred Congregation for Catholic Education (Garrone, 1977) explicitly named proselytism as contrary to the nature and methods of Christian education. The USCCB clarified in its guiding document on religious instruction, *the National Directory for Catechesis,* that "evangelization aims at both the interior change of individuals and the external change of societies" (USCCB, 2005, p. 48). This directly corresponded to the witness building of the kingdom of God, "realized wherever people are being healed, set free from oppression or dehumanizing power systems, and made whole" (Rausch, 2003, p. 91). With this working definition, the non-Catholic teacher participates in the role of evangelization when they transform the hearts of their students as holistic and selfless individuals that builds towards a society of justice.

Second Vatican Council's declaration on Christian Education, *Gravissimum Educationis* (Second Vatican Council, 1965c), identified that the Catholic school was participating in the universal Church's mission of evangelization by forming good earthly citizens with an eye to heaven. Put in another way, Catholic schools evangelize by becoming a witness to the kingdom of God through the apostolic lives of its students which are formed into working towards social

justice on earth as it is in heaven. The Sacred Congregation on Catholic Education (Garrone, 1977) reiterated the Council's theme but synthesized it with this insight:

> The specific mission of the Catholic school, then, is a critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith and of faith with living. (Garrone, 1977, section 49)

Therefore, the non-Catholic teacher does not evangelize as to explicitly convert students to accept the institutional Catholic religion. That vision of evangelization is better described to be proselytism. Instead, the non-Catholic teacher participates in God's inspiration that acts both implicitly and explicitly in their daily teaching.

National Standards as Local Application

Synthesizing this vision for local application is the 2012 publication, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS; Ozar, & Weitzel-O'Neill, 2012). Barisano (2017) explained that these standards and benchmarks are a result of meetings and gatherings by a group of Catholic colleges and universities that became known as the Catholic Higher Education Collaborative (CHEC). First meeting in 2007, their informal meetings led to more organized conferences in order to explore and develop collaborative initiatives to support Catholic elementary and secondary schools. Through the process of rigorous drafting, reviewing, and vetting, the CHEC conferences developed and later published the NSBECS in March 2012. According to Ozar and Weitzel-O'Neill (2012), the resulting standards and benchmarks were intended to describe "how mission-driven, program effective, well managed, and responsibly governed Catholic schools operate" (p. vi).

Serving as the backbone of the NSBECS are the defining characteristics of Catholic schools that "authenticate the standards and benchmarks, justifying their existence and providing their meaning" (Ozar & Weitzel-O'Neill, 2012). These characteristics are taken from the Holy See's teaching on Catholic schools, as well as statements from Pope Benedict XVI and the American bishops. The characteristics were listed as follows:

- Centered in the Person of Jesus Christ,

- Contributing to the evangelizing mission of the Church,

- Distinguished by Excellence,

- Committed to educate the Whole Child,

- Steeped in a Catholic Worldview,

- Sustained by Gospel witness,

- Shaped by Communion and Community,

- Accessible to all students, and

- Established by the expressed authority of the bishop. (Ozar & Weitzel-O'Neill, 2012, pp. 2-3)

While inter-related, of particular interest is the sixth characteristic that called for Catholic schools to be "sustained by Gospel witness" (2012, p. 3). According to Ozar and Weitzel-O'Neill, this characteristic called the school to pay attention to "the vocation of teachers and their participation in the Church's evangelizing mission. The Catholic educator is a role model for students and gives testimony by his or her life and commitment to mission" (2012, p. 3). Therefore, the teacher is participating in Catholic school mission, participating directly in the evangelizing mission of the Church. Non-Catholic teachers in a Catholic school are enjoined to

this mission. By their witness, implicit and explicit, the non-Catholic teachers evangelize when they inspire the students for an internal transformation of their hearts to become citizens of justice, the realization or glimpse of the kingdom of God. Described in a simpler way, the non-Catholic teacher acts as agents of God's grace.

Non-Catholic Faculty and the Church Institution

This section discusses the non-Catholic faculty in their connection to Catholic school mission. It discusses the institutional status of non-Catholics relating to Canon Law (Catholic Church, 1984), their mention and implications in Church documents, and their theological status according to the highest level of teaching authority, the Second Vatican Council. Later, the section transitions into research on non-Catholic faculty and their relationship to school mission.

Institutional Considerations

Are teachers ministers in the technical sense of the word? According to Canon Law, the sacred ministers are clerics (Catholic Church, 1984, Canon 207 § 1). The very title of the next section "Title III. Sacred Ministers or Clerics" demonstrates the language preference of Canon Law. How does non-Catholic faculty participate in the catechetical ministry if they are not "ministers"? According to Canon Law, the bishop acts as the chief teacher of the local diocese, what is known as the "local ordinary" (Canon 375 §1). Having the term minister as the technical term for clerics essentially excludes the teacher from being canonically recognized as minister. *The National Directory for Catechesis* (USCCB, 2005) offered a linguistic workaround: "All teachers in Catholic schools share in the catechetical ministry" (p. 232). This included "members of another faith tradition" in which their lifestyle and character are as important as their

professional credentials (p. 232). In short, the teacher is canonically reduced to be the extension of the bishop, but not necessarily identified as a minister of the ministry.

The Ministerial Exception

What are the implications of calling a non-Catholic faculty a minister? In the legal order, there are significant ramifications where it can be an instrument for conflict and discrimination. The legal concept is known as the ministerial exception, covered by the First Amendment.

The ministerial exception was first recognized by the Supreme Court of the United States case *Hosanna-Tabor Evangelical Lutheran Church and School v. Equal Employment Opportunity Commission* (2011). This case involved a teacher working at a Lutheran (Missouri Synod) school in Michigan. The court held that legislatures and courts "may not interfere with the churches' selection of ministers, even to enforce important non-discrimination norms" (Garden, 2016). This decision mandated for any Catholic diocese to include "ministerial language" in their employment agreements. Interestingly, the legislative language of Canon Law does not necessarily agree with this type of language.

While Canon law falls short of explicitly identifying all teachers as ministers, there are bishops throughout the United States that insist on this direct identification. The Diocese of Indianapolis is one such example but has been caught in the middle of controversy. In the summer of 2019, a teacher working in a Catholic school within the Archdiocese of Indianapolis was dismissed after contracting a same-sex civil marriage (Catholic News Agency, 2019). The report explained that in the teacher employment contracts, all teachers are ministers of the Gospel, to "convey and be supportive of all teachings of the Catholic Church" (Archdiocese of Indianapolis, n.d., par. 3).

In his analysis piece for the *National Catholic Reporter*, Cafardi (2012) argued that the application of the Hosanna case in the Catholic Church has limits. He explains that the context of the Hosanna case is a Protestant church versus state scenario that was lacking the "nuance found in Catholic structures." Recalling the language of the court, Cafardi understood the Hosanna case to require two things: (1) the employer as a church and (2) the employee be an agent of the church. As Cafardi (2012) described it, the Catholic Church "in its structures and in its conception of ministry is multilayered."

After explaining the technical nuance of theology professors in Catholic universities, Cafardi (2012) turned his attention to other workers in the Catholic Church, highlighting the general vernacular for "ministry." In various positions in the Catholic Church parish, there are ministers for virtually every category: music, youth, social work et al. But according to Pope John Paul II's encyclical, *Christifideles Laici*,

> Pastors . . . can entrust to the lay faithful certain offices and roles that are connected to pastoral ministry. . . However, *the exercise of such tasks does not make Pastors of the lay faithful*: in fact a person is not a minister simply in performing a task, but through sacramental ordination (emphasis in the original; section 23).

Paradoxically, workers in the church can be called ministers, but are not officially recognized to be ministers.

In the summer of 2020, a consolidated case involving private school teachers who were fired or not renewed was examined by the Supreme Court. The fired or non-renewed teachers claimed that school officials violated the *Americans with Disabilities Act of 1990* (Barnes, 2020).

Ultimately, the consolidated Supreme Court case decided that these teachers fall under the ministerial exception, offering future guidance and implications for Catholic school leaders.

The implications of this language are the status of non-Catholic faculty. In Canon Law, non-Catholic faculty are teachers who are not directly ministers (Catholic Church, 1984, canon 207). The *National Directory for Catechesis* identified these teachers as extension of the bishop by their participating in catechetical ministry (USCCB, 2005, p. 232). But civil law empowers the Church institution to by-pass discrimination laws on its own teacher employees. As a result of the Supreme Court decision that combined *Our Lady of Guadalupe School v. Morrissey-Berru* (2020) and *St. James School v. Darryl Biel* (2020), Church leadership can now dismiss faculty by the very fact that they are involved in some capacity of religious duty (Barnes, 2020). What if the Church leaders of schools proceed to practice discrimination based on the ministerial exemption? On the very basis of justice and the kingdom of God, one can argue that the Church leadership falls short of creating a relational faith-filled environment of trust.

Theological Considerations

This section discusses the recognition of non-Catholics according to the Church documents from one of its highest magisterial authorities: The Second Vatican Council (Gaillardetz, 2003). The dogmatic constitution, *Lumen Gentium*, addresses the Catholic Church's relationship with non-Catholics, differently for Christians and Non-Christians (Second Vatican Council, 1964a). Additional documents, known as decrees or declarations, refer to the constitutions but offered specificity and clarification (Gaillardetz & Clifford, 2012).

First, *Lumen Gentium* established its self-understanding by emphasizing a mystical communion over the institution. This set the foundation to understanding its relationship to non-

Catholics stating: "many elements of sanctification can be found outside its total structure" and that these "properly belonging to the church of Christ" (Second Vatican Council, 1964a, section 8; Rausch, 2005). The constitution explained that the unique Church of Christ *subsists* in (as opposed to *is*) the Catholic Church, highlighting an inclusive perspective of salvation. The ecclesiologist Thomas Rausch (2005) explained that the Catholic Church is "no longer claiming an exclusive identity or strict equation between the Church of Christ and itself" (p. 30). This understanding of church sets the stage for how it understands its relationship to non-Catholics Christians.

Lumen Gentium adopted the language of "churches and ecclesial communities" to highlight the various ways in which the Catholic Church relates to different Christians. Rausch (2005) said that with the language of *subsists*, suggested that "the Church of Christ, if truly present in the Catholic Church was also present in various ways in other churches and ecclesial communities" (p. 30). While the constitution declared that the Catholic Church has "all the means of salvation," speaking of Catholics being "fully incorporated" in the Church, non-Catholic Christians are identified to have a link to the Church by baptism, faith, and the Holy Spirit (Rausch, 2005; Second Vatican Council, 1964a, section 15). This link was clarified by the Vatican II document that talks about its outreach with non-Catholic Christians, "The Decree on Ecumenism," known by its Latin name, *Unitatis Redintegratio* (Second Vatican Council, 1964b). This document declared that in baptism, all Christians have been brought into a real but "imperfect" communion with the Catholic Church (Rausch, 2005; Second Vatican Council, 1964b, section 3). This "imperfect" link is not the same for all Christians, as *Unitatis Redintegratio* identified different degrees of communion.

After its discussion regarding non-Catholic Christians, *Lumen Gentium* turned its attention to non-Christians. Like its treatment on different Christians, *Lumen Gentium* presented various degrees of relationship to the non-Christian religions. Its discussion started with the Abrahamic religions before addressing those in other world religions, as well as those with no religion at all (Rausch, 2005, Second Vatican Council, 1964a). Overall, Rausch explained that while the constitution does not move to a doctrine of universal salvation, it did recognize the possibility of salvation for those that have "neither been baptized or evangelized" (2005, p. 31). The Vatican II document entitled "The Declaration on the Relation of the Church to Non-Christian Religions," more commonly known by the first two words of the Latin version of the document, *Nostra Aetate*, rearticulated the Catholic Church's position of "inclusivism" (Fredericks, 1999; Second Vatican Council, 1965d).

> The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all men. (Second Vatican Council, 1965d, section 2).

Comparative theologian Jim Fredericks (1999) cautioned that while *Nostra Aetate* was a major breakthrough for Catholic thought, it carried "a real ambiguity":

> A cautious reading of the document would hold that individual non-Christian believers can be saved despite their religious tradition. On the other hand, a "loose constructionist" might read the document to mean that Hinduism and Buddhism, Daoism and

Confucianism as religious paths distinct from Christianity make available to their

believers the saving grace of Christ. (p. 24)

Rausch (2005) explained that Catholic theologians differ today on the interpretation of this

salvific inclusivity. While the magisterium has not spoken authoritatively on the subject of other

religions mediating salvation, Rausch noted that Pope John Paul II insisted that all salvation is

through Christ (2005, p. 32).

Non-Catholic Faculty and the Church's School Mission

This section discusses the research on non-Catholic faculty and their relationship to

school mission. It will first consider studies on the relationship and impact of non-Catholic

faculty being the majority of the staff at local school institutions, a concern known as the critical

mass. The section will then consider research on Catholic faith and commitment while exploring

the notion of "hiring for mission."

The Critical Mass Theory for a Catholic Majority of the Faculty

A concern from Catholic education, in general, is the impact on mission as a result of the

numerical ratio between non-Catholic faculty and Catholic faculty. John Paul II's (1990)

apostolic constitution *Ex Corde Ecclesiae* (ECE), concerned with preserving Catholic identity,

introduced stricter requirements at Catholic colleges and universities (Sullins, 2004). One such

requirement was the notion of critical mass, in which the number of non-Catholic teachers

should not be allowed to outnumber Catholic teachers (Sullins, 2004). This critical mass thesis

suggests a sociological proposition: that the Catholic majority of faculty "has an effect on the

institution's identity over and above the sum of each member's contribution to that faculty"

(Sullins, 2004, p. 85). In other words, the effect of the majority whole will be greater than the

sum of the minority individual parts. However, the critical mass thesis assumes the following prediction as true: Catholic faculty are more committed than non-Catholic faculty to the mission and Catholic identity of the institution.

Faith and Commitment. In addressing this concern of commitment, Cho (2012) conducted a study on the relationship of faith and commitment for high school Catholic teachers. As researchers report to the impact from intrinsic factors for motivation and commitment to an institution, Cho turned to the intrinsic significance that faith may have in the motivation for commitment to the Catholic school (p. 123). Assuming that critical components of intrinsic motivation include the teacher's identity and beliefs, his study used Fowler (1981) to describe faith as "an orientation of the total person, giving purpose and goal to one's hopes and strivings, thoughts and actions" (p. 14). According to Cho, strong believers had faith as their primary and basic motivator (2012, p. 123).

In his quantitative study, Cho's (2012) made use of a 96-item online survey, resulting into eight variables referring to four dimensions of Catholic faith and four dimensions of school commitment. Table 1 presents this correlation matrix reporting the Catholic teachers' variables of belief, intimacy with God, action, and a living faith as wells as their commitment to mission, school, teaching, and students. Cho reported that the commitment to mission was the highest and strongest relationship for each of the dimensions of Catholic faith (2012, p. 131). His study also reported the variable of a living faith as the highest for commitment to the school, teaching, and students (p. 131). This confirms the study of Cimino (2001) that explored the vocational attitudes of teachers. Referring to Table 2, Cimino's (2001) study reported that more than half (58.3%) of

her non-practicing Catholic teacher respondents disagreed with the view that their teaching is a ministry.

Table 1

Correlation Matrix and Descriptive Statistics for Four Dimensions of Catholic Faith and Four Dimensions of School Commitment Reported by Catholic Teachers

Variables	1	2	3	4	5	6	7	8
1. Belief	-	.626	.499	.548	.567	.220	.120	.194
2. Intimacy with God		-	.616	.681	.593	.259	.221	.244
3. Action			-	.787	.682	.215	.160	.245
4. A living faith				-	.729	.299	.247	.323
5. Commitment to mission					-	.324	.301	.382
6. Commitment to school						-	.614	.522
7. Commitment to teaching							-	.529
8. Commitment to students								-
M	4.43	4.53	4.48	4.26	4.47	4.44	4.51	4.75
SD	.589	.601	.926	.702	.557	.494	.475	.323

Note. Action variable is the combination of action attitude variable and religious practice variable. All correlations are statistically significant at $p < .001$. Adapted from "The Relationship between Catholic Teacher's Faith and Commitment in the Catholic High School," by Y. K. Cho, 2012, *Catholic Education: A Journal of Inquiry and Practice 15*(2)*, p. 131. Copyright 2012 by Digital Commons at Loyola Marymount University and Loyola Law School.

Cho's study demonstrated that in comparison to non-Catholic teachers, faith for a Catholic teacher operated as a strong predictor for their commitment to the school mission (2012, p. 132). However, the study also showed that non-Catholic teachers show their commitment to their schools through professional motives such as "love of teaching" and "teaching my academic subject" (2012, p. 133). This confirmed the conclusions of Tiernan (2000), that non-Catholic teachers are by and large motivated by professional goals.

Table 2

Teaching at a Catholic School Because Teaching Is a Ministry

	Practicing Catholic	Non-Catholic	Nonpracticing Catholic
% Agree strongly	44.1	25.0	0.0
% Agree	41.1	45.0	41.6
% Disagree	10.2	20.0	50.0
% Disagree strongly	4.6	10.0	8.3

Note: Responses by Religious Preference to Question: I teach in a Catholic school because I view teaching as a ministry. Adapted from "Love or Money: Vocational Attitudes of the Catholic School Teacher," by C. Cimino, 2001, *Journal of Catholic Education, 5* (2), p. 191. Copyright 2001 by Digital Commons at Loyola Marymount University and Loyola Law School.

Despite this, Cimino (2001) demonstrated that non-Catholics can demonstrate just as strong of a vocational response to teaching (p. 192). Yet, Cimino's conclusion highlights that salary dissatisfaction is highest among non-practicing Catholics, scoring the highest in areas concerned with self-interest (2001, p. 199). In terms of vocational attitude and commitment to Catholic schools, "practicing Catholics and non-Catholics had greater longevity in Catholic education than did non-practicing Catholics" (Cimino, 2001, p. 197).

In the analysis of his findings, Cho believed that teachers' faith is not strengthened by "programs designed to enhance faith formation of teachers" (p. 133). The implication here is that school leaders will need to examine their faith formation programs in supporting both Catholic and non-Catholic teachers for the mission of the school. In the first place, they will need to address how they hire non-Catholics for mission.

Hiring for Mission

The role of hiring practices is critical to the maintenance of Catholic school mission (Murray, 2011; Sullins, 2004; Steinfels, 2003). The concern for preserving Catholic mission and identity would result in the philosophy for hiring for mission (Yusinski-McShea, 2011). This

philosophy calls for the hiring process to be linked with the selection of individuals who commit to Catholic mission (Steinfels, 2003; Yusinski-McShea, 2011). In fact, it does not necessarily privilege Catholic applicants, but instead extends the invitation for individuals to join a school community "with full knowledge of what that community is about and how they can contribute to and foster the Catholic mission of the institution" (Gilroy, 2009). According to Mussi (2008), it remains to be the most "complicated and immediate issue to reconcile on American Catholic campuses" (p. 82).

Estanek et al. (2011) in their quantitative and qualitative study, explored the perception of student affair hires in Catholic institutions. Respondents ranked skill development and dispositions as higher than specific knowledge of the Catholic faith. Despite the discrepancy to specific knowledge, respondents ranked their commitment to Catholic mission as one of their highest priorities among its critical items (p. 160). On one level, hiring administrators clearly selected their professionals on what they can do over what they know. Mussi (2008) held similar results from her qualitative study on the relationship between Jesuit higher education and new student affairs professionals. Of the 28 new professionals interviewed, 82% of respondents indicated the importance of mission for them.

However, the respondents demonstrated tension between the school mission and Catholic identity (Mussi, 2008, p. 216). This brought to light that schools founded by religious orders will articulate their Catholic mission from the lens of its tradition and history (Estanek et al., 2011). As a result, the results will often reflect commitment to a particular institution's mission and charism (from the lens of the religious order), and likely reflect a difference in commitment to

Catholic identity and mission versus the charism of the specific institution itself (Estanek et al., 2011, p. 160).

The study of Ferrari and Janulis (2009) explored a further nuance in the relationship between religious affiliation and their commitment to the school mission statement. While limited to only one university, DePaul University, the results partially confirmed Sullins' (2004) finding that "Catholic faculty were more likely to support Catholic identity than were non-Catholic faculty" (p. 122). Yet, in each religious category of its survey instrument, there was indistinguishable support for the "pluralistic, inclusive and innovative nature of this school's identity" (Ferrari & Janulis, 2009, p. 122). In their analysis, Ferrari and Janulis did not see the results conforming neatly to the notion that non-Catholic faculty support the secular identity while the Catholic faculty support the religious identity. The researchers put it in this way: the faculty and staff showed equal support for the school identity while differing in their level of support for the various expressions of activity. In other words, there was general agreement in the principle and essence of the school identity, but how that was expressed was the difference:

> Just as religious affiliation might positively or negatively influence support for a Catholic
> identity, the nature of that specific institution's Catholic identity could influence unequal
> support from staff and faculty of different religious affiliations. (Ferrari & Janulis, 2009)

Like Estanek et al. (2001), the findings of Ferrari and Janulis (2009) pointed to the effect that an existing charism of a religious order will have for interpreting their "Catholic identity."

Ferrari and Janulis (2009) pointed out that some institutions' intent of hiring for mission is to give preferential treatment to Catholic faculty in the hiring process, all in the name of supporting Catholic identity. Their study challenged this underlying premise for hiring for

Catholic identity: that Catholic faculty are more likely to support Catholic mission (p. 123). In other words, hiring Catholic faculty and staff may not always elicit the desired result of increasing support for Catholic mission. In fact, the research findings showed evidence that a strong sense of community among both Catholic and non-Catholic faculty existed among administrators and coworkers (p. 123). In the lens of the conceptual framework of relationships, Catholic mission is implicitly expressed in the fellowship of community.

The study of Estanek et al. (2011) did reveal that their student affairs professionals were not prepared well to work at Catholic colleges and universities. In a similar context, Gilroy (2009) pointed out how qualified applicants to the student life positions at Siena college struggled to articulate the distinctive nature of a Catholic college. Put in another way, they could point out the unique feel about the institution but could rarely identify specifics. In Gilroy's setting, the members of the student life staff struggled to explain their school's distinctive features, resulting in a weak message of Catholic identity conveyed to potential hires (2009). This is a similar situation to incoming teachers (Cho, 2012). Regardless of being Catholic or non-Catholic, teachers come into Catholic schools with the culture that influences them:

> Shaped by the contours of the post-modern, millennial, mass-mediated culture of today. . . . They bring with them a mixed and uncertain understanding of the Catholic faith. They have grown up in an atmosphere of suspicion towards authority, uncertainty about institutions, and "multicultural richness and religious homelessness." (Shields, 2008, p. 162)

The induction of new teachers into the ministry of community of Catholic education will require ongoing formation. But most of all, this will require the leadership of the school leaders to guide the non-Catholic faculty in the initiation process.

School Leaders

This section discusses the research on school leaders and their significance to fostering school mission. It first considers institutional aspects for the school leader. Proceeding after, the section explores the notion of the school leader as a spiritual leader and the preparation for that role. Lastly, the section concludes with the school leaders' role in teacher induction.

Institutional Considerations—Governance and Accountability

In her study *Catholic Identity and Vocation of the Principal*, Whelan (2019) described the reality of mission and identity to be interpreted and expressed differently at schools. While the Catholic Church appears to be monolithic, a key principle in Catholic thought is subsidiarity in which the decisions are made first at the local level. Whelan (2019) explained that "while there are universal truths and teachings in the church, how those are lived out is decided first at the most local level" (p. 17). In the Catholic Church, the most basic unit starts first with the family, also known as the "domestic church." The domestic church, or family, is part of a parish community that is in turn part of a geographic region designated as a diocese that is formally led by a bishop.

At this local level, Catholic schools are categorized as diocesan or religious. That means that their governance and day-to-day operations are under the supervision of the bishop or a religious order. Schools that are founded by religious orders will understand their Catholic identity through the lens of its history and tradition (Estanek et al., 2011). As a result, the lens of

a religious order may offer specificity to assess Catholic identity as opposed to a school without such a tradition. Schools that are diocesan, or led by the bishop, operate with a different degree of independence.

Essentially, Catholic schools are independent entities that are situated in any given diocese. While diocesan schools are led by the bishop, they still operate with a degree of independence from each other. In short, diocesan schools of any given region do not have a centralized operation where the message and mission of the schools are uniformly driven. Rather, they are a loose federation of schools guided by the bishop. The same can be said of schools directed by religious orders. It is for this reason, that school leaders and teachers have great importance in supporting the Catholic identity of the local school and the development of its faith community (Convey, 2012). Recalling back to the Catholic principle of subsidiarity, decisions and operations are to be done at the most basic local level as possible. In the case of the school entity, the administrators and principals hold a special role for directing the school to fulfill its mission and identity (Convey, 2012, p. 194).

Perceptions of School Leaders

The essence of the Catholic school is communicated by the school leaders and teachers through its message and environment (Convey, 2012). Reflecting the principles of CTA, all people at the school in varying degrees communicate the content and culture of its identity. The induction of non-Catholic teachers, especially in the practice of hiring for mission, will have to be done in the context of the particular school's history and culture. Considering the Catholic Church's institutional reality, the idea of Catholic identity will not be expressed uniformly across the vast variety of Catholic schools. In *A People Adrift,* Peter Steinfels wrote that "it may be

wiser to speak of Catholic identities in the plural" (2003, p. 148). Despite this logical conclusion, there are common ideas regarding Catholic identity that cut across the board.

Convey's (2012) quantitative study explored the perception of both Catholic school administrators and teachers regarding their understanding of "Catholic identity." His survey included an open-ended question in which respondents answer their understanding of Catholic identity. That open-ended question of the survey produced a variety of descriptions. Interestingly, Convey's analysis revealed that "the frequency of terms used were similar for Catholic teachers and non-Catholic teachers and for teachers in different grade levels and experience in working in Catholic schools" (2012, p. 198). This may suggest that the process of induction for teachers entails a natural exposure to the school's Catholic vocabulary.

The second part of Convey's (2012) survey involved the rating and ranking of items based on his dimensions of Catholic identity. In the analysis of the survey results, Convey summarized the results to suggest that the importance of Catholic identity comes from "what happens in the schools rather than on the characteristics of who attends the school or who teaches in them" (p. 199). From the listed options, the teachers and administrators gave essential ratings to three items: *School Day Begins with Prayer, Strong Faith Community,* and *Religion Course Presents Teachings of the Catholic Church* (p. 199). As a subgroup, a higher percentage of administrators included the items *the religion teacher and principal being Catholic* and the *integration of Catholic teachings into the curriculum* as "essential elements of Catholic identity" (p. 200). Convey's study alluded to a disconnect between administrators and non-Catholic teachers regarding these items that are rated "essential." This component of Catholic identity showed the greatest variation in rankings and ratings between the teachers and administrators.

Simply put, the non-Catholic teachers as a sub-group rate these items significantly lower in comparison.

When it comes to ranking the same items, Convey's (2012) further analysis revealed that faith community as the most important characteristic of Catholic identity was similar across the board (p. 203). The third section yielded similar results: a list of six items consisting of paired comparisons where respondents were forced to choose the option that was more important in defining Catholic identity for the school. In each example, the majority of respondents identified the item *Culture and Faith Community* as the more important component for Catholic identity. The items paired against this item were *Religion course, Integration into Curriculum*, and *Symbols and Rituals* (p. 204). When compared to teachers, administrators rated *Culture and Faith Community* at significantly higher percentages. Henning's (2015) quantitative study on Catholic school principals' perceptions for effective Catholic secondary school teachers yielded similar results. In her study, the effective qualities of "community builder" was perceived to be "very important" with great frequency (p. 162).

As Convey's (2012) findings pointed out that school's culture or faith community was viewed to be important for Catholic school identity, these ratings and rankings among the respondents increased with time. This is to say that as administrators and teachers are in their positions longer, there is a correlation for them to assign importance and value to the development of school culture or faith community. For Convey, these findings implied that "it takes time and experience for teachers to grasp fully the importance of the faith community and their role in creating and sustaining it" (p. 208). There was also an ominous implication to this as well: "Rapid turnover in a Catholic school may be a prescription for an unfocused Catholic

environment" (p. 208). Nevertheless, Convey's findings demonstrated that school leaders recognize that for a school to be Catholic, its identification goes beyond the external characteristics such as religious symbols or the number of Catholic students. The reality of being a school that is truly Catholic comes from the spiritual bond of its Catholic ethos. This school has to be a community of faith that manifests its core beliefs in both the formal teaching of the classroom and the lived reality of its inner relationships between students, teachers, and the world (p. 211).

Architects of Catholic Culture

Both Henning (2015) and Convey (2012) demonstrated that an important component for Catholic identity in the school was to build a faith community that illuminates the Catholic culture. This transmission of identity through culture is what achieves the school's mission: to evangelize and build the kingdom. Cook (1998) explained Catholic school culture to be the "sum total of a school's belief system and patterns of behavior" (p. 136). Like Convey's (2012) earlier point, the Catholic school identity and culture ought to be expressed in other classes beyond the religion course. Agreeing with the perceptions found in Convey, Cook (1998) saw the expression of culture occurs beyond what occurs in the classroom. Appealing to the common architectural features found across most cultures, Cook described four building blocks of what he calls cultural architecture (p. 138). Those four building blocks are "core values, language, symbols and tradition."

According to Cook (1998), the school leader needs to attend to the cultural dimension when fostering Catholic identity that eventually points to Catholic mission. In his framework, the school leader needs identify and integrate the school to Church's core values. The language of

the teachers across the different subjects will need to connect to the Gospel. Rituals and traditions ought to be established and recognized, connecting to the Gospel. Lastly, the core values should be expressed through thoughtful word choice that includes slogans, and stories. For each of the four building blocks, Cook explained that they need to be connected to the Gospel (p. 148). Otherwise, how has the school lived up to its call to mission?

The Spiritual Leader

Because Catholic schools offer both an academic and spiritual education, its principals and presidents, or school leaders in general, are expected to be both academic and spiritual leaders. Today, the responsibilities of the Catholic school leaders are different from that of their predecessors (Barisano, 2017). In the previous 50 years, school leaders gave little attention to financial or managerial dimensions of the school because they were financially supported by the parish and/or have a staff that consisted of underpaid sisters. This resulted in the operational costs that is well below actual expenses. As schools were populated by an overabundance of Catholic school children, little thought was given to recruitment. School leaders today now integrate these three major areas that are identified by the United States Conference of Bishops: educational leader, managerial leader, and spiritual leader (Ciriello, 1996). Thus, the school leader will lead the non-Catholic faculty in the dimensions of education, management, and spirituality.

As school leaders induct non-Catholic faculty into the mission of the school, they will have to be mission-centered leaders of spirituality. According to Ciriello (1996), Catholic school leaders have to be "attuned to issues of faith development, building Christian community and moral and ethical formation" (1996, p. vii). For principals that feel a higher sense of spiritual

leadership satisfaction, Barisano (2017) reported that this corresponds to principals that have a combined mission-related motivation for their leadership as well having a high sense of spiritual efficacy. Other variables for perceived self-efficacy included commitment to Catholic identity, Catholic culture, and servant leadership. While school leaders may feel to be effective in their spiritual leadership, their efficacy in the induction of non-Catholic faculty for mission is yet to be verified.

Programs meant to prepare principals for the challenges of implementation of mission have been varied. Barisano (2017) highlighted that principals in her study identified the sense of lacking preparation to be spiritual leaders. Despite understanding the significance of their role as spiritual leaders, principals reported having difficulty with integrating aspects of spirituality into their roles and responsibilities. Obstacles that were identified included a lack of time, a lack for spiritual renewal opportunities like retreats or principals' faith sharing, and lack of life experience. Barisano's study cited a homily: "You cannot give what you do not have" (p. 110). If school leadership reports insufficient preparation to be spiritual leaders, what impact might this have for non-Catholic faculty to participate in the mission of the school?

For a lot of principals, the training for spiritual leadership occurs on the job. In the study of Linda Stuckenschneider's (2017) *A Quantitative Study of the Formation of Spiritual Leadership in Catholic School Principals in the State of Missouri*, half of her respondents reported having no college credits in spiritual leadership (p. 90). Her study demonstrated the significance of experience, as 97% of participants reported perceptions of self-confidence in their spiritual leadership after having experience as a principal. Among 43% of the participants, there was indication of spiritual leadership formation in Catholic school principals as a topic of

interest. Fortunately, upon their initial assignment to become Catholic school principals, 82% of

the principals perceived themselves to be prepared to assume spiritual leadership of the school

(p. 96). According to Stuckenschneider, the data revealed that most principals identified the

significance of the faith community as it helped them grow and develop as spiritual leaders (p.

101). While there was no standardization of spiritual leadership formation in the state of

Missouri, other parts of the country show promise.

Fortunately, there are many dioceses that have initiated practices with the intention of

preparing principals. In some dioceses, preparation programs have been created to incorporate

anticipation of succession. Lauren Casella (2018) examined the practices of formation in her

study *Building Leadership Capacity: Practices for Preparing the Next Generation of Catholic

School Principals*. Four main strategic practices for leadership capacity building emerged from

her data collection. The first strategic practice had participants engage with the diocesan mission

and vision through its systematic and intentional program (p. 72). The second practice involved

participation in an internship program to foster continuous learning through active engagement in

practice (p. 76). The third practice included participation in a professional learning community,

defined as a group of "individuals, held accountable by professional standards, who are

committed to continuous improvement with a collaborative setting" (p. 86). Lastly, participants

were engaged in an ongoing support and mentorship program (p. 92).

Each of the four practices contributed to the formation of a spiritual leader. In the

implementation of the first practice, engagement with diocesan vision and mission, the principal

residency program provided many opportunities for written exercises, self-reflection, and

authentic leadership experiences (p. 95). The second practice, internship, offered authentic

practice in various and multiple co-principal opportunities (p. 96). The third practice,

professional learning communities, established a collaborative setting for community reflection

to develop leadership skills. The last practice, mentoring, fostered relationships that were

productive for both future and current leaders. The nuanced attention given to developing school

leaders point towards a relational and communal understanding for growth. This pattern for

focusing on the relational and communal aspects for inducting future school leaders will be key

to understanding induction of non-Catholic teachers into the school community.

Teacher Induction

What role might the school leader have for the non-Catholic teacher's induction into the

mission of the school? In the quantitative study of Greg Chatlain and Brian Noonan's *Teacher*

Induction in Catholic Schools, they examined the nature of the induction process as experienced

by new teachers in Canadian Catholic schools (2005). Using a cross-sectional survey, the study

yielded a general profile of new teachers undergoing the induction process. Their study defined

the process of induction as "the stage in the career cycle of a teacher that begins when a teacher

starts his or her career and may continue until the teacher becomes professionally competent" (p.

500). One of the results of the study suggested that the induction process "may be longer than is

often assumed," in which teachers in their fourth or fifth year of teaching did not demonstrate a

stable level of confidence (p. 509). Participant responses to open-ended questions described the

teachers as self-directed in the induction process, especially where no formal induction process

was in place. The new teachers did seek out for support, finding informal connections with

experienced teachers and principals as the greatest source of help. Whether there is a formal

process or not, the induction of new teachers is happening within the context of an educational community.

According to Richard Shields' study *Nurturing Spirituality and Vocation: A Catholic Approach to New Teacher Induction*, the community played an important role for the induction of the non-Catholic teacher (2008). Unfortunately, the experience of the new teacher was characterized by the combination of stress and competing priorities that push Catholic spirituality, Catholic faith knowledge and Catholic vocational consciousness to the periphery (Shields, 2008). The school leader needs to make sure that in designing teacher induction programs, the development of spirituality and sense of vocation cannot be more than just an "add-on." Any endeavor to develop a sense of this implies a "commitment to renew and revitalize the larger community" (p. 165). Thus, Shield's study reinforced the notion that the induction process is not a top-down process. Instead, the induction process is a "dynamic reality in which the existing school community is called to change and grow" (p. 166).

Shields (2008) explained that a Catholic model for induction was a relational model because the view of teaching was a participation in the ministry of the Church that involved mentoring/induction of new teachers to be part of a faith community. The process was not be authoritarian or supervisory, but communal and communicative characterized by mutuality (p. 166). Critical to this will be the school leader who will guide and enact this Catholic vision of relationality, participating in the shared learning experience:

A good induction program brings those responsible for performance appraisal together to insure a shared understanding of the appreciative and affirmative aspects of a Catholic approach to new teacher induction. Principals and superintendents responsible for

overseeing an induction program are engaged in a social practice, not simply

administrative one. (Shields, 2008, p. 167)

Thus, the induction process was not simply done by the school leader, alone. The induction was a dynamic reality that involves the whole school community. According to Shields, the school leaders implemented and guided the program by participating in the relational process.

Theoretical Framework

The theoretical frame that was used for this study was the intersection of Catholic Social Teaching (CST), Collective Transformative Agency (CTA) and the Framework of Relationship (FR). The grouping of these theories illustrated the ideal, shortcomings and assumptions for this study. Connecting these theories was the theological outlook of Karl Rahner.

Catholic Social Teaching (CST)

As an educational framework, CST seeks to promote compassionate awareness of human dignity, the common good and a preferential option for the marginalized (Lynch, 2011). Imbedded in CST is an ethic of inclusion that compels adherents for outreach of the marginalized (Scanlan, 2008). According to Lynch, "CST has formed the fabric of Catholic school's educational mission as an awareness that Catholic educators and students are called to act out Christian values of justice in their social, educational, public and personal lives on a daily basis" (2011, p. 15). In his summary and synthesis of CST, Fredericks (2015) described CST as part of the baptismal commitment to the community and societal structures of leadership. When CST is applied to the school context, faith members of the school operate as leaders of this school mission for justice. Using Rahner's framework, these faith members, by virtue of their baptism, are explicit agents for the school's faith mission of CST.

Collective Transformative Agency (CTA)

Intersecting with CST is the theory of CTA which offers a process framework for orienting towards the goal of social justice (Bertrand & Rodela, 2018). CTA expands on the concept of transformative leadership, whose literature tends to be individualistic and focused on administrators who have achieved "formal recognition as leaders" (p. 13). This section provides a brief overview of transformative leadership, connecting to the significance of collective agency, expanding to the process framework for the goal of social justice.

According to Northouse (2019), transformational leadership is a recent paradigm of leadership that is focused on the "process that changes and transforms people" (location 6591). This approach has been linked to the political sociologist James MacGregor Burns (1978) and his study *Leadership.* In that work, he linked the role of leadership to the needs of the followers. For Burns, leaders who taped to the needs of their followers were able to achieve their goals effectively. An important feature of this approach is to distinguish itself from *transactional leadership*, which focuses on the exchange between the leader and its followers. In contrast, *transformational leadership* emphasizes the process in "whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower" (Northouse, 2019, location 6631).

According to Bertrand and Rodela (2018), CTA was similar to the concept of distributed leadership, which establishes the idea that leadership should be "stretched" across multiple people (p. 12). Distributed leadership explores the dynamics of leadership between leader and followers, especially those who are connected to non-formal leadership roles. For Bertrand and Rodela, their critique of *transformational leadership* was that its literature emphasized a more

individualized approach that "lack an understanding of the processes by which differently positioned individuals can work together as leaders to enact change" (p. 13). Northouse (2019) highlighted the critique by Antonakis (2012) that researchers have not established the ability of transformational leaders to actually transform individuals or organizations.

According to Bertrand and Rodela (2018), CTA was an aspect of Cultural Historical Activity Theory (CHAT). Bertrand, Durand, and Gonzalez (2017) identified CHAT to consider "collective learning and change within activity systems" (p. 144). Building on this concept, they recognized scholarly advances on the notion of participatory design research in which the relationship between researcher and participants was disrupted in order to open possibilities for social change. The emphasis here was on "role re-mediation" in which the power dynamics of relationships are re-evaluated and shifted. In order for these shifts to occur, "those in dominant roles must critically examine local and societal history" (p. 144). Resulting in this shift is the movement where people jointly envision new possibilities, resulting in their working together to strive for systemic change. CTA assumes that the "movement from individual to cooperative action" is focused on "a conflict or contradiction in an activity system" (p. 144). The interaction and collective building upon each other's unique experiences and knowledge helps foster transformative agency.

For Bertrand and Rodela (2018), CTA addressed the need for a theory in educational leadership that "considers both the end goal of social justice and the processes to achieve it" (p. 14). The contradictions of the activity system prompt individuals to work towards similar goals for change. They caution that CHAT, as traditionally conceived, lacks the consideration of race.

The solution, therefore, was to inform the framework with Critical Race Theory (CRT) offering an effective leadership approach that utilizes systemic change:

> CRT and related scholarship illuminate the systemic nature of racism, demonstrating that schools often reproduce racism and inequity through deficit perspectives of students of color, discourses of meritocracy, racist language ideologies, and inequitable distributions of educational resources. (Bertrand & Rodela, 2018, p. 13)

The value of CTA is the focus of connecting the people into a shared vision towards systemic change. It builds upon the notion of a collective memory that drives the activity system forward.

Especially in a society that is full of contradiction, the Catholic school is part of complex dynamic that positions itself as an agent of change. If it is to live out its mission for evangelization and building the kingdom of God, the Catholic school will need to consider a wider vision of relationship that involves the interaction of teachers, students, and wider society. First, CTA refers to the work of Spillane et al (2004), recognizing that leadership should be "stretched" over multiple individuals including those who are not in formal institutional positions. Additionally, CTA assumes that the formal outsider from the institution enters the activity system with community cultural wealth (Fernández & Scribner, 2018). Where Rahner called a baptized Christian an explicit agent for the school's mission, the non-Catholic would thus be an implicit agent. Therefore, coinciding with the theology of Karl Rahner's "anonymous Christian", the framework of this study assumed that the non-Catholic teacher is a participating leader for social justice (Bertrand & Rodela, 2018; Rahner, 1966).

A Framework of Relationship (FR)

While the religious language of mission for evangelization and building the kingdom of God serve as the cornerstone of Catholic education, the Church "documents lack an organizing principle or thread that captures the essence of Catholic school education in a manageable and memorable way" (Cook & Simonds, 2011, p. 320). Cook and Simonds designed the framework as a tool for implementation, offering a "coherent and relevant way of looking at Catholic identity and charism" using a philosophy of relations as the single organizing principle (p. 321).

The implementation framework of Cook and Simonds (2011) operated in three phases as illustrated in Figure 3. Baccari (2018) observed that while the three phases can be discussed separately, its effectiveness depends on the stages working in unison. The first phase called administrative leaders and teachers "to help students build relationships with self, God, others, local and world communities, and creation, within a faith-filled environment" (Cook & Simonds, 2011, p. 324). The second phase was focused on discernment and critical thinking skills, as it "helps students learn how to evaluate culture critically using faith-based principles" (p. 324). Phase three was lived beyond the school setting: "graduates of Catholic schools are uniquely prepared to continue building relationships in the world" (p. 324). The conceptual framework of relations operates as a driving system for the mission of Catholic schools while implicitly using the concepts of evangelization and the kingdom of God. It operates with the transformation of hearts (evangelization) while creating citizens of justice (kingdom of God).

Figure 3

A Framework for the Renewal of Catholic Schools

Student relationships with self, God, others

Trinitarian philosophy of relations

Building the kingdom beyond the school setting

Discernment and critical thinking skills
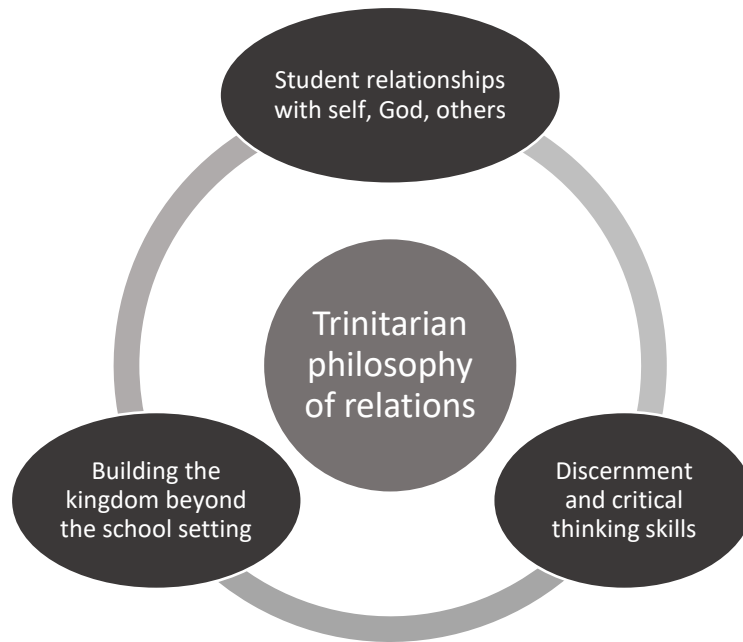
Note: Illustrating the process of the framework for relationship. Adapted from "The Charism of 21st Century Catholic Schools: Building a Culture of Relationships," by T. J. Cook and T.A. Simonds, 2011, *Catholic Education: A Journal of Inquiry and Practice, 14* (3), p. 324. Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School.

While the system appears philosophically secular, Cook and Simonds (2011) illustrated that their framework has rooting in the foundational belief of Trinity, a doctrine of relationships (p. 322). Baccari (2018) suggested that effectively using the conceptual framework will "help the process of educating, forming and ultimately transforming students from teenagers into young adults who are conscientious, caring citizens" (p. 21). Cook and Simonds (2011) admitted that the role of the teacher is pivotal, required to engage in the process of spiritual formation through which they come to understand the purpose and method of Catholic education. For Baccari (2018), this role encouraged teachers to "incorporate faith into their secular subjects such as science, math and languages" (p. 21). In that same line of thinking, this can challenge

administrators to reconsider its hiring and support of faculty for Catholic mission (Baccari, 2018).

<h2 style="text-align:center">A Conceptual Framework for Implementation</h2>

The conceptual framework served as the lens of implementing the theoretical framework. Their alignment was key to executing the intersection of CST, CTA, and FR. The elements of this conceptual frame were provided by the Avery Dulles' typological study named the models of the church.

The Models of the Church

Avery Dulles' (2002) book *Models of the Church* was an attempt to do comparative ecclesiology, capturing the insights of five major approaches to understanding the concept of church (p. 1). Each of the models by themselves were a paradigm that never adequately captures the whole mystery of the church, having its own set of strengths and weaknesses, but still articulating important dimensions that enrich our understanding of church (Rausch, 2005, p. 67). As each model contained its favorite set of images, rhetoric, and values, switching to other models entails doing a "mental juggling act" (p. 2). In committing to one model (or combination of models), the individual has committed themselves to "a whole series of positions regarding particular problems" (p. 24). Ultimately, the work was meant to "foster the kind of pluralism that heals and unifies, rather than a pluralism that divides and destroys" (p. 5). The prominent models for discussion in this study are the Church as Institution and Church as Mystical Communion.

The institutional model defines the church in terms of its external, visible, and hierarchical structures with a special emphasis on authority (Dulles, 2002; McDonough, 2016; Rausch, 2005). According to Rausch, the model was used in polemics with non-Catholic

Protestants to argue that the true Church is a visible society, "a perfect society" that lacks

nothing for its completeness (2005, p. 63). Associating with this model is the symbol of the

pyramid, concentrating and flowing its authority from above. Application of this model in a

Catholic high school may see leadership expressed and emphasized in a top-down manner. The

concern in this mindset would be the obligations of the law, with minimizing attention to the

flexibility of charity (Dulles, 2002). In a strict appropriation of this model, the school leader

would see no role for the non-Catholic teacher in the relational process of mission. The model

has as its strength visible organization, but clearly lacks in the invisible heart.

In contrast, the mystical communion looks to the internal and invisible bond that unites

the people as church. In this model, the shared life is in the Holy Spirit and thus puts more value

in the interior bond of community as opposed to the juridical and external expression (Dulles,

2002; Rausch, 2005). Rausch identified the symbol of this model to be the community, seeing

the role of ministry to fostering communion or relationship (p. 64). With its stress on the

community, translation of this model in the high school will see a stress on the organic rather

than the juridical elements of leadership. The model has as its strength in fostering the

relationships, overlooking external identifications. In this way, the non-Catholic teacher is

bonded to the community and directed to leadership by the invisible Holy Spirit. However, the

weakness of this model obscures the relationship between the visible and spiritual elements of

the Church (Dulles, 2002, p. 52).

As both models represent the contrast of understanding church, the appropriate

implementation of the framework is somewhere in the middle in which the invisible bonds are

expressed by the visible. The reality is that there will need to be some sense of organization in

order to have a clear sense of identity and mission (Dulles, p. 52). The relationships fostered

within the school cannot focus itself inwards to isolation. Rather, there must be a transformation

of hearts (evangelization) that directs the students outwards to build and transform the world for

justice (the Kingdom of God).

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this study was to understand the experience and process for inducting non-Catholic teachers into the ministry of Catholic education. The study first looked to explore the perception of non-Catholic teachers' experience about their mission formation at Catholic high schools. Simultaneously, I investigated the perception of school leaders in their practice of mission formation for non-Catholic teachers. The lens of this study was framed by the intersection of Catholic Social Teaching (CST) and Collective Transformative Agency (CTA), measured by the conceptual framework of relationship (FR). The models of the church served as the analytical key to the lens. The research design for this study was a narrative inquiry into the process of Catholic school mission formation conducted by school leaders for non-Catholic teachers in the region of Southern California. This chapter discusses the research question, the research design, the research population, and methods of data collection and analysis. Included in the chapter is a section that discusses the issues of validity and reliability for the study, as well as transferability of the data.

Research Question

This study addressed the underdeveloped literature of non-Catholic teachers with the following questions:

1. What do non-Catholic teachers perceive about their mission formation provided by the school leaders of Catholic high schools?

2. What do school leaders perceive about the mission formation provided for non-Catholic teachers at the Catholic high schools?

Research Design

Qualitative Methodology

As the study sought to explore the experiences concerning the subject of mission induction, I desired to articulate the phenomena in a manner that would do justice to their story. Drawing upon the phenomenological school of thought, the goal was to bring the "phenomena to expression" (Kim, 2016, p. 102). Aligned with this vision, the study regarded the people in this study "as the epistemological subject who gives meaning to the world" (p. 104). It was for these reasons that the method of narrative inquiry was selected. According to Kim (2016), narrative inquiry "utilizes interdisciplinary interpretive lenses with theoretically, philosophically diverse approaches and methods, all revolving around the narratives and stories of research participants" (p. 24). Put in another way, it is a methodology that probes into the experience of people as narratives and stories. This section articulates the philosophical underpinnings and the tenets of narrative inquiry.

Philosophical Underpinnings

Citing Connelly and Clandinin (2006), Kim explained that narrative inquiry is "first and foremost a way of thinking about experience" (2016, p. 128). As humans lead storied lives that are both individual and social, Kim argued that narrative offers a way to organize the human experience. This section considers the concepts of story and narrative, a theory of experience, and conclude with phenomenology.

Story versus Narrative. The terms story and narrative are typically used interchangeably but have an important nuance for this study. Etymologically speaking, the word narrative is derived from the Latin *narrare* ("to tell") which is akin to the Latin *gnârus* ("knowing"). This offers insight to the idea that the narrative is a form of knowledge that also tells and reveals (Kim, 2016, p. 25). The narrative recounts events in a "temporal sequence, and this linear organization of events makes up a story" (p. 31). Put in another way, story is a detailed organization of narrative events arranged into a structure, based on time (p. 31). Thus, the concept of story encompasses the notion of narrative. Citing Connelly and Clandinin (2006), Kim explained that narrative inquiry is where "story is used as a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful" (p. 46).

Theory of Experience. As a researcher of narrative inquiry, my goal was to re-story the narratives of my participants in order to unpack their experiences and their thinking of the experiences. According to Kim (2016), experience is the starting point and key term for narrative inquiry. Using American philosopher John Dewey (1859-1952) as the backdrop, Kim explained that the nature of experience is drawn from a combination of an active and passive element (p. 128). Dewey (1916/2011) indicated, "We do something to the thing and then it does something to us in return" (p. 78). On the one hand we are actively engaged with the experience of something. Concurrently, that same experience reflects a consequence that informs our outlook hereafter.

Dewey (1916/2011) explained that there are two principles that are foundational to the structure of experience: *the principles of continuity and interaction.* The first principle,

continuity of experience, described that all experience builds off of a prior experience and as a result in some way effects the quality of future experiences. The second principle, *interaction of experience*, expressed the idea that "all human experience is ultimately social; it involves contact and communication" (Kim, 2016, p. 129). Inherent in this understanding of experience is the principle of relationality that operates as a guiding light to my theoretical framework.

Phenomenology. As a narrative inquirer, I adopted the principles of phenomenology to ensure that the restorying of my participant's experiences were true to what they convey. The philosophy of phenomenology attempts to avoid interference from the researcher, in order to provide "a direct description of our experience as it is" (Kim, 2016, p. 103). This is what is referred to as the "turn to the subject", as I turned away from myself to seek out the participant's first-person point of view knowledge (Kim, 2016). When I tried to understand the phenomenon represented in lived experience, I had "to bracket" my judgment, claim, commitment, or prior experiences. In this "phenomenological reductionism," I described what it looks to me as opposed to claiming what the phenomenon is (p. 105).

While practicing this "phenomenological reductionism," I underwent inter-subjectivity in which there was a communication between my consciousness (my act of giving meaning) and that of the participants' consciousness (their act of giving meaning). I needed to be aware of my own positionality as I continuously pursued bracketing and reductionism. Thus, Kim rightfully described the phenomenologist as a "perpetual beginner," constantly taking nothing for granted, learned or otherwise, what we believe we know (2016, p. 106).

Narrative Inquiry

The instrumentation for this study was semi-structured interviews through the qualitative method of narrative inquiry. Seidman (2013) described the interview as an "interest in understanding the lived experience of other people and the meaning they make of that experience" (p. 8). This instrument consisted of open-ended questions with probes in response to the respondent's answers. The questions were derived from the theoretical framework, categorized to elicit the participant's perception on their experiences in each relevant category. Specific questions were made for non-Catholic teachers (see Appendix B) and administrative leaders (see Appendix C). Each of the questions had a reference to my theoretical framework, marked with a key for reference (see Appendix A).

According to Foste, the method of narrative inquiry entails the following qualities making it a distinct methodological approach, "temporal nature of narratives, the focus on a construction and presentation of self through language and the relationship between researcher and participant in constructing a coherent narrative" (2018, p. 10). The semi-structured interviews were conducted with these qualities in mind.

Regarding the temporal nature of narratives, Dewey's (1916/2011) principle of continuum about experience calls for special attention to the meaning of an account considering previous accounts. Since participants rarely present their stories in linear fashion, the data have come to me as inconsistent and fragmented. As the phenomenological researcher, I had to make sense of the data while not imposing my personal judgment of interpretation into their story. Acting as the narrator, I had to present how the prior experiences build into their stories.

Therefore, I had the task of providing a beginning, middle and end for their narratives (Foste, 2018, p. 12).

As a critical researcher, I understand that there is meaning beyond the specific words of the participants. Therefore, I gave special focus to the construction and presentation of the participant's selves. Kim (2016) explained that the understanding of narratives extends to performative storytelling (p. 346). Because language is never a "neutral pursuit," I paid attention to "the structure of the narrative, the how they are told and for what reasons" (Foste, 2018, p. 12). In addition, I had to consider how the participant wants to be known and understood given their particular context. As Foste (2018) explained, we are not seeking factual confessions; rather, we are looking for a deeper understanding of how the participant organizes and makes sense of their experience (p. 13).

The last quality concerning narrative inquiry was the co-construction of the narrative. In coming to this research, I had to be especially conscious of my own experiences that have influenced my current standpoint. In addition to that, I had to pay special attention to my relationship as researcher to the participant (Foste, 2018, p. 14). As the participant expressed their narrative to me, I needed to be mindful of my engagement with the piece as I am drawn into their story. As a result, my data collection required to include frequent reflections of my own personal biases that would have affected my interpretation of the participants' experience.

Research Population and Sampling Method

At Loyola Marymount University (LMU), the Institutional Review Board (IRB) ensures that the rights and welfare of human subjects are protected. Whenever a project involves the use of human subjects in research, specific approval and sign-off is required by the IRB. Human

subjects research is defined as "any activity intended to obtain and record information from or about individuals for research purposes" (Loyola Marymount University, 2020, application process page, paragraph 2). The standard expectations for IRB review and approval require informed consent, risk benefit assessment and equitable selection of subjects to ensure no vulnerable categories of people are exploited. Application for my research was submitted for review on July 2020.

Participation in this study was completely voluntary, and the subjects were not compensated for their participation. Before conducting the interviews, I informed the participants of the IRB Experimental Subjects Bill of Rights (see Appendix D). I reminded them that they have the right to decline to answer, to take a break, to postpone or reschedule, or to withdraw from the study at any time without penalty. Participants expressed their voluntary participation through the signing of the Informed Consent Form (see Appendix E). The Informed Consent Form was digitally signed as a PDF using the extension Adobe Sign for the application Adobe Acrobat Pro DC (2021.007.20099, https://www.adobe.com/sign/online-signature.html). The Adobe Sign application allowed me to send documents to participants for an e-signature, automatically returning the document into my Adobe Cloud (5.6.0.788, https://www.adobe.com/creativecloud.html) for storage and record. Security details of Adobe Sign were detailed under the banner of Adobe Cloud, accessible as a URL in Appendix F.

I used purposeful and convenience sampling for this study. Participants were part of my personal network, coming from different institutions other than LMU. Some participants came from a single school institution. In that case, approval to conduct the research study at these institutions was required by LMU. This institutional permission was granted by the Diocesan

superintendent. For other schools in which there was only one participant, LMU did not require non-LMU institutional permission. The application of this principle of institutional representation by one participant applied for teachers, principals, vice principals, presidents, and other school administrative leaders.

The purposeful sampling means that participants were selected by my judgment in what would be the most representative of the phenomenon being explored (Creswell & Creswell, 2018, p. 184). The convenience of the sample was determined by the availability of the participants. Citing Beitin (2012), Kim suggested that an appropriate sample size will range from six to 12 participants, anticipating saturation and thematic redundancy after six interview participants (Kim, 2016, p. 280). The participant population involved two different groups: non-Catholic teachers and school leaders. The criteria for selecting participants in the first research population were teachers that are non-Catholic, either having worked or were currently working at Catholic high schools. The criteria for selecting participants in the second research population are school leaders, either having worked or were currently working at Catholic high schools, being principals, vice principals, president, department chair of religion, or campus ministers. The initial sample from each population were acquaintances that I had a working relationship with. At the end of my study, I had seven non-Catholic teacher participants, and six school leaders.

The important key element to highlight again was that most of the participants were already known to me. As a result, my access to the participants did not begin with their respective institutions. With this established trust and familiarity, private accounts from the participants were more likely and have generated data of high quality (Kim, 2016, p. 283). From

this initial sample, I had access to other non-Catholic faculty or school leaders through introduction from the first set of participants initiating a "snowball" sampling. At the end of the study, I attained two non-Catholic teacher participants from the "snowball" method.

Data Collection

The primary source of data collection were qualitative interviews. Because of the COVID-19 context concerning stay-at-home quarantine orders, I interviewed the participants digitally face-to-face via an electronic medium known as Zoom (Version 5.8.3, http://zoom.us). The range of the actual interview was approximately 40-60 minutes, depending on the participant.

Interview Protocol

The interviews were semi-structured, conducted with a few open-ended questions directed by the theoretical and conceptual frameworks. Follow-up questions were conducted in order to probe for motifs and clarification. The open-ended questions centered on CST, CTA and the FR. While not explicitly articulated, the questions resulted in data that expressed the key ideas from the models of the church. Appendix A outlined my frameworks as a reference key for aligning each aspect to the research questions. The framework's components correspond to what I described as the core, driver and guiding wheel of the framework.

At the core of my conceptual framework was CST that served to explain the mission of the school and Church. As a result, the initial question corresponding to CST offered critical data regarding the participant's experience. This was because the participant's understanding and experience of school/church mission acts as a core to the wider system. This *core* concept will

impact how they view their role in the school system, leading to the next component of my framework: CTA.

CTA was what I described as the driver of my framework because it was a vision of leadership that actualizes the core vision of CST. As CST provided the vision of justice, CTA articulated the expectation that everyone has a role of being an agent for justice. The next level of questioning was designed to draw data from the participants' experience as agents of leadership, driving their interpretation of the core concept of mission. With CTA as the driving factor of my framework, the corresponding *driver* questions expressed data that aligned to the driver of this research study: how are non-Catholic teachers experiencing support by leadership to embody the school mission of the Catholic school as agents of justice?

Acting as a guiding wheel to the framework is the FR and models. Framework of Relationships provided language to harmonizing the secular and religious vision of teacher and student expectations for Catholic schools to be an *evangelization* program that builds the *kingdom of God.* The implementation to this program was colored by what model of church that the participants favor. The participants will express FR and the models implicitly through their data from the previous questions. The guiding wheel questions, therefore, were designed to act as an explicit verification of their previous answers.

Supplemental Data Collection

Supplementing the initial interview were field notes, journaling, and a follow-up review of the transcript. As the initial interview was conducted, I handwrote notes into Microsoft OneNote in order to jot down salient feelings that come from my observation and listening. This is what Clandinin and Connelly (1990) described as *active recording*, in which the researcher is

participating in the expression of the participant's experience while also noting to reconstruct the said events. Supplementing the field notes was my journaling that followed immediately after the initial interview. The journaling was a result of my reflection on the field notes to especially recognize my own experiences that may influence interpretation of the data. Through the journaling, I attempted to re-story the narrative that was expressed by the participant.

After some time following the initial interviews, I collaborated with the participants in order to verify their transcripts and review my reconstruction of their narrative. Prior to this follow-up, I provided a copy of their transcript and recorded video. Participants were reminded that they can withdraw from the study at any time.

Risks

Risks for the participants that may have resulted from this study included the fear of reprisal from the school institution as well as emotional stress from the recalling of potentially difficult experiences. My study mitigated these risks by ensuring that all identifying aspects of the participants were confidential. My final publication and presentation of this study did not disclose their real names and places of work since pseudonyms were used instead. To address the risk of emotional stress, participants were given the option to pause, to decline answering a question, to reschedule for another day, and/or to withdraw from the study at any time. Participants confirmed these options by signing an Informed Consent Form (see Appendix D).

Data Collection Method

The interviews were conducted through the digital format known as Zoom. Zoom is a digital collaborative application that allows for digital face-to-face communication as well as cloud-service recording and transcription. Participants were required to provide consent before

recording in the program was allowed to proceed. The format of its face-to-face communication provided a secure recording of the video that uploaded to its cloud system. The storage of this data was supplemented by Microsoft OneDrive and OneNote. Security details of these cloud-based programs are detailed under the banner of Microsoft 365 Security, accessible as a URL in Appendix F.

Zoom operated as the primary application for recording while my Samsung S9 cellphone served as the backup instrument. The cellphone would have recorded the audio of the conversation if Zoom's recording failed. Transcription of the interview was automatically provided by Zoom, with the option for editing and searching the text while in sync to the video recording. In the event that the files of Zoom fails, the cellphone audio could have been uploaded to the TEMI website (https://www.temi.com) for transcription. Security and privacy details for the TEMI application are accessible as a URL in Appendix F.

Field notes were taken initially by handwriting into the application known as Microsoft OneNote (MS OneNote), and in some cases into notepad. Following the interview, if a notepad was used, the notes were scanned into MS OneNote. MS OneNote served as my digital notebook, organizing and storing my data and reflections. As an added security feature, I used MS OneNote to lock the digital notebook, requiring a password for access (Microsoft, 2020).

Each of the applications listed have encryption and security features, with further details listed as URLs in Appendix F. As an extra precautionary step, the recorded videos were stored to Microsoft OneDrive's *Personal Vault* for the duration of the study, after which were deleted. The *Personal Vault* feature of MS OneDrive required a second step of identity verification for access, such as your fingerprint, face, PIN or a code sent to your e-mail (Patton, 2020).

Data Analysis Process

Dedoose as a Tool for Coding and Analysis

I made sense of the data, "segmenting and taking apart the data (like peeling back the layers of an onion) as well as putting it back together" (Creswell & Creswell, 2018, p. 190). To assist in the process, I used the qualitative computer data analysis program Dedoose (Version 4.12, www.dedoose.com). The software app Dedoose is an online data program designed to analyze and code data in order to assist my organization of the study's findings. The program provided visual aid to the presence of codes intersecting across descriptors as well as indicating co-occurrence of codes. The following section provides a walkthrough for my use of Dedoose in order to explain the study's analysis process.

Transcripts and Descriptors

After completing my transcripts, I uploaded the files into the web-based data program known as Dedoose. The program recognized these files as *media.* As the *media* were uploaded, the user had the option to provide *descriptors* which are typically used for characteristics of the research participants. For my research *descriptors,* I included participant number, participant type (school leader or non-Catholic teacher), subject or position, religion, years of experience, gender, race, undergraduate degree, master's degree, doctorate, teacher's credential, miscellaneous background, number of schools to work at, and type of leader (admin or ground).

Defining the Codes and Coding Excerpts

Once the *descriptors* were established, the next task was to create *codes*. My study had two categories of codes: *a priori codes* and *emerging codes*. Dedoose allowed for the organization of codes, identifying *parent codes* and *subcodes. Parent codes* operated as the

overarching umbrella code for multiple inter-related *subcodes.* Initially, my *a priori codes* were programed. As I added *emerging codes,* they were organized as *subcodes* under the preexisting *a priori codes.*

A Priori Codes. At this stage, I programmed my *a priori codes*, defined as codes that were existing before the data was collected. These codes were based off I research questions and theoretical framework of my study. In other words, the *a priori codes* on specific themes from CST or the Models were anticipated before the first set of data is collected.

The *a priori codes* that I programmed prior to my coding process are the following:

- *Catholic School Mission:* This blanket code was applied to any reference made by the participant for their understanding of Catholic school mission.

- *CST:* This *subcode* of *Catholic School Mission* referred to any connection, implicit or explicit, to the principles or concepts of Catholic Social Teaching.

- *Leadership approach:* This code referred to the school leader participants and their vision or framework for leading. Accompanying this code were several emerging subcodes.

- *CTA:* This *subcode* of *Leadership approach* referred to any connection, implicit or explicit, to the principles of transformative leadership as a collective community.

- *Framework of Relationship:* This blanket code was applied to any reference that resembles any stage of the conceptual framework of relationships.

- *Institutional model of the church:* This code referred to language or references to the school, leadership, or religion, in terms of its visible and organizing structures

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or programs. When a participant described the role of evangelization to be exclusive to a specific position, such as a Religion teacher, I would apply the *Institutional model of the church* code.

- *Mystical communion model of church:* This code was applied when there was language or references to the school, leadership, or religion, in terms of its invisible bond or community. Whenever a participant described the idea or concept of shared connection or bond that transcended the visible structures, I applied this code.

- *Herald model of church:* This code referred to any language or references for the mission of proclamation with the school, leadership, or religion.

- *Sacrament model of church:* This code pertained to the language of signs and symbols of school mission, especially in reference to the school, leadership, or religion.

- *Servant model of church:* This code applied to the language and reference of service to articulate the school, leadership, or religion, especially in modeling the example of Jesus for others.

Emerging Codes. The second category, *emerging* codes, related to the themes that were not anticipated before the collection of the data. These particular codes may not have a direct reference to the framework. When they do, they were organized as *subcodes* under the *parent codes* (which are also the *a priori codes*).

The programming of the *codes* at this stage lead to an accessible menu of codes. Put in other words, during the coding stage, I accessed this menu of *codes* as I reviewed a transcript.

This was how Dedoose made the coding process convenient: allowing me to review a transcript, or *media*, then highlight and tag excerpts choosing from the menu of options that I programmed earlier. Fortunately, the menu of *codes* that I programmed was not static. Dedoose allowed me to program new *codes* throughout the process. I used this feature frequently, adding *emerging codes* during the middle of reviewing a transcript, or *media.* The following is a sample of the more prominent *emerging codes.*

- *Ending in a place not originally intended:* This blanket code referred to the participant explaining their initial intention of vocation or work that was not in education.

- *Invited to/suggested for the position:* This code was applied to the instances in which the participant was invited or suggested a Catholic school position by another individual.

- *Feeling about the job:* This code referred to the instances in which the participant expressed any general emotion about their positions. This code was attached to a specific emotion such as joy/passion or overwhelming.

- *I found the job:* This code pertained to the participant expressing the discovery of their position. Implicit in this code was the participant's relief after some sort of extensive job search.

- Subcodes for *Catholic School Mission*
  - *Evangelization:* This code referred to the participant making a connection to "the interior change of individuals," particularly the "transformation of

hearts." In addition, this code was applied when the participant discusses the intent for "the external change of societies."

- o *Proselytism*: This code was applied to any reference of forced conversion. For example, Richard or Allen highlighting the experience of religion as "shoved down my throat."

- o *Job over ministry:* This blanket code was applied whenever a participant expressed that their teaching position was not a ministry.

- o *Teaching as ministry:* This general code was applied to whenever a participant expressed the understanding that their teaching position is or participates in the ministry of school mission.

- o *Faith Formation program:* This code was applied to any reference for a program that intends to impart faith and mission principles to the teachers. Typically, this included formal presentations, retreats, organized reflection, and discussions.

- Subcodes for *Framework of Relationship*

  - o *Critical thinking:* This code pertained to the participant's explicit or implicit valuation for imparting critical thinking skills to their students.

  - o *Imparting values:* This code referred to the participant's explicit or implicit valuation for imparting general school values to their students.

  - o *Organically, culture:* This code referred to the participant's explicit or implicit valuation for creating an environment for student formation.

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Retrieval of Excerpts and Codes

One of the many prominent features of Dedoose was to provide timely access to excerpts

relating to specific codes of interest. For example, I was two clicks away from reviewing all my

excerpts that were coded with the code *Institutional model of the church.* What transcends this

basic tag and search feature, however, was the ability to recognize and analyze the different

relationships between the *codes, descriptors*, and other *codes*. Dedoose had the capability to

provide tables and charts to visually interpret the phenomena from the parameters we

established. Most importantly, the excerpts from the search results of this data relationship are

now accessible as both isolated texts and within the context of the entire media.

Dedoose Analysis of Charts

After all the transcripts are coded, the next step was to hover to the top panel of buttons

and click ANALYZE. From the multiple options of charts, I navigated to *Descriptor Charts* and

Q*ualitative analysis* under *Chart Selector.* For each table that is generated, each piece of data

was directly linked to the excerpt in question. The accessibility to the excerpts made the process

for data analysis feel seamless. I described the charts that I used.

- *Code Application*: This qualitative chart provided a visual aid to the frequency of

  a code in relation (see Appendix G). The color coding was dependent on the

  overall frequency of the code in relation to other participants. Red was labeled as

  the high frequency, green as general frequency, and shades of blue to demonstrate

  very low frequency. For example, the twenty references to the institution model

  by Father Tom will be marked red because of its high frequency. In relation,

Francis made ten references which is marked green versus Allen's single

reference that is marked blue.

- *Code Presence*: This table illustrated the general presence of codes within each

   media (see Appendix H). For example, the table did not distinguish that Allen

   made one reference to the institutional model versus Father Tom's twenty.

   Instead, the table demonstrates that each *media* had at least one of the *codes.*

- *Codes x descriptor*: This chart showed the percentage of code presence among

   any field or *descriptors* of participants. The example of Appendix I demonstrated

   the percentage of codes between the school leaders and the teachers.

- *Descriptor x code*: This chart shifted the focus of relationship to the demographics

   that was established in the *descriptors*. Upon choosing the code to analyze, a

   percentage breakdown was provided among the options within each field or

   descriptors (see Appendix J).

- *Code co-occurrence*: The chart provided a visual reference to the frequency of

   two codes being present in an excerpt (see Appendix K). Like the Code

   Application Chart, the Code Co-Occurrence color coded according to the

   frequency of code interactions. The spectrum was represented by red as the most

   frequent to shades of blue as the least occurrence.

Analysis and Reflection

While the program provided a quantitative appearance of my qualitative data, Dedoose

did not replace my critical role in reflection of the data. For example, I had to consider the

numerical presence of certain codes in light of the participant. Put in another way, I had to

consider the amount of participant data in relation to the other participants. From that

consideration, I had to weigh their codes in identifying common themes across the participants.

<div align="center">**Criteria of Trustworthiness**</div>

Interview Protocols

The criteria for assessing the trustworthiness of qualitative research depends on different

but parallel criteria with the reliability of quantitative research. In general, I had to establish the

trustworthiness of these findings by the criteria of credibility, transferability, dependability, and

confirmability as described below.

Credibility

Because my study's report was mediating the experience of participants, I needed to

ensure the highest degree of credibility by addressing the threat of bias. To address this threat,

my data collection had two phases: introspective reflections and external review.

The first phase involved my field notes and journaling. During the interview, I recorded

salient points in real time. Following the interview, I reflected on the experience, considering the

salient points that I jotted down. The second phase involved the participants reviewing the

transcript of the interview for accuracy. In this sense, the participant assisted to verify and clarify

any topics from the first meeting. In addition, I participated in peer debriefing with my

dissertation chair. In this sense, the chair operated as a "critical friend" or "spiritual director" in

order to help my reflection on the data. With the support of my dissertation chair, I had the

advantage of a bird's eye perspective as she offered invaluable suggestions and critiques.

Lastly, I incorporated the recommendations of Creswell and Creswell (2018), presenting any discrepant information that is not aligned to the expectations and trends of the study in order to portray a more realistic and valid study.

Transferability

I held the constructivist position that "all social/behavioral phenomena are context-bound" (Creswell, 2015; Guba, 1981, p. 86). In my worldview, everyone that was interviewed was a unique subject with their own story of experience. Each subject has their own outlook on the reality shaped by their continuum of experience (Kim, 2016, p. 129). I followed Guba's direction to avoid forming generalizations that would hold true in all times and in all places, and instead form working hypotheses "that may be transferred from one context to another depending on the degree of "fit" between contexts" (1981, p. 81).

To facilitate the criterion of transferability, I performed theoretical/purposeful sampling that was not intended to be representative but was instead intended to "maximize the range of information uncovered" (Guba, 1981, p. 86). This was the strength of a narrative inquiry of the subject in which I uncover their continuum of experience from their stories. In other words, each experience builds up from a previous experience which results in the modification of how they interpret their next phenomenon (Kim, 2016, p. 129). The stories that they offered provided detailed descriptive data that can permit comparison of a given context for other possible contexts.

Dependability

The third criteria, dependability, concerned itself with the stability of data. As described earlier, my data collection involved different methods. The recording, verifying and reflection on

the data collection was designed to overcome any weaknesses in the qualitative process. The literature review, use of the Zoom, MS OneNote digital notebook, Dedoose and TEMI offered an "audit trail" to make possible for an external auditor to examine the processes of data collection, analysis and interpretation. As a result, I established a clear guide for replicating this research for future studies.

Confirmability

The last criteria, confirmability, concerns the neutrality of the data. As noted earlier, the triangulation and auditing of the data was ongoing. Reflexive analysis was useful to ensure the minimization of researcher bias. In this way, I ensured that the data, beyond being objective, is interpretationally confirmable.

Conclusion

Using the exploratory qualitative methodology of narrative inquiry, this study explored the stories of non-Catholic high school teachers in their on-going process to participate in the mission of their schools. Overlapping this exploration of their stories are those of the school leaders. To maintain the trustworthiness of this study, technological tools such as Adobe, Zoom, MS OneNote, TEMI and Dedoose were utilized. The security proposal for each of these applications can be found in the Appendices. The data collection was triangulated with verification from the participants as well as review by my chair. Ongoing reflection was recorded in order to address and bracket my epistemological, theological, and philosophical assumptions. Chapter 4 shares the narratives of my participants. Chapter 5 describes the data and findings of this study while Chapter 6 offers a discussion of the findings and their implications for future studies.

CHAPTER 4

PARTICIPANT NARRATIVES

The purpose of this chapter is to share the narratives of the seven non-Catholic teachers and six Catholic school leaders to explore their perceptions concerning mission formation. Specifically, this study intended to explore the perceptions of non-Catholic teachers regarding their mission formation provided by the school leaders. Simultaneously, it explores the perceptions that school leaders have about their mission formation provided for non-Catholic teachers at their high schools. Through their narratives, participants revealed their personal information such as education, roles, and their years of service (see Table 3). All participants worked in their roles at Catholic high schools within the region of Southern California.

For each participant, both school leader and non-Catholic teacher, their section is divided into two parts. The first section focuses on their journey to working at a Catholic school. The second section highlights their understanding of mission formation as framed by the models of the church. The models of the church consists of the institution, mystical communion, sacrament, herald, and servant. Between the two groups, general themes emerged.

The school leaders expressed a notion for vocation, experiencing a sense of diving calling for their position of leadership. While they may not share a common formula to articulate the mission of Catholic schools, their personal articulations expressed an understanding of CST, CTA, and the notion of "framework of relationship." They explained the presence of some form of institutional program of faith formation but include their personal touch of supplementing the formation. In reference to the models of the church, almost all of them expressed a vision of leadership and church that prominently reflected the sacrament model of church. While the

sacrament model was the most frequently referenced model, the mystical communion model is a close second. The use of the servant and herald model operated in support to those primary models. Lastly, each leader expressed an appreciation for the institution model while not depending on it as their primary model of leadership.

The non-Catholic teachers, in general, expressed how they arrive to their job out of necessity. Instead of seeing it as a divine calling, it is primarily a job. They do not share a unified understanding or common formula for the mission of the Catholic school but will reference their school charism. Most of them see the notion of participating in the religious mission of the school as an explicit teaching on religion. This results in the differing perspectives of participating in the school mission. Meanwhile, the teachers expressed the concepts around the "framework of relationship" in varying degrees.

As they acknowledged the presence of faith formation programs at their schools, the teachers differed on the programs' effectiveness. These views correspond to their tendencies in referencing the models of the church. For example, when they understood the mission of the school to be limited to the institutional work of the religion department, their mindset of participating in the mission was lacking which was correspond to a belief that their leaderships' faith formation program is ineffective. At the same time, the teachers with these views will only have references to the institutional model of church.

The non-Catholic teachers who recognized their roles in the mission in the Catholic school mission demonstrate different themes. They expressed some active participation in the spirituality of their own religious tradition. They had an articulation of church, institution, and mission that is inclusive of the whole school. In each of their cases, they touched upon the other

models of the church as part of their personal framework. For each of these themes, Chapter 5 provided further details.

Table 3

Participant Information

School Leaders Participant	Gender	Race*	Master's Degree	Doctorate in Educational Leadership	Years Experience	Position	Number of schools worked at
Fr. Tom	M	C	Divinity	n	10 plus	President	1
Shanna	F	C	Counseling	y	10 plus	Head of school	2-4
Francis	M	C	Catholic School Administration	y	10 plus	President	2-4
Taylor	F	A	Theological Studies	n	0-5 years	Campus Minister	2-4
Matt	M	A	Theological Studies	n	0-5 years	Campus Minister	1
Leslie	F	C	Education Educational Leadership Latin American Studies	y	10 plus	Department Chair in Religion	2-4

Note: *Race: C for Caucasian, A for Asian.

School Leaders

The following section presents the narratives of the school leaders. In order to honor their stories and highlight their salient points, I sought to include their direct quotes as much as possible.

Father Tom

Father Tom was a priest of the Irwin religious order, serving at one time the school president of Irwin High School and eventually moving on to be the Superintendent of education for the local Diocese. He has bachelor's degrees in English and Liberal Studies with a Master of Arts in divinity. His thesis work has its focus on adolescents and the liturgy.

Before becoming school president, he was assigned to go out of state to serve as the administrator of Irwin's 60-acre campus at the age of 24, shortly after becoming a priest and finishing his master's work. He describes the role as being a forest ranger, responsible for its logistical operations. In his recollection, he says he was called up for the job because of his youthful enthusiasm and visioning. About a decade of experience and relative success, his religious order would vote for him to return home and serve at the order's high school. As the school was adopting a president-principal model of leadership, he would become the first president for its school history. Simultaneously, he would be responsible for hiring the school's first lay principal.

Coming in as president of Irwin High School, the previous principal had the practice of hiring teachers who were once members of religious communities. Father Tom said:

> He had a preference in hiring. He would always hire if he could, ex-religious, you know, people who had in those days after Vatican II, there were a lot of nuns and priests leaving their religious orders. And so there were lots of ex-religious around. And so he would hire them.

As a result, Father Tom inherited a teaching staff that had an intuition to connecting Catholic spirituality to their course content and thus creating a culture of Catholic spirituality.

They always had a strong faith background and knew how to be team players, more or

less. You think they would anyways. And so they were, so I had a huge number of former

religious who were on staff. . . . I inherited a faculty that was pretty strong in religious

faith.

This is not to last, however, as he saw the growing number of teachers see their role as simply a

job as opposed to being a ministry.

I don't think the [Diocese] program for teacher formation, I don't think it's so very

strong. A lot of the people were hired for the job. You know, if they were, if you could

teach Chemistry or P.E. or whatever it was, that was good enough.

In an attempt to address the lack of formal theological training among high school teachers, the

diocese had a plan for faith formation that was left for the schools to implement. According to

Father Tom, this plan has been mostly disregarded. During his time as president, his school had a

faith formation program that included faculty retreats and faith reflection sessions.

I think we met twice a month, two or three times a month. And, uh, they had to read a

little bit and then had to, um, you'd have these discussion questions. Somebody would

give a presentation, or a witness talk or something.

Teacher response was not all positive, however. He recalled teachers that were unwilling to

engage in the faith sharing process of the formation programs.

I don't remember that the program was all that popular. I remember there were some

people who just didn't feel good about sharing, the personal sharing that it seemed to

envision. And, you know, "Do you ever fight with your husband or something." But, of

course they do, but I don't know. I don't know.

These formal faith formation programs for teachers were not his most effective in reaching out to his teachers. In fact, his most effective faith formation programs for teachers were the campus ministry programs for retreats.

Networking with neighboring Catholic high schools, he became aware of the benefits of a particular retreat program. As a result, he had the school's campus minister research and implement the program at Irwin High School. The program produced a new type of culture that involves the dynamic with students and teachers. He explains:

> Once the retreat program really got going and a lot of the teachers became part of it and they saw what good it was doing for the kids and that it was real engaging, evangelical experience and it challenged them in their own relationship with Jesus. And, uh, and with religious faith, I think that started, that caused the teachers to become more reflective on their own religious practice. So, I think it strengthened the school as a whole.

First, students came back from the retreat visibly more engaged with their spirituality and changing classroom behavior. Second, teachers that were once apprehensive about participating in the retreat would now be encouraged to participate in the retreat facilitation. As a result, the participating teachers would have engaged in an indirect form of faith formation as they became natural witnesses to other teachers. Essentially, the retreat program contributed to an organic spiritual faith formation culture for the teachers contributing to the Catholic identity of the school.

In his judgment, the problem of building Catholic identity or forming school mission does not revolve around the non-Catholic teachers:

The non-Catholic high school teachers who teach in Catholic high school are very

committed and very faith-filled people. So that's not really, uh, I don't think that's the

biggest problem. I think what's a bigger problem, given the state of the Church today, are

the number of inactive Catholics, who are within our schools.

Father Tom pointed out that the problem is Catholic teachers with outdated faith formation

which results in an expression of religion that is inadequate for the contemporary experience of

students:

Well, frankly in the American church, most people abandon any kind of faith formation

as soon as their Confirmation is over. And so, you know, so you've got people coming in

to teach high school who really have, you know, the same mentality about religion that

they had when they were fourteen or sixteen. And, um, not really knowing the Catholic

faith and teaching a very outdated version of it. Not as religion teachers, but as, just as

you know, not having a very contemporary understanding of, of all these things at all.

The building of school mission needs to focus on people of faith in order to share the message of

faith saying "Well, basically a school is an evangelical enterprise. Its purpose is to the Gospel

and to convert young people to religious faith. Well, if we don't have people of religious faith

leading it, that's not going to happen." Father Tom recognized that the purpose of the school is to

evangelize and convert young people to faith. This task will be difficult to engage if there are no

people of faith to support this mission.

Sacrament Model through the Institution

Father Tom's story revealed a leadership approach that was reflected by the sacraments

and institutional model of church. His thesis for his master's degree suggested that the use of

symbols and liturgy with adolescents is part of his initial instincts for teaching. In sharing his story, he revealed this tendency.

> I used to always make sure that at the front of the hallway, that there was always a display to reflect the liturgical season, you know, Christmas or Advent or Easter. I would work hard on that you know . . . To really make it dramatic and make it visible from the minute they came in the hallway at the bottom of the hall.

He desired for symbols to be signs of the invisible, a reference to the sacramental model according to Avery Dulles (2002). These symbols are not just in the objects of decorations. He saw the signs of the evangelization process occurring in the very being of the teachers.

> Because some of the teachers like Mrs. Deborah and others, they gave talks in the retreats and everything. So I think a lot of them (referring to teachers and students) began to realize that if they were, uh, if you're going to talk the talk, you have to walk the walk.

To create these symbols of people, he looked to create programs of formation. This top-down approach reflects the institutional model of Church, but its purpose is to support his sacramental model of church.

His success came in the creation of the retreat programs that organically created a culture of faith through the students. The students, and eventually the teachers, that came from the retreat became the signs of culture and faith formation without intentionally doing so. This is a prime example of my theoretical framework's "collective transformative agency" which brings transformation through an expanded understanding of non-formal leadership. The organic culture that is developed is a direct expression of the framework of relationships.

Shanna

Shanna was a laywoman with a rich educational background: a Master of Arts in counseling, a secondary credential, an administrative credential, and a Doctorate in Educational Leadership. Before landing in her current position, head of school, she would journey through several stops that include leadership at another school.

At the beginning for her journey, she thought was going to find herself in the public sector. That changed as soon as she started at Saint Clare Catholic High School:

> It's interesting when I started at Saint Clare, I came in as a teacher and an activities director. And I really thought I'd be doing this for about five years and be on my way. But, um, I just fell in love with the school, I fell in love with what I was doing. I loved working with the students. And I really love working with activities.

The passion for her first work would not sustain her to be in that position. Shanna shared:

> But after about 15 years of activities, it just, it was getting to be a little bit much for me. And at that point I had finished, I'd already finished my master's degree in counseling. I thought it's gonna be a counselor and then I was like, "Nope, can't do that all day!" I didn't, it was just, I like the counseling to read, it just helped me with what I was doing and activities because I could work with the girls in a different way. Yeah, but, um, and then over time, I just realized that I couldn't. Activities is a time consuming and overwhelming job at times. So you can only do it for so long.

As an opportunity to move into leadership opened, Shanna applied and landed the position for the assistant principal position. When an opportunity for learning a different skill presented itself, she landed the assistant principal position at Saint Teresa Catholic High School.

Opportunity changed to a calling as the community from her first school reached out to her. They were inviting her to return as the primary school leader, a position known as head of school:

> And then when the job came open here [head of school], several people came and just said, "so, you're going to go for it? You're going to go for it?" And I really was not ever planning on leaving [Saint Teresa], I figured I'd stay there. And I'd swear I would probably retire.

The new position and context for this was different. Her demeanor in sharing this portion of the story changed with added energy.

> I was up for the challenge. I mean, I had been here for 23 years prior to leaving and I think, I guess I really felt like to try to really make a difference and try to help the school because the school was a little, floundering a bit, when I came back. So, and thankfully, we're turning things around, which is good.

While her original plans did not go accordingly, Shanna sees her role as guided by Providence saying "I kind of just fell into these positions that came on. I think it was all where God wanted me to be at the time. This notion of participating in the grace of God will guide her in her leadership philosophy.

Sacrament Model through the Institution and Accompaniment

In fostering mission for the school, she encapsulated her philosophical principle from an epiphany saying "I think you begin to realize that as a leader of a Catholic school, the mission, the vision, you have to start to embody it and everything that you do." This language was consistent with the conceptual framework's model of sacrament that highlights being a visible

sign of an invisible grace. For Shanna, this signification of the Church's mission was ongoing, even beyond the physical limits of school.

> I was at Disneyland, and I ran into a family that I've known [from the school] for quite a while and they heard I was back and at that moment, the things I said, I realized I wasn't just representing myself, I represent the school. And I'd like to think that sometimes I can get away from it. But I mean, I've been out of the country and I run into individuals. You really start to begin to realize that you have to live and breathe, whatever your mission of the school is and it has to become part of who you are.

Thus, Shanna saw leadership and mission beyond an abstract idea, but in the actualization and making present with her very being.

> This reflection into her driving philosophy explained the explicit approach to leadership with her teachers, one that is guided by her school's historical tradition with its religious order.

> And especially like for us, we really believe in who Mary is and echoing her "yes." And so I really have to think about those things. Well, how I behave, put it that way, well, you just become that and you're the people in my position. I'm the person that people are going to look to the most and I have to really embody what I say the school stands for. And my behaviors and my words, so my actions. All of those things are very important to that.

Her school's history and tradition provide some specificity in articulating Catholic identity. In talking about leadership, school charism, and mission, her language reflects the various Church models of the conceptual framework such as institution, servant and mystical communion.

Despite the mentioning of other models in her story, they are all guided by the language of the sacrament model, in which the teacher is to "embody" or "breathe" the charism.

In order to create the embodying culture of the charism, Shanna hinted that a charism needs to exist. She referred to her previous work site's history, in which there was no active charism at the beginning of the principal's tenure.

> That was a very important piece for [the principal], the Catholic identity was really important. And I think when he started at [the school], the bishop said, "I need you to make sure that the school stays Catholic." And that's why it was important for him to really develop the charism and bring those things in.

Her previous school did not have a religious order to guide its mission, so institutionalizing a charism is key for the principal at the time. His leadership influenced Shanna as she takes the reigns of Saint Clare.

> And when I came back [to Saint Clare], it was really important for me to make sure that when we spoke about charism, we knew what it meant, and we lived it and that it was part of our mission. And not just part of or not just another piece of who we are, but part of our mission as well.

While the sacrament model was the clear guiding model for Shanna, the Institutional model was a clear second. Structure and organization are critical in order to make possible for the teachers and culture to become signs of grace.

The patterns of institutionalizing are evident in the programs that she likes to highlight. Her school program has an organized system for faith formation that includes retreats, workshops, and monthly Mass. Her approach with non-Catholics is no different from Catholic

teachers as she sets aside a structured time to check in at the beginning, middle and end of the year. When the COVID pandemic devastated the community to lock down into quarantine, Shanna perceived that the natural structures as signs and symbols of Catholic community were affected.

> With COVID, you know, the COVID situation and we, everyone, was kind of away from like being in the school building, so to speak, doing all the things that we did. I think we spent, I in particular, spent a lot of time really working with the faculty and not just our non-Catholics but all of them, reminding them that we are still a Catholic school.

The COVID experience highlighted Shanna's approach for accompaniment, favoring the use of the structures and organizations to form and create signs of school mission for the community. In each structuralized approach, the main goal was expressed as "embodying" or "breathing" the mission, particularly the school's charism. For Shanna, the natural community engendered by this approach creates a network of relationships that is conducive for evangelization. Concerning the non-Catholic teachers, she accompanies them so that they become part of the community. Taken as a whole, the community that includes non-Catholic teachers becomes the evangelizing sign of the school's mission and charism.

Francis

Francis was a layperson who has served as a teacher, president, principal, and superintendent for the diocese. His degrees included an undergraduate in International Relations and Japanese, some credential work, a Master of Arts in Catholic School Administration, and is currently a candidate for the doctoral program for educational leadership. In his interview, he

pointed out that he has several certificates here and there but does not find them relevant to mention for this study.

His story began as he takes a job in business within the Southern California area. His first step in the area was to find good liturgy. This search was important for his personal nourishment, settling in a church that would consistently connect worship and service.

> With good liturgy and good intentions and a call to do more, I would resume my work week and put myself into my work . . . I found myself, you know, achieving well in business and getting rewarded for that, but then constantly not following through on my Sunday promise . . . So that became kind of a real challenge for me to then go to Mass on Sunday and kind of not have made the strides in other areas like I told myself I would.

With the sacrament of liturgy driving his spirituality, Francis realized that his current work was not fulfilling him as a person.

> And so, I started kind of just having a midlife crisis, you know, in my mid-20s, trying to think of like, wow, maybe I should doing work that's more intentional . . . That ultimately led toward me deciding, I was going to go into teaching . . . But not a Catholic lens, to be honest with you, as much as I thought that this was a calling, I was really going to serve the poor and vulnerable.

Driven by this desire to serve the poor and vulnerable, his first thought was to be a teacher in public school.

He would go through the credential process, student teaching in various schools. One of the schools he would sub for would change his trajectory.

Then the nun at the school where I've been subbing, which was also my parish, they got

wind of it, "No, no, no. We want you to work here." So they kind of recruited me from

the public school . . . The city public high school offered me the job first. And it was a

really good job, kind of tailored around me, giving me some Japanese and government.

So I was like, "Totally in my wheelhouse!" And then suddenly the Catholic high school

is like, "Oh, well', we're starting a Japanese program too. And we'll give you a

Government class." . . . So the nun kind of counter offered to me and the rest was history.

I just kind of got bought into.

Thus, the journey into the world of Catholic school started with liturgy, stoking a personal

vocational crisis to serve. Thinking that public school was his call to teach, the nun thought

otherwise. Making that jump, however, was not easy because he was personally rooted in the

public school system.

[Going into Catholic school] was not this calculated thing, like people that see me now

 . . . I went to public schools. My parents were public school administrators. I totally

intended on saving the world through public schools. But my faith and the

intersectionality of that education helped me get over my misconceptions of Catholic

schools . . . They actually were not only "in need," but also could be more fully served.

Francis' participation in the Catholic school system is thus an answer to a personal call for the

poor and vulnerable. For him, to be a teacher is a call to service.

Going into this newfound service, Francis was not looking to become part of the Catholic

school leadership. It started with the role of campus minister, a position he did not apply for but

was instead suggested by the principal who said, "you'd be great at this." While he saw that not

having a degree in theology can be a deficit, he made up for it with his passion, natural instincts, and willingness to learn. These facets would have him discover that he desired to give voice for campus ministry and advocate for its faith formation activities. Francis explained that he was drawn to apply for the position of assistant principal in order to do so.

> In my interview for assistant principal . . . I was sharing that I could bring this perspective that was lacking in there, you know, an admin team that represents instead of just the guy that's representing sports and activities. [I would be] kind of person that brings [campus ministry] front and center.

The idea of being called to a greater position become a motif for Francis as he rose through the ranks in school leadership. He would land upon assistant principal, vice principal, principal, and eventually president positions of the school.

> I had opportunities before that where the school or someone else is saying "Hey, you'd be good over here, you should do this." So, I felt like that was an opportunity for again, you know, to be able to influence and push the school in the direction it needed to go . . . so the principal job came open. I did apply for that one. I kind of felt like I was ready.

At the opening for principal, Francis was now self-aware to the needs of the school, driven personally to apply for the position without outside influence.

Sacrament Model and the Other Models

Francis gave hints to his leadership approach when he explained away his response to the interview question regarding the call of leadership. As he shared his personal story of becoming a school leader, he jumped to clarify without provocation: "your question' didn't say when you were a principal or whatever your question said." Interestingly, my interview question did call

out specifically administrative school leader. This leads me to believe that as Francis was reading into the question, he was naturally articulating his understanding of leadership. For him, albeit subconsciously, influence and change occur as a community, especially in the ground level among teachers. In other words, all people of the community beyond the formal institutional name have a role in leadership change.

He described himself as an "old school leader." He clarified that he is not "old school" in faith formation. In fact, he sees himself as contemporary and up-to-date in his own personal spirituality and theology. He explicitly called out that he is not theologically conservative. In his view, he is "old school" in management practice, particularly having a top-down approach. To be clear, in general matters of non-religious school management, he described himself to use the latest management theories and appeals to collaboration. Concerning campus ministry or school mission, however, he gives little to no room for negotiation.

> And the mission issue, I know you're supposed to be very "PC" [politically correct] and
>
> that you're supposed to, kind of, like, have some openness to everything and all that. But
>
> to be honest with you, as principal, I didn't entertain that. When faculty rants about
>
> Kairos (retreats) taking the kids away too long: "Oh, we should try to, instead of having,
>
> you know, three retreats that divided up into groups we should make the whole class go
>
> at once, so we don't lose instruction time."

He comments under his breath that having three separate retreats of smaller groups is more effective than one large group retreat. He concluded this story emphatically: "I just didn't entertain that stuff."

Another story that explains his point, is his engagement with a non-Catholic teacher who was not comfortable staying inside the church building for the entirety of Mass.

> It was not optional to come to student Mass. I had a Jewish teacher at one point, that kind of told me, "Well, he was uncomfortable with it." He was . . . noticed . . . he kind of left the church. So, I had to talk to him.

He explained that he approached the situation pastorally, seeking to find intersections of understanding. Francis looked into other opportunities for the Jewish teacher to participate in other faith-based activities. But when it came to the student Mass, he emphatically said with no room for negotiation: "No, you can't leave the church during the Eucharistic prayer." Once again, his approach to leadership is top-down when it comes to matters of faith and mission.

In his stories, the language he used to explain his leadership approach reflects the Church model of institution. Quite frequently, Francis discussed the impact resulting from the policy decisions:

> I think 'here's a need to the responsibility of being a principal that just shocked me . . . Everybody needs you. And, you have more direct reports than any other position . . . so your sphere of influence as a principal is profound.

While he explicitly used language that reflects the institutional model, the motivation for these actions and its implicit consequences resembles two additional models: sacrament and servant. Looking to his original vocation story to become a teacher, he saw his role as a servant. The teachers at the school were by extension servants as well. Without explicitly using the sacrament model or its explicit language, Francis' decision-making was always having in mind to empower the ground leveled leadership in order to enhance the mission of the school.

You realize that the higher you get in leadership, especially as a principal, the profound influence that your coaches and your teachers have over these kids that don't while as the principal or the vice principal. You really don't influence that many kids directly, but the teachers do and the coaches do. So, I kind of made it my M.O. (modus operandi) that like, "I'm not gonna let anybody alienate themselves from campus ministry." Everybody needs to be part of this.

Thus, his institutional understanding for church was really a tool for his driving understanding and leadership view of sacrament and servant.

In supporting non-Catholic teachers in the mission of the school, Francis reflected both the mystical communion and sacrament model of church. First, he described his approach for teachers to be consistent across the board. His attention to non-Catholic teachers, however, has a preferential option.

We'd have, you know, faculty masses and prayer services and breakfasts and things like that, that were very spiritual in nature throughout the year. So, you know, when we were going to have a witness talk . . . I purposely asked, a lot of times, a non-Catholic person to do that.

His reason for this preferential option of non-Catholic participation was more than just getting them involved.

I remember when I was a campus minister, I had . . . these kids that were non-Christian, they were helping plan Catholic Masses. . . . It added to the conversation a lot. And some people might not like that it is maybe too ecumenical . . . I found that to be a better

validation … it's more powerful than a cradle Catholic or cultural Catholic kid that, you

know, is just saying what' they're saying.

Essentially, Francis deeply valued the contribution of non-Catholics for the community at large.

And (non-Catholic teacher participation) was far more effective. . . . Their own, you

know, spirituality as being complementary to what they're doing here in our Catholic

community . . . I wasn't afraid of . . . diluting the Catholic faith as much as another leader

might. So that's where an "old school" Catholic would be like.

Thus, while his school has the "check-box" programs, his attention is on teachers' participation.

He recognized that while some teachers are not Catholic, he believed that there is always

something valuable that they can offer to the community because they are part of a schoolwide

relationship. This is an appeal to the mystical communion model of Church, which emphasizes

the spiritual connection of individuals, even beyond the physical boundaries of church or

religious membership. For Francis, the important element is not to be physically Catholic.

Instead, he finds it more important that a teacher is authentically spiritual. While this appeal to

the spiritual bond can refer to the mystical communion model, we might also consider a

sacramental interpretation of his approach. Put in other words, for a non-Catholic teacher to have

a genuine spirituality offers an effective sign of the Catholic school's mission. Thus, we might

see his mystical communion appeal to be a corollary of the sacrament model. Regardless of what

model we might label his approach here, Francis was echoing Rahner's theology that the

authentically spiritual non-Catholic is acting as a participating member of the spiritual

communion.

Francis' approach with the sacrament model came full-circle with my theoretical framework. First of all, Francis saw the teachers' importance as signs of the school mission because they are present among the students. The teachers' unique relationship with the students puts them in a position to engage the Catholic culture of the school mission.

> It's not prescribing to them like the catechism. They had some ability to bring their own unique perspective and their own culture to our intentionally Catholic culture. So, we are intentionally Catholic, but part of that is universal and part of that is giving voice to others.

In that quote, Francis completed a full reference of my theoretical framework: at the core of the school mission is Catholic Social Teaching that gives voice to the other as Jesus gives voice and dignity to the marginalized. Francis put this belief in practice with the non-Catholic teachers having voice and dignity. In his implementation of this core idea is the application of CTA that is rooted in the conceptual framework of relationship. This is to say that the non-Catholic teachers are participating directly as missionary leaders of the school.

Overall, while driven primarily by the sacrament and servant model, Francis' leadership worldview touches upon the other Church models. From his own life experience that leads him to become a teacher, he appealed to the Servant model of Church. Driving his approach was the sacrament model, particularly when Francis sees the teachers as the sign of faith and uses the institutional policies of the school to direct and empower these teachers to be so. He reflects the Mystical Communion model of Church as he assumes and acts upon the spiritual connection of individuals that transcends faith membership. While the language and actions of Francis appear to be the institutional model of Church, his motivations are rooted in the other models, but

perhaps driven pragmatically by the sacrament model of Church. In other words, Francis' model of Church sees the bulk of the evangelical mission of the school laying on the shoulders of the teachers' presence and action, whether they are Catholic or not.

Taylor

Taylor was a layperson with a combined six years of experience as religion teacher and campus minister. Currently a campus minister at her second school, she had a Bachelor of Arts in Business Administration in Marketing, a Master of Arts in Theological Studies, and is currently a doctoral candidate for educational leadership.

Her journey into school leadership began with a different career trajectory.

So I did my undergrad in business and I had twelve internships and college like I was so sure. I was like, "I'm going to do business. I love corporate. I love the hustle, blah, blah, blah." and I'm gonna make money and I was so certain, and I started working the Monday after graduation.

Unfortunately, there was no honeymoon period. She found herself disgusted with the industry's culture and began to seek a way out.

But I worked in a cubicle and never saw the sun and I worked in a place where everybody sleeps with everybody. And that's basically how you make your way to the top . . . It was a tech industry company. Yeah, it was it was gross. And so I hated my life basically like I never saw the sun and I'm a very joyous person and, naturally . . . I just told people that I was looking for a job and I made my way to Mount St. Mary's University.

As she worked campus ministry at the university, her boss recommended that she apply for a master's degree in theology. Despite reluctance to apply, her boss offered to pay for the application fee. Finally accepting this generous offer, Taylor's degree in theology would establish her trajectory into school leadership. Her first school position, which is primarily being a religion teacher, opened up pathways into leadership committees saying "Even if you're not a campus minister, if you're a religion teacher, you got roped in. Like, I was part of the mission implementation committee at (my school)." Taylor's current position, campus minister, gives her a more formal platform of making institutional change.

Justice-driven Clash with the Institution

Her approach to school mission was reflected by her theological and spiritual upbringing. While she describes herself as having a traditional Catholic upbringing, Taylor emphasized that she is "very social justice driven." After her master's degree, she explored doctoral degrees that aligned with her drive.

> So I knew I wanted to get a doctorate, like, you know, just collect all the letters. . . I was actually going to do a PhD in theology . . . Yeah, the doctorate, I didn't want to go shoot into academia, like that's the long-term goal, but I was like, "I want to make real change."

This desire for change translated to her approach to organizational structure. Her personal faith struggle with the formal institution of her Catholic faith brought this to light:

> So I think people just saw I wanted to leave the Church. It was very evident to me that the Church was not a place that I love because there's just a lot of, like, black things that

happen. And so, I realized, though that I can't change the game if I leave. So I have to

stay a player, basically.

Taylor was frustrated with where the Church institution is today but understands that she cannot

leave it if she is going to enact any change. This mindset translated to how other people describe

her:

Where some people would call me like, too liberal in terms of like Catholic teachings and

things like that. I personally don't think that I'm like crazy liberal. I just think that I

interpret things (pause) . . . differently. So, in that vein, I'm very adamant about the

equity issues for the students at our school site.

Her choice of words suggests an appeal to Dulles' church model of servant, driven by a desire to

change and serve her students who are marginalized (2002). At the same time, she understood

the importance of the institutional model and is prepared to engage and use it. She makes it clear,

she passionately loves her faith, but struggles with the physical structure.

I mean, you have to be critical of the institutions you love, right? But you can't burn it

down, like, it doesn't get any better that way . . . personally, I cannot work for an

institution that I don't believe in. I'm finding that more and more as I grow older, like,

"what's the point?" I'm not going to work for somebody who's values and beliefs are so

contradictory to mine. Especially in a role of leadership, like I really have to buy into it if

I'm going to do my best.

Certainly, the servant model is driving her approach to Church and personal leadership.

Alongside the servant model is its antagonistic partner, the institution model. Implicit in her

description was an appeal to the sacrament model, as she desired for the visible structures to

reflect the invisible reality that she holds dear. Her internal faith struggle between these models of Church foreshadowed the conflict that she will have with her school's upper leadership.

At the school site she worked at, she explained that leadership is slow to implement the school mission of social justice. Taylor expressively shared her frustration:

Head of school told me she wants me on [the diversity leadership council]…But I feel like all the little things, and every single . . . every single conversation, every single meeting where I'm just like: "Why is this not more obvious to you?" We should be taking care of our students of color.

Ultimately, it comes down to the school leadership's orientation which she described:

Our leadership is actually very, very, very, very, very conservative. In pushing back on the social justice, I have been told several times to stop . . . and I just won't.

She pointed out that the overall culture of the school is not driven by the Catholic school mission of social justice. To make that point, she shared the story of how the school responded on social media regarding the events surrounding George Floyd and Black Lives Matter movement. On the school Instagram page, her school's response to these events was met with 1,300 comments. Taylor took the time to analyze those comments and created a report that was e-mailed to the school leadership. The result was her being called into the president's office:

So, I did and I spent three or four days straight analyzing and coding all the comments. And we got that. And we got a 16-page letter from alum that were signed by like over 100, a lot about the mistreatment of students of color at our school and so I took that letter and I took the Instagram comments, I quoted it and I came up with a report with five recommendations of like: "Here's what they're saying," and "here's what we need to

do." [Like] so five things where social justice in the curriculum and a BSU (Black student

Union) . . . And as soon as I sent that e-mail, I got called into the president's office the

next day.

According to Taylor, she was threatened with legal action to not publish her report.

Consequently, Taylor was invited and assigned to additional roles in leadership, but she did not

see it as empowerment saying:

They really started tapping into me as like a resource for social justice, but really what it

is: it's like keep your friends close and your enemies closer. "Great."

In her interpretation, upper leadership was trying to simply keep her busy in order to not make

additional noise. She became animated as she explained this part of the story:

If you inundate me with work, then ' won't have time to do all these other fun little

reports. So that was the start of it, and then it was like everything is a red line, red tape.

Just why is there so much process? Like we're a school under 300 kids, we're tiny

institution. Why does this need approval from this?!

While the school leaders' conservatism might play a role, financial resources is another

consideration. She pointed out that the school institution or administration is paralyzed by the

families with money, especially the conservative ones saying "Sometimes we cater too much to

our conservative families and fear that they will leave. We have one family who has left because

they said that we are officially too liberal for them." In light of the history of Catholic schools

struggling to stay financially viable, the paralysis which Taylor observed might be inevitable.

Nevertheless, like her personal struggle with the models of Church, Taylor is facing a conflict

between a vision of justice and the formal leadership's conservatism.

When it comes to non-Catholic teachers, Taylor explained that they have no problem in accepting the message of social justice. She points out that the teachers in her own department do not have a sense for the school mission of Catholic Social Teaching. In trying to explain her Religion Department, she struggled to find the words. After a long pause, she expressed with agitation the following statement:

> There is a religion teacher using racial slurs in her class. . . (the Religion Department) are three older white women, for lack of a better word, they just don't get it . . . It's like they are a product of their time, like the 60s and the 70s, um, you know, and so they think they're far along. But they're not.

In the perspective of Taylor, non-Catholic teachers are more social justice oriented than the Catholic teachers, especially the religion teachers.

> Yeah, so like when you say "(I'm) colorblind," that's not helpful. When you say that, like "I'm Mexican at heart, because I grew up with so many Mexicans," that's not helpful. It's just . . . things like that . . . Like, it's actually not our non-Catholic teachers that are having trouble. It's our actual Catholic teachers that are struggling the most, I'd say.

She shared an instance of a Catholic teacher that is outside the religion department:

> I know this new teacher who is a part of Opus Dei, and we were talking about something or other. And she told me, "I just hate critical race theory . . . I hate any of the critical theories," and I was like "why?" and her understanding was kind of like the same thing is like the color blind perspective, you know, like it's not equity that we need it is equality and it's this ' don't get. I really don't. I feel like ' can't accurately tell you because ' don't understand it myself.

For Taylor, the inertia among Catholic teachers at her school site provides significant resistance to the mission of social justice.

> Despite the wide range of structural and collective forces, Taylor is at the ground level to interact with the teachers themselves and make the content relevant.

> I say that I have a really good way of making Catholic Social Teaching very relevant, in like layman terms. Like, I'm good at doing that for students and I'm good at doing that for teachers and, like, bring them into the fold.

She noted how she use a specific Bible passage at her teacher presentation, which makes an appeal to our spiritual communion saying "I purposely used that Scripture to signal to everyone, that it doesn't matter who you are or like what your faith is like, you got to get on board." In her story, however, she made clear that contrast that she had with her school's upper leadership: My boss does not have the same ability. Essentially, in the school's approach to non-Catholic teachers (or any issue of justice), Taylor simplified that the school leadership is not proactive.

> It's reactionary, yeah. So our school is bad at being proactive . . . Like the train is coming, coming, the train is coming. The train is here. Okay, we're going to be hit by the train. The train is railing against us and we still haven't done anything. That's what it feels like, [we're] constantly, always in a panic . . . and so I think our school is just archaic. Not because they're like, "let's not be social justice." It's their catering to a very specific group of wealthy conservative families who don't want to be disturbed.

For Taylor, the formation of non-Catholic teachers into mission was hardly mentioned because it is simply overshadowed by the bigger struggle of a school institution that is unable to live up to its school mission.

Leslie

Leslie was a layperson who was chair of the Religion Department at her high school. But she had the unique experience of leading the school during the process of accreditation, specifically overlooking the Catholic identity piece. This involved discussion and reflection with the teachers and compiling a report for the school's status of Catholic identity. Leslie had a couple of master's degrees and a doctorate in education. She has a Master of Arts in Education, Educational leadership, and Latin American Studies while having an undergraduate education in history and English.

Before coming to Catholic school specifically, she was a minister at the parish wearing several hats. She was a youth minister, a director of RCIA (the Rite of Christian Initiation for Adults and children), confirmation director, and liturgy director. The experience served her well as she served in a community that was pluralistic.

> I actually learned a lot about leadership, . . . I was managing that continuum of religious
> fervor or lack thereof . . . [My parish] crosses every socioeconomic boundary known to
> man, not just ethnically, but socially, economically, every which way.

But the experience would be overwhelming and eventually burn her out. Still, she could not walk away and was drawn to another ministry. She explored teaching in the public school, but found that to be insufficient.

> So, kind of had all of that. And the big reason for moving to [my new school] was that I
> was exhausted trying to do all of that. And it dawned on me that . . . I could combine
> teaching and ministry together if I were working in a Catholic school.

The epiphany will lead her to taking a position at a Catholic high school, first as an English teacher. As circumstances would have it, she ended up being a Religion teacher as the school needed her to fill an unexpected opening.

Leslie was not looking to be a school leader when she entered the school. In fact, she was invited to become one by the administrative school leadership. As the position for department chair opened, the school administration reached out to Leslie to apply for the position. The school's leadership wanted to redirect the religion department, and saw in Leslie the necessary skills to make it happen. Leslie, however, was apprehensive in making that jump:

> I was very honest with them. I said, "Well, I think there are changes that need to be made. And I don't think that at this school change happens easily . . . . I'm not sure that I am, you know, I'm not sure I want to buck that trend without any administrative support." So, they both said to come on over and talk to them. And they agreed that things in the religion department needed to change. And so, they said that they would provide administrative support for those changes. So, based on that, I went ahead and filled out, you know, the rest of the application, gave them my resume, et cetera, et cetera. And that's how I became department chair.

Leslie knew that in her position as department chair, she needed support and assistance from upper management to implement the necessary changes that she saw fit for the Religion Department.

In addition to being the department chair for the Religion Department, Leslie had other roles that would influence the school's Catholic school mission. Because her institution was a diocesan school, it was not run by a religious order and therefore did not have a particular history

to guide and hone its appropriation of Catholic mission. As a result, the principal created a committee to reflect and discern on the school's particular identity and charism, inviting Leslie to be a part of this team.

The school's administration continued to recognize her gifts and tag her to lead the school's accreditation process.

> And so, [leadership] tapped me to do that . . . and that meant, you know, having all the subcommittees . . . and the schedule for the sub-committees. But it also meant that I did a lot of the training for the sub-committee leaders who were people from all around the campus. . . . I read and presented the preliminary findings, collected all the findings, help people do the finding analysis, read, wrote, and read the draft to the entire school community.

As a result of leading the accreditation process, Leslie had first-hand access to the data gaining a lot of important insights regarding the implementation of Catholic identity and mission within the school.

Trial by Fire

Leslie underwent several difficult events that would become formative to her leadership approach. As she became department chair, she was apprehensive of taking the position because she knew that she would need administrative support in order to implement the changes that both administration and she needed to make happen. In her interview, Leslie never went into detail about her first years as department chair, but she had these words to describe them:

> I had plenty of opportunity to process some of the lessons from what was really a horrific first year in terms of my own personal, you know, emotional balance, I suppose. So that

was kind of, and even the second year was a little rough, not as bad as the first, but still a little rough.

Deductively, it was clear that the antagonism to her leadership came from the religion teachers of her department. These were teachers who are Catholic, hired under the leadership of the previous department chair. Essentially, her experience as a department chair is a stark difference from the description of her experience as leader of the accreditation process that involves overseeing the whole school, both Catholic and non-Catholic alike.

But it was a totally different cast of characters and there wasn't the gun at people's heads that accreditation was going to be lost, which engendered immediate, you know, cooperation from all of them. Right? But also, they were a whole different cast of characters. There were only like one or two that were kind of hot shots, uh, and very given to natural collaboration. And they were very collaborative and inside each their classrooms and stuff all the time. That was not true in the religion department.

In her view, the Catholic teachers in the religion department did not have the collaborative attitude nor cooperative action to her leadership. Still, she gave credit to her educational leadership program for giving her the tools to reflect on the experience in order to gain important insight.

One of the things that I appreciated the most from my program was that I had been in a place of leadership, actually facing some of the challenges of change and how to effectively hold on to vision while making change and how to deal with change in a way that doesn't like, totally just blow up in your face.

In Leslie's stories, she was not clear if the religion teachers were willing to engage in dialogue. Nevertheless, she saw that the issue is not about the fact that the teachers were Catholic or non-Catholic. The problem at hand was that she was at the forefront of implementing change in the religion department. In leading the whole school through the accreditation process, she was guiding the dialogue that will point to the changes that need to be done.

Approach to Leadership

Leslie's leadership approach to Catholic mission was to affect the visible signs of the school. Her first story to share in this matter was about her contribution to changing the mission statement of the school. Prior to the change, she described the school's explicit vision to be vague.

> I was able to, I think, modify and shift the vision and the mission statement and like the statement of philosophy to being more explicitly . . . Catholic identity. Because it had, you know, it used to just talk about global citizens responsible for their actions, blah blah blah . . . So, changing the mission and the vision statement to make it much more explicitly reference that we were Catholic and that, um, you know, that we held to certain Catholic principles.

While not explicitly articulating the language that reflects the sacrament model of church, the focus on changing the mission statement as a visible sign of the invisible mission, was certainly an implicit reference to that model.

As the accreditation process continued, Leslie began to realize some of the major difficulties facing the school in its implementation of Catholic identity.

When all the small groups met to discuss their findings, they were discussing their

findings relative [to the explicitly Catholic school mission]. And people began realizing,

and having the discussion that, Oh, yeah, Catholic identity is a big part of this. And then a

lot the non-Catholic teachers are going, "Well, 'that's great, except we don't know how to

build Catholic identity in our lessons. Like nobody has taught us how. That is not part of

what we're trained to do, and we don't know how to do it." So, that was kind of an

interesting discussion.

As a result of these discussions, Leslie realized that the non-Catholic teachers do not have the

tools or training to intentionally connect Catholic identity into their lessons. She saw it as part of

her personal mission to support these teachers.

So I think as department chair of the religion department, I was always looking for ways

that I could possibly support other departments in aligning with Catholic theology. So,

um, for instance, . . . in the [history] classes, they were doing, um, some work on Darfur

and Sudan and you know, all of that. And so I looked up a whole bunch of writing on it

and, um, events where, you know, Catholics had taken action on it and then just shared it

with the teachers . . . One of the teachers said, "We didn't know this stuff. If you didn't

share it with us, we wouldn't know like how to integrate it or incorporate it because we

don't know this stuff."

Leslie saw it as her role to accompany the other teachers with the offering of resources. She did

point out that this was not a school effort, but a sort of individual crusade.

Rather than a whole school effort, it was sort of like whenever I would discover that there were maybe some touch points in talking with other faculty members or other department chairs, then I would look up resources and reach out and try to provide those.

Leslie was constantly active in providing resources, even in casual conversations at lunch.

And then the other part was even just like in lunchtime conversation, clarifying things, for instance, with a lot of non-Catholic teachers. Misconceptions, you know, where Catholic theology gets equated or equivocated with evangelical positions . . . especially in terms of a strict reading of scripture. And so many of them, . . . were like, "Oh, that's so interesting. We didn't know. More people at this school need to know. You need to tell people," . . . it was just sort of pecking away at it, but without any whole school [coordination].

Leslie clarified on several occasions that the school did not have a comprehensive approach to incorporating Catholic identity. Despite a desire for collaboration among the teachers, as noted from the accreditation results, institutional time was not provided. Leslie brought up the conversation to leadership on multiple occasions with the following points:

Maybe we should actually, you know, allow some planning time for religion teachers and the teachers and other departments to do some inter-departmental planning. So that systematically, we could have a place that, you know, finds these touch points in the curriculum . . . like we could develop, write lesson plans . . . because I remember the teachers saying in the accreditation, we don't know how to do that.

For Leslie, upper leadership did not provide the time or space for the teachers to interact and collaborate on the issue of Catholic identity. Ultimately, Leslie saw that the school has a pressing issue in light of its particular circumstances:

> When more than half of your teachers are either non-Catholic or they're Catholic in barely in name only, and possibly their last, you know, catechesis was for confirmation or first communion, it's perfectly legitimate for them to say, "I don't know how to incorporate Catholic identity or Catholic theology into a discussion of literature or social studies" . . . I mean, how do they do that? So, I really felt like there was a need for the Religion Department to take the lead in doing that, but that administration needed to give us planning time for us to meet and plan together with other departments because it, because it wasn't just going to happen as it would in a school where 70 to 80 percent of the students and the faculty are Catholic . . . because everybody's on the same wavelength. But when the majority of your faculty is not, it's not that they're intentionally trying to ignore it. It is that it's not on their radar.

Leslie pointed out another recurring theme that we see in the other school leaders, the issue is not just non-Catholic teachers. Once again, the problem involved nominal Catholics whose most recent faith formation comes from their early adolescents.

A Herald Guided by the Mystical Communion

The success of her school's campus ministry provides insight to her driving model of church, mystical communion. The campus ministry department created a faith formation retreat day that reflected the RCIA program emphasizing "meet the teachers where they are at." The faculty retreats consisted of inviting the teachers to pick and choose workshops that reflected

their spiritual needs and interests. According to Leslie, their evaluations reflected enthusiasm, suggesting that this particular faith formation project was a success.

> So it was kind of like an ed-camp format, but for faith formation, you know, for trying to disseminate that vision of mission of Catholic identity to the entire campus. . . And so it was great. It worked really well. People loved it and they were all like, "Yeah, we'll do faith formation all day long." . . . Their feedback on the surveys was: "We'll keep on doing this," and "We'll do this all day long," "If we can keep them on doing it this way?" . . . and to be able for everybody to kind of talk about whatever the guiding questions were from wherever they were and have those exchanges . . . it leveled that playing field. So, people didn't feel like they had to know a lot of theology in order to participate because they could come in at wherever they were . . . in terms of stating an opinion or sharing their experiences.

Her reflection here suggested her driving model of church: mystical communion. According to this model, the approach to church is seen in light of the spiritual connection between people that transcends denominational boundaries. Her reliance on the other models, especially the institution model, is stirred by this desire to "level the playing field." As non-Catholic and nominal Catholic faculty share in the mission, the emotional obstacles for that conversation need to be removed.

The other models are present in Leslie's leadership for non-Catholic teachers as well. They act as corollaries to the mystical communion vision of church. The servant model certainly presents itself as Leslie acts independently from the school leadership's directives, especially in finding resources on the "touch points" of curriculum. The last model, which has not been

featured prominently in the other school leaders, makes a suggestive appearance. That model is the herald model, which views the church in terms of a responsibility for its evangelizing mission.

> I really feel like the onus is on us to provide that [support] for non-Catholic faculty. I don't think we can expect non-Catholic faculty to [make the curricular ties]. And yet, I also think it's important that we do that . . . I'm just thinking that it could be a little bit more intentional . . . the marriage to some Catholic social teachings with certain events, maybe highlighting some contributions.

For Leslie, non-Catholic faculty play a significant role in the evangelizing mission of the school. She recognized that in most discussions about Catholic identity within any campus, the focus is on having mass, symbols, prayers services, and retreats. Recognizing that this is still separate from the lived reality, she observed a great opportunity that actually reflects the framework of relationship in which students are formed to be global citizens with the lens of faith.

> It saddens me, that [the] Catholic intellectual tradition is something that most of our high schoolers have no clue about. . . Like, I was told, you know, "you don't understand . . . It's the requirements of AP History." Well, no, I do! . . . I'm not sure that as leadership, we connect the piece of Catholic identity to helping the teachers infuse it in their teaching and learning, you know? . . . If most of what kids are doing is sitting in a desk learning, then why are we not concerned about how Catholic identity is infused into the curriculum?

Leslie pointed out the irony of that statement to her from the history department because she has a background in history. She then shared a personal experience with tutoring public school kids and their exposure to the Catholic intellectual tradition:

> I tutored public school kids and I'm sitting there like going, "Oh my gosh!" In some of the public schools, some of the kids I've tutored had been more exposed to Catholic metaphors or scriptural allusions. And yeah. It just really depends, you know, on the school. But . . . yeah, so public schools can take it up. Certainly, it doesn't destroy the curriculum.

Certainly, her school's collective spirit has fallen short of its potential in living up to its evangelizing mission.

> And so, like, I remember when I was in high school . . . it was very clear to me that Catholics had made a contribution to all of the subject areas in which I studied and that there were connections to be made.

Her personal experience from Catholic school infuses itself into her mission.

> It's just like, that's the main why I went into teaching. I went into teaching because I thought I had such a rich education and I felt like it wasn't happening anymore. So, I kind of went into teaching with a personal mission to try to make a change in that . . . My experiences in Catholic school have impacted me to this day.

In terms of the *Models of the Church*, Leslie is a "herald" driven by the mystical communion. She is on a mission to help build this spiritual community.

Matt

Matt was a layperson with a Bachelor of Arts in Communication and a Master's in Pastoral Theology. He served as director at a diocesan office before becoming a teacher and campus minister at a small and emerging high school. The journey to his current position was a slow realization that culminates into an outside invitation.

> Well, in my director position [at the diocese], some of the fruits and values and where I felt the most spirit or energy was when I was actually out in front of classrooms, parishes group settings, where I got to do public speaking workshops and trainings and those types of things . . . that was really where the ministry really came to life for me.

For Matt, the life of the job was going out and meeting the people. He went on to explain that his administrative duties left him feeling stagnant and dry. Even before working for the church institution, he pointed out that he had a desire for teaching.

> It had been always kind of on the back of my, not, not necessarily back-burner, but in the back of my mind. I went from wanting to be an English teacher to an elementary school teacher to when I switched over to Communications, I wanted to get my master's and go teach college after that. And so it was always a career that I pondered.

The desire for a career change emerged with clarity when he was invited to apply for a high school teaching position.

> That epiphany moment, . . . hearing that there are positions opening up [at a friend's] high school. So, that really got the gears into motion . . .

Matt did not get the position for teacher at that high school, but he was certain that he desired for the career change. Then came an invitation for dinner with a friend, who turned out to be the school president of an elementary school looking to expand and build a high school.

> It was by chance . . . that [the school president] found out that I was looking to move into a career change specifically from [an administrative] ministry into a ministry of education. And so, from that she knew there were openings at our school and decided to call me up to see if I would consider taking a position as a religion teacher [for] the junior high with the hopes and idea that we would be opening a high school.

The invitation as not without sacrifice. Matt described his director position, at the time, as a comfortable life. Accepting the new position means that he would also have to uproot and move to a new area. The invitation, however, was too great to deny.

> What really sold me . . . was not only was I going to be able to answer that call of education in a teaching platform, but also in being able to build a foundation of education that would really be part of a legacy . . . it wasn't just, "we're bringing you on as a teacher, we're bringing [you] on as our teacher, a campus minister."

The invitation was much more than being a teacher, which served as a foundation to understanding Matt's approach to educational leadership. He saw the teaching profession at the high school as more than a job, but a ministry. Ultimately, he was attracted to a position that institutionally supports his vision.

Becoming a school leader at the high school was not instantaneous. First, the high school was not yet built. Second, the school never had a campus minister before. In fact, Matt explained that the school is part of a world-wide network directed by a religious order of sisters. While

some network schools in other countries might have a campus minister, none of those within the United States have a campus minister.

> My first couple of years here was learning two new jobs at once, right? One job was to teaching in the classroom space and the other one was, how does, how can we build this campus ministry program moving forward? . . . All of this was built from scratch, which was challenging at times, but also fulfilling and energizing.

His position became a role that would carry many hats, learning much on the fly. A title that he gave himself to explain his position was "confessor."

> In my time here, I've been able to kind of be a fly on the wall and observe and take things in. And then be able to express and share what I've been able to see: what students want, don't want, what they enjoy, what keeps them here . . . having a pulse for . . . our teachers and staff . . . Some have described me as "the confessor" because people come to me and share things with me, most of the time unprompted . . . A short conversation of "how you're doing?" . . . turns into like an hour of "let me tell you what I'm hearing and how can we move forward with this, or what we can do about this?"

Matt explained that on one level, people will share what they hear to him. At the same time, he also becomes the advocate of sharing what he hears among the students. Ultimately, Matt seemed to explain that his approach to ministry and leadership is driven by his personal instinct for relationships. He knew the religious order's teaching philosophy and vision, expecting the job to have a lack of structure. The implementation, however, rests upon his personal being which will provide clues to his leadership framework.

Sacrament in the Educational Project

As of 2021 the high school is built, and Matt is now a theology teacher and campus minister. Often times, he acts in a support role to the principal with activities and administrative duties. Ultimately, Matt's approach to relationship reflects the church models he most favored which in turn drove his leadership approach.

> Taking on these different hats, the idea is, I hope that I would be a sign and model for others to say, "Look, we can do this." . . . And this is something that we can do ourselves and then leave on for other people as well."

This comes back to the point that his initial leadership role in the elementary school involved having no structure of campus ministry. Like the previous leaders, he saw the value of organization and structure, therefore showing favor to the institutional model of church. However, his tendency for relationship building hints to the mystical communion model of church. His desire to be a sign for others reflects language about the sacrament model of church. Therefore, his leadership approach, at its core, is driven by the two models of communion and sacraments. While recognizing the value of institution, his articulations suggested that the structures ought to become signs of the mission.

Matt explained that the religious order of his school had as part of its mission and vision an *educational project*. The *educational project* was the pedagogical framework of the religious order, explaining their particular mission from the context of their historical origins and its application for education today. As teachers were hired, they were provided this project to understand the specific school mission that they are hired for.

That probably adds a lot more credence and power to the *education project* because …it's something that's not only we abide by, but globally as an order… we are a part of, and come together and have shaped into it . . . And knowing that we have . . . [hundreds] of years of history, that's part of our identity, and that's the legacy . . . that just gives extra comfort and strength to the identity that we are trying to build.

While Matt's actual position may not have the formal structure or organization, the backdrop of his school's religious order offered a guiding framework on how to enact his role for mission. Appealing back to the sacrament model, the *education project* offers a sign of the invisible reality of the religious order's values and mission. Drawing from the mystical communion model, he viewed himself as part of a spiritual network that spans across multiple countries. This lended to his approach to supporting non-Catholic teachers.

In supporting non-Catholic teachers, his articulation of the framework of relationships with his favor for the mystical communion and sacraments models came to light.

In terms of how our Catholic identity and faith is lived by our non-Catholic teachers… Really, it's about drawing those connections and those underlying common grounds. And I've had teachers say, for example, . . . "I'm not Catholic. So, I don't know if this is okay." Or "I'm not Catholic. And so, I don't know if I'm saying this right." Or if I'm teaching this right?" So, here's a lot of . . . sometimes here's a lot of hesitance or, uh, insecurity of whether they're doing things "Catholic." And, um, you know, and maybe this is the role of the confessor, [for them] to share this with me.

Matt's modeling of calmness has offered the non-Catholic teachers a reference to openly share their hesitations and concerns. He shared an affirmation of his leadership framework with the

non-Catholic teachers saying "I've been able to say, "Look, what you're doing and you know, ho'

you're spending extra time with the child, ho' you're expressing care . . . going the extra mile . . .

that is Catholic." Once again, Matt was building upon the framework of relationship that

reflected the sacrament model of church. Interestingly, in this affirmation, he built upon the

motif of Catholic teachers that we have seen from other school leaders.

> And you know, . . . "you are probably living in more so than those who claim that they
>
> are Catholic." And so just drawing upon those and highlighting those experiences that
>
> they're, you know, what our teachers are already doing has been a way to engage them
>
> and help them see that they are a part of this . . . They're making this happen.

Matt was implying the motif in which a major difficulty for implementing Catholic mission at

the school was the fact that there are Catholic teachers who were not living up to being a sign

and model of the faith.

> On the flip side, you know, even our "most Catholic teachers," don't always follow the
>
> *educational project* or vision that we have…And so they'll come in with their own ideas
>
> of what it means to be Catholic . . . their vision of Catholicism goes in conflict with the
>
> mission of the school itself.

For Matt, Catholic teachers could become an obstacle for the school mission as they present a

tunnel vision of Catholicism. He offered an example:

> There's devotion to the rosary, right. There's some teachers [who] are super strong about
>
> that, but then that's the only focus. And they get tunnel vision on that. There's a sense of
>
> not wanting to branch out and make the connections to the other parts of our faith or. . .
>
> bringing out this project.

In this case, Catholic teachers are a hindrance to the school mission because they are offering an incomplete encounter of relationship between faith and the engagement with the world. Essentially, Matt was using the framework of relationship as his criteria to measure the implementation of Catholic mission for both Catholic and non-Catholic teachers.

The support for non-Catholic teachers was not without obstacles. Matt pointed out that he reached out to the teachers offering resources to demonstrate opportunities for intentional connections between faith and lessons within the various courses. As he reflected on the teachers' motivations, he believed that in some cases, it was just a lack of desire to integrate the values. He showed clear disappointment as his body posture and tone became dejected in his telling of a story. Here, he explained that the connections, in his view, were easy to make.

> Just lack of desire to integrate that, even though the connections are there. And then there's been offerings to help, "look, you know, we know you're not Catholic and that's okay. Let us help you. Come talk to us." . . . For example, our principal would say to a faculty member, "Look, go reach out to Matt. We'll be more than happy to walk you along and help you integrate some, some of these things." But, the asks never came. And so, we're supposed to meet people where they're at. But, if they're not open to that meeting, then you know . . . it's going to be a challenge, not only for them, but also for, um, the team.

In Matt's experience with some non-Catholic teachers, they simply did not meet half-way with the school leadership when trying to be proactive for school mission.

On the institutional side, Matt's school offered the standard formal programs of faith formation, offering examples of in-services and retreats. In his view, the faith formation was not

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classes, but leaned more on the experiential encounter such as faith sharing. In addition, their staff meetings incorporated some time to review and affirm the *educational project.* Despite this, Matt acknowledged that there was still a need among the non-Catholic and Catholic teachers alike.

> I think it's been assumed that they know what they're doing and they're with it." But at the same time, the pace of a teacher . . . I mean, what extra time, what extra room do we have for that formation? I think that's why it gets lost in the shuffle as well . . . and even for new teachers coming in, the focus is curriculum, grades, homework . . . so the last thing on their mind is, "Oh, I have to form myself too and learn something new and be a part of this vision." I think that's the uphill battle where against.

These challenges recalled his leadership tendencies, that while he operated from the communion and sacrament models of church, he acknowledged the importance of the institution model. For Matt, structure and organization was necessary for teachers to have time to consider their personal formation. Put in other terms, the school leadership needed to institutionalize time for the teachers to grow in the Catholic mission.

> Regardless of the institutional shortcomings, there was an onus on the teachers to respond accordingly to what they have at their disposal.

> What makes our team members good is the openness to relationships and the openness to being flexible and open . . . wanting to grow to each other and grow with each other. . . The ones who are naturally open to these relationships and that are around, the ones who come out of their classrooms . . . you know, during lunches and sits with the students and

the other teachers. They're more likely to get with the program for lack of better phrase,

but, but they're more likely to, uh, embrace that mission more.

Matt returned to one of his pillars for his leadership approach, the mystical communion model

that views the spiritual relationship that bonds us all. All teachers, not just non-Catholic teachers,

need to return to what Matt saw as a natural instinct for spiritual connection. To ground this

connection, he recalled the guiding sign of his school: the *educational project:*

> But the ones who retreat, you know, staying within their comfort zones, whether it's the
>
> comfort of their own classroom and don't come out, then those are the ones that are
>
> harder to reach. Which is unfortunate, because I think, this *educational project* that we
>
> have in that mission, that charism really does connect and bond us. The more we learn it
>
> and the more we know it, [*the educational project*] really gives us some common ground
>
> to continue to grow.

Non-Catholic Teachers

The following section presents the stories of non-Catholic teachers, listed in Table 4,

speaking about their experience for mission formation. The first set of teachers do not see

themselves actively participating in the mission of the school. The last set of teachers, whom I

will refer to as *missioners*, view themselves as actively participating in the school mission.

Table 4

Background of Non-Catholic Teacher Participants

Non-Catholic Teacher Participant	Religion[a]	Undergraduate degree	Master's Degree[b]	Teacher's Credential	Years Experience	Subject	Number of schools worked at
Underhill	OC	History Classical Language	TS	y	6-10	History	5+
Allen	ND	NA	N/A	n	0-5 years	Arts (Music)	1
Jane	ND	History and English	N/A	y	6-10	History	1
Richard	RJ	History	N/A	y	0-5 years	Math	5+
Tony	LDS	Spanish education	EL	y	0-5 years	World Language	2-4
Fred	RJ	Mathematics Education	N/A	y	10 plus	Math	5+
Scott	MP	Music Choral Conducting Music Education	A	n	10 plus	Arts (Music)	2-4

Note. All participants are Caucasian for the exception of Underhill (Hispanic). All participants are Male except for Jane (Female).
[a] Religion Key: ND = Non-denominational Christian; RJ = Reform Jewish; MP = Mainline Protestant; OC = Orthodox Christian; LDS = Mormon. [b] Master's Degree Key: TS = Theological Studies; EL = Educational Leadership; A = Administration

Allen McKinnon

Allen was a non-denominational Christian who use to be a teacher and music director at a Catholic high school. Despite being non-Catholic, he found himself to be in the right place at the right time in order to end up working for a Catholic high school.

> Everything just lined up right for me in the situation. I was hired to be a consultant for the marching band. Then, I show that I had much more talent with just musical instruments than the teacher who at the time was just a guitar major. He also only wanted to teach music theory and guitar. And [he] was trying to find a way to get out of the program. I was going to college at the time, to be a music educator. And the school, we wanted to

grow the program without spending the full salary of someone to come on full-time to be

band director, so they decided to pay me less and get me on as a known college student to

take over the program.

Allen was at the right point of time in his career to find the teaching position that he desired to

have. The school decision on Allen was based on his talent as well as the school's financial

reality.

I was especially at the time very thankful, grateful, flat out feeling lucky. I mean, what

college student who is trying to be a teacher, doesn't like the idea of jumping at an

opportunity to be a teacher? Suddenly, especially taking over the program and getting to

do everything the way you wanted to very early on, without having all the other steps in

the way.

Allen was sharing the story with a great smile. The positive energy was clearly emanating from

him as he recalls these early days.

In regard to his experience of being non-Catholic, he explained that the whole experience

comes down to the word: respect.

It's a very important word, I understood the values that the school wanted, what they

wanted them to impart on the students that I was really happy to go along with it. I didn't

want to stand in that way. There's also a two-way street. They were aware that I wasn't

Catholic, and there was no force, no trying to change. Probably because I know wasn't to

come in and change anyone else's perspective on religion.

Allen was articulating the concept of proselytism, feeling that the school had no wish to convert

him into being Catholic. Likewise, he felt that it was not part of the school mission to have him

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play that role to convert the students. Allen's view on the school mission of Catholic identity and his own personal role was to assist in imparting the values. To assist in that mission, he had a supportive music staff.

> Well, what I really had was, I had two people who, that were helping me on staff, who were both Catholic and for a lot of times, they were very happy to help me with those moments where I wasn't, feel theologically inclined. They would lead prayer and helped me understand and uphold the values of the school.

The role of mission in the music department did not rest solely on the director. Allen saw the importance of imparting values to rest on the support staff, which in turn helped him learn about the school. This understanding, while using secular language, was explaining the idea focused on the framework of relationship: to help students see their place in the world with the values of the Catholic school.

Allen shared the organic nature of the school, even using religious language to summarize the whole episode: "God works in mysterious ways."

> I remember I had a student that ended up turning into a staff member who was very, I wouldn't say obliging but happy to lead. To lead students in prayer and not just during regular times, but even after classes he would offer to lead prayer in the local grotto. He was a hell of a student, man. And, being a better musician than he thought he was going to be. He grew really fast, really well. Not, not a bad drummer.

Seemingly, the school's natural culture contributed to the formation of this student who would in turn return to assist in the music program. Not only would this individual assist in music but help contribute to the Catholic culture of the program.

Of course, when you're surrounded by things, you want to fit in. And more importantly, it gives you the chance to learn something that you may not have been brought up with. So, if nothing else, I found a certain level of peace and serenity while learning more of the Catholic faith than I had before, but at the same token, there was never any pressure to "No, always you must be seen participating, you must be completely inclined, you must fall in line."

For Allen, his Catholic school experience of faith formation was effective in its organic culture. He did not sense from the institutional leadership any evidence of proselytism. Altogether, he is articulating the value of evangelism that occurs in the framework of relationship.

Conflict of the School's Church Models

The school leadership gave him the sense that his religious identity did not matter for his particular position.

My more traditional non-practicing Christian background wasn't something I wanted to bring up. I wasn't being paid to be a Christian teacher and, or a non-practicing teacher. I was brought to teach something that didn't reflect upon religion at all. So, I didn't figure, it was in my own purview to discuss my previous views or anything else. I was there as an employee to do a job.

Institutionally, he felt the school's purpose with him is to primarily teach the subject material that he was hired for. Allen did not see himself to have a role that is explicitly religious. Instead, as he noted before, his purpose was to teach with the values of the school. In a meeting with the school president and principal, the goal was to see Allen take up a bigger role in the music department. From that meeting, however, he saw his institutional role clearly:

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I had the chance to walk the grounds, with the presence of the president and the principal of the school . . . they were asking me, what are my views? Nothing, nothing pressing beyond that. The entire administration was understanding and respectful . . . Again, they weren't hiring me to be a theology teacher, they hired me for music.

Allen was already articulating a conflict of models. He perceived that the school was employing an institutional model of evangelization in which his primary job is for music. In turn, the model reduced the evangelical responsibility to be exclusively owned by a religion teacher. Whenever he explains the visible administration or his particular job, especially in the explicitly religious aspects, he returned to the language that he is primarily there for the subject matter. Yet, he returned to his instinctive understanding when he explains his role in the school mission: to impart the values of the school. As he hinted before, he understood his job from a mystical communion perspective in which "music is a universal language."

His perspectives of church and its mission may have resulted from his faith upbringing. His father grew up Catholic, changing his faith later on. Allen grew up learning a little bit of Catholicism through his father's mother, especially from discussions of how his dad grew up under that faith. His experience in public school seemed to offer insight on his views regarding religion and the institution:

I also went to public school, where you know even bringing up the word "theology" gets teachers shaking and afraid. The perspective of separation of church and state is much more prevalent in a public school. And so, there's very, very minimal teachers, more like, "Here's the name of some face. If you want to learn more about them, do it on your own."

Any discussion of a secular teacher having an explicit role in religion, vision, or mission was contradictory to Allen's experience of school. Thus, he pointed out that the natural Catholic identity and culture of the students in the music program was astonishing:

> Before a competition, I would . . . let them hype themselves up, which I found incredible because I've been around a lot of performance groups and all of them have their own different way of . . . of getting excited and getting themselves amped up for a performance. And I found it really moving, that their faith [is] something that got them up and excited.

In Allen's experience, the explicit support for Catholic mission came from the students themselves. The culture appeared to be so strong, especially where students were coming back to lead in prayer, that the Catholic identity is almost self-sustaining.

His attraction to the school's natural culture, especially hinting at language concerning the mystical communion model of church, might be explained by his personal views on faith.

> I'm always of the opinion that faith in something is better than no faith at all. And even if it's not even a case of theology perspective . . . if you don't have faith, faith in others, you're living a very awful life, from my perspective. So when you're surrounded by faith, it helps you find your own faith, and taking all the other theological perspectives away, knowing that I had the faith of my staff and the student leaders, to help grow the school's perspective.

Allen was appealing for a worldview that transcends the visible structures of religion, honing into what he saw as a universal foundation that bonds all people: faith. Despite avoiding the language of church, he aligns with the mystical communion model of church. For Allen, he was

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not participating in the visible structure of the school that is explicitly expressing the school's mission. Because he was not a religion teacher, he saw that he cannot do it directly. He did explain that he has an invisible role, guiding the process "of imparting values" by the very idea that he is a part of a spiritual bond that goes beyond the structure.

As of 2021, Allen is no longer teaching. In fact, his interview noted that he was there for at least three years. Still, he looks back at these times with happiness.

> I still to this day say, that the physically happiest moment of my life happened while I was teaching. And, I have more memories that I consider positive and good from that time, then I would say any other general portion of my life. So, but, again, that has more to do with probably the students, and the total respect among president, principal, myself towards each other and towards the program that was trying to be build. And of course, the students within.

While he had a lot of joy from this experience, his next reflection explained that he was not at the right life stage.

> If, if I hadn't gotten rushed into the position, and I had the chance to complete my schooling and be older when I actually took the reins, I would probably still be teaching. And I don't blame anyone for that. And I would have had no problem staying where I was at, even though I could have probably made more money at, say, a public school or something else.

He went on to explain that the natural environment of the Catholic school supersedes the financial shortcomings.

I had done some marching band at public schools and you deal with students that are in

there trying to hide and not do PE. So they're like, "I just, I have to do this." Versus a

situation where I was in where it was completely the students' choice to want to be there.

[That] made the entire group so musically accelerated because everyone wanted to be

better. Everyone wanted . . . That situation was so unique, so beautiful that I would have

like to have a bit more maturity underneath my belt and give it a better chance to grow.

Allen's experience of the students carried his fondest memories. The culture that the students had

created seemed to have operated as Allen's support for enacting school mission.

Still, Allen gave little to no mention regarding any administrative support to be a non-

Catholic teacher enacting its school mission. Despite working at a school with a history and

tradition of a religious order, Allen made no mention of its charism. There are possible

explanations. First, Allen was many years removed from his time of being a teacher. Second, as a

band and music director, he may not have been involved in the daily functions of the school.

After all, Allen made no mention of the faith formation or retreat programs. Lastly, his personal

upbringing in the public school sector lead him to see his music position in solely secular terms.

Ultimately, it was also possible that the school simply did not provide explicit guidance on how

to enact the school mission in his non-Catholic teaching capacity.

Jane Smith

Jane Smith had her bachelor's with her teaching credentials in both history and English.

She was a non-Catholic teacher at the high school she attended herself, teaching for both the

History and English department. Her path to becoming a teacher began with reluctance:

And when I was in college, every single conversation I had, you know how everyone's "What are you going to do with your life" when you're in college?" and they always said, "Oh, so you're going to be a teacher?" and I always said, "No." Because, it annoyed me that people automatically assumed I was going to be a teacher. And then I was graduating and I just like "I think I'll throw out this teaching credential program thing." And then I really liked it.

The people of these conversations may have saw something in Jane in order to assume that she would become a teacher. To the surprise of Jane, she really enjoyed the experience of teaching.

You know, when I was doing my student teaching, I was doing US history at first. And that was just, really it was really fun. Like, I had kids who really liked my class. And it was just a really good experience.

Jane found her passion in teaching. Now she needed a job.

So I just got out of college. And so I was applying different places. I actually had an interview [up north]. I interviewed there. And then I came down here. And you know, I was still looking for jobs and I figured, "Well hey . . . my old high school is hiring," and so I applied for a position as English teacher.

Her mental approach to the position was pragmatic: she just wanted a full-time job. She described the experience briefly, explaining that she got an interview and in short time was hired.

It was like the next day, maybe, but it was fast because they had an English teacher leave like a week before school started . . . I knew the people that were interviewing me, I'd actually been a student of one of them. And so, I was hired and I had a week to get everything together.

She pointed out that the other schools she applied to reached out to her shortly. While they would have been several hours away, she explained that she would have considered them because she simply needed the job. Essentially, she was willing to sacrifice her current geographic location to get a position. Fortunately, she found the position at her old high school.

She identified herself as a Protestant, specifically non-denominational Christian. In describing her experience as a non-Catholic teacher in a Catholic school, she explained that it was not strange.

It wasn't like I was coming in and it was a surprise that, "Oh, we say prayer and we have Mass." That wasn't shocking to me at all because, I mean, I done it all before . . . I was very familiar already. It was not a problem switching and then also being Protestant, you know . . . Doing prayer and all that . . . that's totally normal for me. [laughs]

When she compared her time as a teacher with being a student, she perceived a difference in the experience of Mass.

When I started teaching here, I noticed that they did add the part of the Mass where you come up and get a blessing. And I did like that, because I remember being in high school and feeling really awkward sitting the bleachers . . . I don't think they used to do that, I could be wrong . . . I do remember feeling really awkward during communion.

While she noticed the difference, she questioned her memory. Perhaps she was experiencing spiritual maturity that was not present during her days as a student. Or she might now be noticing the school's inclusive culture towards teachers. Whatever the case might be, she certainly appreciated the ritual gesture.

Non-active Role in the Religious Component of Catholic Mission

In light of Catholic mission, Jane saw her role in terms of a job. She saw her subject in history as touching upon the aspects of morality. Among the recurring values, she believed her job is impart the skills of critical thinking.

> [I see my mission as] primarily to educate about my subject, but to also teach morals and also . . . critical thinking. And especially, we're looking at, you know, world history, our nations' history, talking about things in the past. I'm discussing morality . . . like using your critical thinking to look at the past, how things have changed.

Jane was touching upon the principles of a framework of relationship, challenging her students to be a moral agent who would consider their place in relationship to society. Yet, her description of the process avoided religious language. In fact, she did not see herself as directly connected to the Catholic mission of the school.

> I don't necessarily see myself as participating, as far as the Catholic dimension goes. I'm you know, teaching morality, obviously . . . But I'm not, you know, I don't necessarily see myself connected in that way to like campus ministry or Mass or anything like that.

To explain this feeling, it was likely that Jane was adopting an institutional model of church in which the religious dimension or religious mission of the school is exclusive to the formal departments of religion or ministry. Paradoxically, she saw hints at seeing her role go beyond the capacity of giving the subject matter. In her class, she was providing skills that transcend the course:

> I don't necessarily incorporate Catholicism into every lesson . . . I did get asked a question today from a student about . . . persecution of Catholics in American history.

And so, I talked about that a little bit. We talked about JFK, like that comes up and things like that, but not necessarily Catholicism itself.

For Jane, the concept of Catholic mission was exclusive to the explicit discussion of Catholicism.

In referring to administrative support, she saw their presence in the academic side. When her school provided faith formation, she pointed out that she did not feel connected unless they did Scriptural analysis. It was not clear if that is a result of her denominational background or her subject interest of English.

And I think, just in general, like academic support: definitely from the school. I just don't necessarily, always 100% see . . . the integration of Catholicism in every subject, I guess you could say. I don't know if that's always something that happens outside of religion class.

Jane appeared to have noticed the disconnect as she explained her perception and attempted to explain it away by saying "Yeah, maybe it's, maybe it's just my personality . . . I mean, I'm sure there were plenty of people that relate more, but I'm not." Interestingly, Jane was looking inwards as if she were to blame for not making the connections. Without realizing it, she suggested that the school's faith formation was improving.

It's not quite as engaging . . . You know, good teaching. You know what I mean?

Ummm, they have been getting better over the past couple of years . . . activities, more like group discussion, things like that. I think that was good that they started doing that.

For Jane, the effectiveness has not been in the formal programs of the school. In fact, she found herself finding deepening her awareness during lunch with the religion teachers.

Because you were talking about your curriculum. And I would say, "Oh, I'm talking

about that." And then you'd say, "Just war theory." And I think there's actually, quite a

bit of like, whether it's intentional or not . . . in fact, I think in most cases it's not. But, I

think there's a lot of overlap between, especially religion and history and the discussion

of morality and social change and Catholic social teaching.

Jane was pointing out that her support for being an active agent in the Catholic mission occurred

informally during lunch with the teachers from the Religion department.

Initially, she saw herself as disconnected from the Catholic mission of the school.

Specifically, she described an institutional model of church in which the Catholic dimension is

not actively presented in the subjects outside of religion classes. Put in other words, because she

was not in campus ministry nor the religion department, she saw herself as not directly

conducting the Catholic mission of the school. In light of the school's disengaging faith

formation program, she described that the school lunches with the religion teachers was what

actively (and unintentionally) supported her to make the explicit connections of Catholicism into

the classroom. While she hinted at the framework of relationship, she did not make the explicit

connection to Catholic mission. Ultimately, she sensed the disconnection as she attempts to

explain it away.

Fred

Fred was a Reformed Jew with a Bachelor of Science in Mathematics Education and a

teacher credential in the state of California. He was involved and well known in his Jewish

community, acting for a while as president of the men's club. His initial desire to become a

teacher was inspired by an eccentric 7th-grade math teacher.

Those were crazy things that he did, but you know, it was more of relate to the kids, you know, have fun, but get them to understand the material . . . Well, I think from that moment on, I'm like, "You know what? I think I want to teach!"

Fred was inspired by the relationality of his math teacher and modeled this figure in his own teaching style. Yet, his journey to becoming a teacher at a Catholic high school had several stops. In his first state, teaching was a great experience. Then, he moved to California.

I had a bunch of different jobs. Some, I left on my own because . . . they wanted me to like, give the kids grades. And I was like, "Yeah, I'm not doing that." Other places where I got released because of enrollment drop . . . I was the last one hired, therefore I was the first one released.

Fred's teaching experience in California pushed him to the brink of giving up. Then a fateful phone call changed his fortunes.

I got a phone call from a lady who said, "I got your name and number from a prior math teacher," at my old high school where . . . I was growing up, who I ran into three months earlier . . . it was also my basketball coach. So, I mean, I know him pretty good. And, he referred to her my name.

That prior connection paid off. Fred then taught junior high school math. He later re-connected with his basketball coach again, once again providing the necessary connection to get his current teaching role: a math teacher at a Catholic high school.

It's Just School

As a non-Catholic teacher at a Catholic high school, Fred simplified his understanding of the context: Catholic school is still just a school.

Well, I mean, to me, it's just a school, you know? I know they have all these other things

going on, but to me, I don't want to say I ignore them, but I want to say that…it's not

necessarily a part of me. You know, like, they have Mass, right. I just go to Mass . . . I

mean, I listen to, I'm always curious about the speech . . . what's it called there? When

the priest gives the anomaly . . . homily, I was close.

Fred was a frequent jokester, but he was not joking here. For him, the Catholic school was just a

school, and he did not take any of the Catholic elements as part of him. In fact, when it comes to

the Catholic rituals or faith formations, he explained that he is simply there.

You know, I just kind of listened to their opinions and stuff, but like, other than that, I'm

there physically . . . like to me, I was in another world, you know. They were talking

about whatever and I would just be there physically, thinking about something else

because I mean, to me, it doesn't pertain to me.

Essentially, Fred did not see the uniqueness of Catholic mission relating to him directly.

Like they always asked me, you know, "Will you uphold the Catholic beliefs or

whatever?" And it's like, that's just common amongst all religions: be kind, be generous,

that's just being a good person. So, I look at that in terms of the school, like it's just, it's a

regular, let's say teaching gig. But, it has little nuances that don't affect me, you know,

but I respect what's happening.

For Fred, the connection for teaching math and Catholic mission was not clear. Like his

colleagues, the task of the math teacher is to teach math.

I think the math department is great. You know, it's a math department, it's not a

Catholic math department. You know, I don't know how religious or non-religious

everyone else is. We meet and talk and it's all, you know, we talk about math . . . when

you talk, it's not about Catholicism, it's about the school or it's about whatever . . . Like

to me, most teachers are there to teach, in our case math. I don't know how many of

them, you know, do above and beyond . . . 'cause you know, we're not in each other's

classrooms.

Fred was suggesting that the culture among the math teachers is focused on the job. Among

them, he sensed no religiosity. Fred also hinted that the teachers are generally isolated from each

other's classrooms.

In regard to the administrative support for Catholic mission, Fred explained that they are

in the background.

I don't think they've supported me, I don't think they've not supported me. I mean, I

don't know. I mean, it's more of, they let me do what I need to do to teach. And I think as

long as I am respecting what's happening, you know, that's what they expect from me. I

don't think they expect me to lead anything or to, you know, I guess, I don't know if the

word participate would be the right word, but, you know. It's not like they go out of their

way and see what I'm doing and making sure I'm doing. I think there's so many people at

that school that whether you're Catholic or not, it's hard to keep track of everybody . . .

And I think, you know, they kind of are hands-off.

From Fred's perspective, the administration did not have the concept of Catholic mission as a

priority in any capacity. For him, their priority was that he is a teacher, first and foremost. Fred

understood this from the lens of logistics, that because the school was so big it would be difficult

to track what teachers are doing. Essentially, Fred explained that the support that administration offered to him as a teacher was disengaged.

Fred understood the responsibility of Catholic mission in terms of the institutional model. Yet, he explained in his observation the possibility of connecting the Catholic mission in other subjects. Despite that, this framework was reduced to his belief that the school is just a school, an educational enterprise versus a religious one.

> You know, I mean, History might have a slight something over English, you know. Unless, you're asking them to write about an event or something, you know, it's not really Catholic, it's just school . . . I think the only thing that's Catholic is . . . like they have the Peer Ministry, the Mass, you know, those extra things get it more to be at Catholic school versus the actual classroom itself.

Fred saw a gradation of connections to Catholic identity but continued to demarcate between the academic classroom and the religious nature of the school. His understanding of his school's religion class shed some light.

> I mean, but isn't that true? It's not, you know, unless you're in the religion class, but even in the religion class, if I'm correct, you guys teach about Judaism, Buddhism, Confucianism, ism, ism, you know, whatever. So, it's a religion class. It's not a Catholic religion class. It's a religion class. So, everything is educational versus we're going to steer towards Catholicism.

Fred's description for a religion class or theology class ran contrary to the general Catholic theology curriculum in the United States (For more information, see the *Doctrinal Elements of a Curriculum Framework* colloquially known as Bishops' Curriculum Framework; United States

Conference of Catholic Bishops, 2008). Regardless, this insight provided clarity to Fred's perspective. Catholicism as an institutional religion was not the focal point of any classroom. For Fred's classroom, whether it is a Catholic school or not, it was strictly an educational endeavor.

While Fred explained his inspiration for teaching comes from a relational encounter, his inclination to the institutional model frames his thinking and approach to teaching at a Catholic high school. His explanation of the Catholic school as a reduction to school did not echo the language of mystical communion model. First of all, the mystical communion model frames a worldview of the Church around a spiritual (or invisible) bond. Fred's framework of the school was reduced to the basic and visible structure of the school, key terms common in the institutional model. Put in other words, the classroom was for education and therefore has no room for any features of institutional religion. If Fred's high school had a clear vision for Catholic mission expressed in different models, it would be possible that Fred's institutional model inclinations may have been a barrier to receiving that message. Still, it was just as likely that the Catholic high school is ineffective in providing any direction for its Catholic mission or identity.

Richard

Richard was a Reform Jew, teaching math for six years at different Catholic high schools before leaving the profession altogether. His initial degree was in history, but he observed a shortage of math and science teachers in California that encouraged him to both change fields and uproot from Illinois. Fortunately, he had enough coursework in math to qualify and pass the certification exam for teaching math in California. The Catholic schools at the time were not

strict about certification and licensing, concluding that his passing of the exam in math is adequate for a teaching position.

His passion for math was what attracted him into teaching. Before going into the teaching profession, he was in sales. His initial reflection attempts to set the context, foreshadowing the reason why he left teaching in the end.

> You know, I'll be honest, I love math. I still do, I do more in sales, which is still math related. But, I didn't anticipate, maybe because of my own experiences, going to a pretty vanilla suburban school, what challenges that teaching would bring. So, I really, you know, in hindsight, I just never really should have gone into teaching. I really went in for, I hate to say, just for one thing: math. I love math, wanted to teach math, and that's why I went into teaching.

He moved to California, joining the "Teach for America" program which brought him to a high school in Los Angeles. He continued to explain that he was not prepared for his first round as a teacher.

> That was an inner-city school, which was a far cry from, you know, my high school experiences. And even any of my experiences growing up to that date. And so, I just was not prepared for the immense challenges . . . and I really did not succeed. I did not really enjoy it.

Richard explained his understanding of inner-city in terms of socioeconomics.

> These areas are all defined as inner-city in that they are more economically disadvantaged . . . Having come from an upper middle class area in Illinois . . . I held the belief at the time that, yes, it would be tougher to teach students from the inner-city who

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perhaps, along with their parents, did not value education at the same level as their upper-middle class counterparts.

His first experience as a teacher encouraged him to find another school location. After interviewing at multiple schools, he eventually landed a job in a Catholic school.

> I interviewed a bunch of places, and that's who gave me an offer. So yeah, that's why I took the job . . . I didn't have any specific inclination to go into a Catholic school because of the, obviously the Catholicism, or the religious aspect. As you know, I'm not, you know, Catholic.

Richard was not looking to go into a Catholic school, he was simply looking for a math position. The school that offered him a position happened to be a Catholic school. Going into the job, he had the sense and hope that it would be a better experience than the previous round. He was thinking that a smaller school with smaller classes in a Catholic private school will result in a better teaching experience. After two years, he left the position because the population and experience reflected too much of the previous school saying "So, okay, the first year was an inner-city school. The second [position] . . . which was at a Catholic school, but the mentality and the student population was very inner-city-like, if you know the [school's] area at all." Essentially, the point that it was a Catholic school did not change the experience. In Richard's view, the student population was essentially the same in mindset: "they did not value education at the same level as their upper-middle class counterparts." This lead to his next position: teaching math at an all-boys Catholic high school in suburbia. As a suburban school, Richard expected the students to be less "inner-city."

Circumstances brought about the opportunity to teach in a school that he explained to be closer to his own personal school experience growing up. Despite that opportunity, Richard found himself leaving to jump around to other schools. He did not want to give up, continuing the search for the ideal math position. But after several years of bouncing between Catholic schools and public schools, he moved back to his home state of Illinois.

> What I found is that my issues in teaching did not subside at the [suburbia Catholic high school]. It had nothing to do with the area from which the students lived. Education is an art more than a science. And I lacked the natural ability to connect with students in a way that commanded discipline and respect simultaneously.

His final math position was at a Catholic school in Illinois. In total, Richard tried six years of teaching before making his decision: he did not want to teach anymore.

Secular Bond of Communion

As noted, Richard looked back to recognize that he was not meant to be a teacher. He may have had the passion for his subject material, but for him, it was not enough to be a good teacher.

> So, I'm not afraid to admit this. Now, again, it's been like 15 to 20 years later, I was not a good teacher. I just, you know, to me, teaching is an art, okay? More so, than a science. And as many . . . courses as you want to learn how to teach and grab . . . that does help to a degree. But I think, just like with a lot of different things in life, you know . . . it's something that really takes a great amount of skill… If you don't have the raw skill, you know, no amount of education is going to allow you to become successful in that particular endeavor.

Richard assessed his teaching endeavor as lacking the amount of natural talent needed to be an effective educator. Part of his reflection pointed towards the framework of relationship.

> I mean, it's just your ability to connect on a human level . . . I just did not possess those raw skills, and you know, it seemed like I was either to two ends of the spectrum meter: too nice or too strict. And I could never find that happy medium where they liked me, but they also respected me, you know?

Despite not being able to tap into a healthy balance of relationship, Richard was recognizing its value as the core of teaching.

In explaining his understanding of his role in the mission of the Catholic school, Richard pointed to his interview with the principal.

> I mean, I was very open and frank with the interview staff, with the principal when I interviewed that I was not Catholic . . . I wanted them to know, I didn't try to hide it. . . . I didn't want anybody expecting anything of me religiously. I grew up, Jewish, but we were not very religious by any stretch of the imagination. We were very secular Jews, Reform, which is the least religious sect of the religion. And I, you know, I didn't want them to expect it.

Richard went on to describe his personal view on religion: it is a private matter. At the core of his concern, however, was proselytism.

> I don't want to have anything shoved down my throat, so to speak, like you know, religion. I don't like when people do that to me . . . You know, it's a very private matter. And if I choose to be religious, I want it come from me, not from somebody else . . . I

mean, you know, I didn't want them thinking that I was gonna, you know, subscribe to

their faith and beliefs.

On a primordial basis, Richard held the view that religion is a separate entity from day-to-day

living. Part of this may have been a result of his religious formation as a Reform Jew. For

Richard, being Jewish was a cultural identity. The notion of religious practice may not be at the

forefront, or even subconscious, of this thinking.

In fact, Richard articulated his role in Catholic mission from a strict religious standpoint.

Simply, he did not see his participation in the Catholic mission. All in all, his goal was not

bringing about the Catholic nature of the school, but to teach math. For Richard, he got this

guidance from the principals of the Catholic schools he interviewed at.

And they both basically said, pretty similar things . . . your role is to teach math, that's it.

Not teach religion, not to impart any religious beliefs, just to teach math. And so, you

know, they, neither principal nor school administration had a problem with that.

Essentially, Richard viewed his role in the Catholic school mission strictly in terms of being a

teacher. As he understood it, he was a teacher that functions in supervisory role.

Well, as a teacher, it's my obligation to ensure that the students follow the rules of the

school . . . whether that would be, you know, rising for the prayer service in the morning .

. . going to Mass, I was just there because you have to by law, you have to have so many

teachers per students in a supervisory setting.

Richard's description aligned to the institutional model of church, in that his relationship to the

school's mission was seen from the perspective of the structure. Because he was not Catholic,

Richard did not see himself participating directly in the institutional and religious function of the school's mission.

> You know, orientations before the school year started, there was always the Catholic mission that was imparted to us now . . . they wanted me to support the Catholic mission, okay, but in a non-religious way, if that makes sense.

For Richard, the mission of the school had elements that are universal and beyond religion. In line with the framework for relationship, he understood that the school's mission was to impart values.

> So, in doing the things that I was supposed to do as a teacher, anyways, I was supporting a lot, you know, some of the stuff that was in the Catholic mission . . . demonstrating fairness to all students . . . trying to be respectful and teaching them the respect of other people . . . like if there's a prayer going on, not everybody's going to participate. I certainly do not participate. But, you have to be respectful . . . and so it was my job as a teacher to try and ensure and manage the classroom.

Because of Richard's foundation view of demarcating the religious and secular, he did not see himself participating in the religious component of Catholic mission.

> Instead, Richard was participating in the Catholic mission from the angle of the universal secular standpoint. This viewpoint assumed that the secular element transcends religion.

> You know, the values, like I said . . . values of Catholicism, a lot of them overlap with Judaism. A lot of them overlap with just the basic human life . . . The Catholic principles and values . . . are universal . . . and that's important in any school, whether it's a religious school, private school, or public school.

In explaining his understanding of shared universal values, he described a vision that is close to the mystical communion model of the church. The only difference was that his vision substitutes the human spirit of universal values over the unifying bond of the Holy Spirit. Excluding that specific Christian concept and its religious overtones, Richard assumed the non-religious values to transcend institutional religion. In other words, Richard viewed his participation in the mission of the Church from the perspective of a secularized vision of the mystical communion model. Richard explained that the schools have supported him as a teacher, but the religious instruction was not experienced. The most effective imparting of Catholic values was the Catholic worship service known as the Mass which he stated "If you're asking if I learn any specific Catholicism, I mean, not really. The Mass itself would probably be the main arena for me." As noted, the Catholic schools have made it clear for him that he is to be a math teacher. For whatever reason, Richard did not recall any type of faith formation classes or retreats. The closest description to that type of formation was a bonding trip that took the place of a school year's orientation saying "During our orientation, we went into the city of Chicago to partake in like a bonding trip where went . . . you know, in the lake of Chicago . . . it was a very tight-knit, well-respected community." It might have been the case that this particular school valued community and connection over explicit instruction. Another possibility was that Richard may have been unfamiliar with the concepts and terms because of his Jewish upbringing. Richard brought up an anecdote to make his point. With that specific school, he pointed out that there was no insight offered into the reference of religious symbols. He shared an anecdotal story that led to his termination.

And of course, I told all the students that I was Jewish. And one day in class . . . a student

in Math class started asking questions about my religion, in contrast to Catholicism. And

the exact question was because each classroom had a crucifix on the wall, "What did

Jews think of the cross on the wall?" And I don't want you to be offended in anyway

when I tell you my response to that. I guess, what my initial reaction was to be a little

facetious, a little comical, but at the same time, really try to drive home the fact that the

cross does not hold any symbolic meaning for us as Jews. And so, I responded back: "So

as Jews, we don't really have any meaning for the cross. In fact, we could probably use

the cross as a fly-swatter."

Richard continued to explain that his answer was not intended to be offensive, but to be comical.

When the students went home and tell their parents, administration terminated him from his

teaching position.

In hindsight, I do not regret what I said, I really feel like I was not trying to belittle or to

offend. And I was telling the truth . . . And so trying to be a little comical, I didn't really

feel like what I said was inappropriate. They knew I was Jewish. I wasn't teaching them

how to feel about the cross. I was trying to tell them in a comical way that it really had no

value for us. And, evidently that was something the Catholic school administration

frowned about.

Richard pointed out that while the administration gave no faith formation meetings to explicitly

discuss symbols, he pointed out that he is someone who is very aware of different cultures and

religions. He was explicit to indicate that he grew up in a pluralistic neighborhood and is aware

of how important a crucifix is for Catholics. But he fell back to his institutional role, his job is to

teach match. Richard clarified that his religion was not the reason for his struggles in any school, though it can add an extra layer. For Richard, teaching was not for him. In fact, the said story was his final position as a math teacher before leaving the teaching profession altogether.

The schools that worked for have each indicated the importance of Catholic school mission. However, for whatever reason Richard did not find them memorable and is unable to identify them. The orientation bonding-trip at the lake might have been designated as a retreat. Richard's personal religious upbringing, or lack thereof, may have contributed to his overlooking of those elements. Nevertheless, the message was clear from leadership: he is a math teacher.

All in all, Richard was juggling between the mystical communion and institutional models of church while articulating an understanding for the framework of relationships. First of all, Richard consistently returned to the language of rules, values, and job to explain his position and role. These terms are consistent with the institutional model of church and the framework of relationship. At the same time, he pointed out the universal values that transcends institutional religion which are enacted by his role as teacher. In other words, Richard understood the religious nature of the school mission with an institutional model while articulating the general Catholic mission in terms of the values imparted by relationship. Despite this institutional understanding for his teaching position, he operated from a secularized mystical communion model because he sees himself as imparting values that transcend institutionalized religion. For him, this may lead to a logical conclusion: there was no uniqueness in the Catholic school mission beyond its moniker of institutional religion. Put in other words, Richard saw Catholic school mission because of its institutional religion. Otherwise, it is simply just a school.

"Missioner" Non-Catholic Teachers

Underhill

Underhill was a non-Catholic teacher of history and religion, working at four different Catholic schools. In his current position, he is a high school religion teacher certified through the local diocesan religious education certification program. He held a bachelor's degree with a double major. His first degree, history, focused on the ancient Mediterranean world, the Greco-Roman world and American history. His second major was in classical Greek and Latin in addition to a minor in philosophy. He went on to complete his master's in theological studies with an emphasis on the development of theology in early Christianity, focused on both the Eastern and Western traditions, while having a minor emphasis on Rabbinic Judaism. Underhill might have been a unique non-Catholic teacher since he was academically qualified and certified by the diocese to teach religion in a Catholic school.

Underhill participated in worship at the Orthodox church, recognized in official Catholic Church documents such as *Unitatis Redintegratio* as having the closest relationship to Catholicism (Second Vatican Council, 1964b). Despite this participation, Underhill admitted that he feels institutionally dis-attached.

> I've been going to the Orthodox church in the past few years . . . But, I feel like the older
> I get then, the less denominational I feel. So I feel, even though working at a Catholic
> school, I still enjoy the fellowship and the faith of people that are there.

In physical practice, Underhill was involved in the Orthodox church. Internally, however, Underhill felt less committed to any denomination and saw himself independent from those

categories. His journey to becoming a Catholic school teacher provided insight to this worldview.

First of all, Underhill's original intention was to be a Protestant minister. He explained that in his early years, he was involved in non-denominational churches that were more fundamentalist. At an early age, he ascended into the church's leadership.

I became a pastor in their non-denominational denomination. Have you ever heard of [church's name]? . . . They're big here in Southern California. And I, you know, went to their Bible college when I was in my early 20s. I became an elder at [at the non-denominational church in] Big Bear, in my early 20s, so a not so elder, elder.

Underhill's reference to his church as a non-denominational denomination suggested that he recognized a disconnect in the church's experience about itself. His continued work as a pastor in Hawaii brought him to the realization about his passion for teaching.

And then went on to pastor a church for a couple years in Hawaii . . . It was while I was there that it became painfully obvious to me that my misconceptions about the ministry, were worse than I feared . . . I realized that there was a difference between being in ministry and teaching and that what I really wanted to do is teach.

Underhill discovered that he has a desire to be a teacher. But his heart for the Church is still there.

Not that I don't care for the church; I still do. Like, I still love the church, tremendously. But in terms of the pastoral ministry, that is something that I'm just not interested in doing. And so from that moment on, I decided to go back to school and started off at the ground level.

Underhill's original schooling in the bible college did not require high academics because that was within the denomination. But to be a credentialed teacher, he had to start over. He emphasized the point that he was a terrible high school student saying "I was a terrible high school student. I failed government and I failed U.S. History in my senior year. Because of this, I need to finish high school at a local continuation school in a fifth year." From there, he explained that he went into community college, self-teaching about study habits and effective learning. These credits later transferred towards his double major for his undergraduate, before proceeding into his master's. He said "I realized that I wanted to be a teacher. I didn't know exactly what that entailed of, but I knew that I wanted to be a teacher. And that's when I began to work myself towards that." Initially, Underhill did not know what he had to do in order to become a teacher. Despite that mystery, he knew it was something that he wanted. As for becoming a teacher in a Catholic school, that was more incidental.

> I had finished my master's degree in 2009 . . . the circumstances was, you know, Boston, there's no shortage of good teachers. That place is completely saturated with people who can teach very well. And so at that time was when the recession was just beginning, there was hardly any jobs to be found. And I couldn't even find a job shelving books at Barnes and Noble . . . that's why I ended up moving back to California because I figured that my degree would get me much further in a less saturated place.

Thus, Underhill's journey to becoming a Catholic school teacher was sparked by financial circumstances. He made the strategic move to California in order to leverage his prominent degrees within a teaching market that is not as competitive as Boston.

Underhill would get a part-time position in a community college, but its lack of permanence still lead him to various jobs that he called "random positions."

> I ended up landing a job with a company called McMaster-Carr . . . they are an industrial supply company. They provide industrial supplies for Hollywood and construction . . . their business model hires people with higher education degrees. So I was literally hired to answer phones and take orders.

While the job did pay well, he explained that it was a high pressure position. For each new day, Underhill felt he was going to get fired saying "I remember feeling like there was hardly any day when leaving where I did not think, "At least I didn't get fired today." But eventually, I did get fired. And that's where I found myself." Making use of a good severance package, he used the extra time to look for a position.

His job search lead him to a small all-girls Catholic school. It was a part-time position with a full load of work.

> This was the first time that I've ever gotten a job, you know, in Catholic schools as well as being able to work full time teacher. So I was very excited about it . . . I taught all the Latin classes . . . then they had me teaching history as well. I was part-time over there, although working full-time.

From that school, he jumped to a bigger Catholic school to teach history, both world and American history. He proceeded to a smaller Catholic school teaching religion before settling on a Catholic high school that is operated by a religious order. In his current position, he teaches religion and philosophy.

The Non-Catholic Catholic religion teacher

Being a non-Catholic teacher would not be a problem for Underhill. He attended a Catholic school between first and fifth grade. Going in he had his conceptions, but pointed out that he was open-minded. Ultimately, all four schools have shown a remarkable consistency in its welcoming culture.

> I mean, every single time . . . any school that I've gone to, I try to keep an open mind with the people that I'm working with and what experience it's going to be like. But, I guess I was more surprised at how welcoming Catholic schools can really be. Working at the public school, it's not to say that they're not welcoming. It's to say that the public school is a lot larger than a lot of the schools that I worked at. [At the larger Catholic school] . . . even then it was still a lot more personable than the public school has.

Placed in contrast to his previous vocation, the Catholic school environment offered a pluralistic experience.

> It's not as though everybody's Roman Catholic at all . . . and that's kind of nice to have the variety that's there. And I think, having been in those fundamentalist schools and those fundamentalist areas where they want to only hire people that will teach exactly like them. And it's not just enough to teach it, you have to believe it exactly like them… This was really nice to have the variety and the opinion, an idea in the back and forth with other colleagues . . . That's what I've enjoyed a lot about Catholic schools and that's been consistent in every Catholic school.

Underhill's joyful reflection on the experience of diversity within the Catholic school pointed to the framework of relationship. In his previous position, he was in an environment that

discouraged diversity and critical thinking. The framework of relation attempted to articulate the principle of Catholic identity which developed the students to engage the world from the lens of justice and faith. This will serve to be a driving desire for his role in Catholic mission.

> I think that comes more sharply into focus for me now, as being a religion teacher because . . . I studied the philosophy, I studied the history and all the languages, just so I could study the theology. And that's where my heart lies, you know . . .

> I tell my students that the classroom is the classroom and that the church is church. [I tell them that] we're not doing church here in the classroom . . . this gives us all sorts of advantages because we can ask some really tough questions in religion class.

Put in light of previous fundamentalist context, Underhill seemed to have always desired the critical thinking and diversity of views.

> Dialogue with one another, we can, you know, talk about different subjects that you really can't just ask in church and in the middle of liturgy . . . And if you want to disagree, you know, come and disagree with me . . . This is your time to learn.

In his current position, he fitted succinctly into the Catholic vision of education that encourages that critical eye for global citizenship.

> When we consider the different models of church that is operational in Underhill, he seemed to instinctively express his role in the mission as "sharply into focus" because he was now a religion teacher. Like previous teachers, this would suggest an institutional model approach to the mission of church.

> Religion teacher. That's not very difficult because I'm supporting the school's mission. We just had our back to school night and I was telling . . . it all comes back to the

school's goal [of the religious order]: mature and spiritual person, a life-long learner and someone who is, you know, outstanding moral fiber. So, that's very easy in religion class to do that and to support that.

He articulated his participating into the Catholic mission of the school in terms of his religion and philosophy classes, highlighting the connections and groundings of Catholic social teaching. But Underhill's approach and examples suggested differently.

I really see myself as someone who is introducing this new way of thinking for them, this new way of learning for them in some cases . . . To be honest with you, I mean, it doesn't even matter what subject . . . even when I'm teaching history: I am encouraging my students to think for themselves. I'm encouraging them to make arguments, trying to figure out what world around them looks like and trying to make those assessments for themselves. When I teach languages, I try and convey to them that this requires a certain amount of thinking and it can help you, not just in learning Latin or Greek, but it can help you in just thinking in general.

His encouragement for this kind of thinking may be inspired by his training as a minister or experiences as a pastor. Working in a previous context that discourages differing views, Underhill appeared poised to share this newfound truth with great proclamation. This operational way of thinking reflects the herald model of church that articulates church around the kerygma, or proclamation of the Gospel. According to Dulles, non-Catholic Christians tend to favor this model as their mode of operation (2002). For Underhill, critical thinking and the diversity of views is his central point for proclamation.

I find myself agreeing with a lot of Roman Catholic theology, and then I also find myself

surprised . . . because growing up Roman Catholic and the actual studying of theologians

are two different things. I think what I appreciate a lot about the Roman Catholic Church

is a lot of their diversity. Lots of diversity of thoughts and no shortage of . . . avenues that

you can think of different doctrines and different ways. And I like that, I think that's

really good . . . I mean that is what Catholic means, it's universal.

This passion resonated with his students. In fact, one of them came to make an astute

observation:

I've even had one student at the college, who came to me and she said it almost sounds

like you're giving a sermon sometimes. And I was like, "I'm not trying to because I don't

have a sermon voice or a preacher voice or anything like that."

But the passion was clear in Underhill, and his presentation of this truth in critical thinking was

intended to build the community of church, albeit the church of the classroom. Whether he was

aware of it or not, he is the "herald" of this proclamation.

Support in this role of mission has been varied among his previous schools. In his current

position, he saw the direct administrative support in which they paid for his credential for

religious education. At another level, they worked regularly with him as an educator.

As an educator, they are constantly challenging me . . . this doesn't necessarily been

always the case with every school [that I have worked for] . . . [My current school]

regularly meets with me and talks about my classes and talks about what's working,

what's not working and how can we improve this . . .

 they're very big on that kind of stuff, on improving yourself professionally.

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Ultimately, every school that he has worked for has had some version of faculty in-services or faith formation. One of his best experiences of faith formation involved a prominent preacher, Bishop Robert Barron.

> The best one that I've ever been to was the bishop, Robert Barron was speaking . . . It was really great to hear the bishop, I really resonated . . . He was talking about in terms of his whole experience and trying to encourage us as educators. I found it to be really, really genuine that day and I really enjoyed his talk.

As a fellow preacher, it might be to no surprise that Underhill appreciated the lessons imparted by a preaching bishop. While he liked the classes, he seemed to enjoy the conversations as well.

> I've found [the faith formation] to be extremely resourceful, especially sitting in on the classes. I remember the first time going to sit in on the religious educators circle and feeling a little bit intimidated and then realizing that everybody's complaining the same complaints that I have. And I was like, "Well, maybe I'm not so far off, you know?" Yeah, so I would say I ended up feeling very good about the conversations that I had and the people that I met over there.

Once again, we see Underhill's motif: his value for conversation among different voices. Yet, he also hinted a desire for more built-in time to collaborate, especially beyond the boundaries of his own school when he said "I wish we could do that a lot more and support each other. Not just, you know, interdisciplinary classroom . . . but school to school and have some sort of better crossover with one another." Nevertheless, Underhill was clear to express that each school, in their own way, had expressed the importance of Catholic identity.

Something that all the Catholic schools that I've worked with, that I have always

remembered, and they always seek to remind us, you know, all the time: "we're a

Catholic school." This is what we do and so on and so forth.

In the end, he shared his appreciation for the administration's work. He recognized the value of

their work to operate the logistics and insulate his classroom from the day-to-day minutiae. At

the same time, he recognized the difficult decisions they have to make in order to be a fiscally

viable school.

People are paying to have their children go to a Catholic school because they agree with

those things . . . but on the other hand, [the school] wants to push this "we also want to

remember our customers." . . . That's how it feels. . . It's maybe an unfair way because

I'm not an administrator . . . But at the same time, I feel that . . . I can't imagine what it

would be like to be an administrator . . . And that's why I'm trying to be nice, I'm sure

they're dealing with things that I don't have to, but it is difficult to stomach sometimes.

Underhill was recognizing that it is not always rosy, especially among the upper ranks of

leadership. In a way, he was pointing to the fact that Catholic schools may not always put

Catholic mission on the forefront of their priorities because they simply need to find a way to

operate financially. This is what Underhill called the "conflict of ideas," a tension between "our

Catholic identity and the bottom line."

Overall, Underhill saw himself as playing a direct role in the Catholic mission of the

school because of his position as a religion teacher. This would be another example of the

institutional model of church applied to school mission because Underhill was part of that

specific role. Would Underhill see this connection if he did not have that role as religion teacher?

It is possible that he would frame the concept from the lens of a herald model of church. We see this framing in his highlights of proclamation for critical thinking, to engage students in order to be global citizens. This expresses the framework of relationship, albeit an implicit connection to his role in mission. All in all, the source of his role in ministry is his institutional title.

Tony

Tony was a member of the Church of Jesus Christ of Latter-day Saints, teaching Spanish at an all-boys Catholic high school. He majored in Spanish education with a minor in physical education. Because he has moved from different locations, he had several teaching credentials, including California. In addition, he has a Master of Science in Educational Leadership.

His journey to becoming a Spanish teacher started with his two-year mission for his church in Toronto, Canada. As he served in his mission, he was asked to work in the Spanish language despite not knowing anything about the language. Within those two years, he studied the language and became fluent. He fell in love with the language and culture, but his undergraduate degree was on track for something else. Before his mission, Tony chose business management. Upon returning, he switched to a profession in which he believes he can make a difference: nursing. Upon staring into a mannequin, he came upon a realization:

> I'm in the library. I'd been in there fore like three hours looking at this plastic
>
> mannequin, trying to learn all these body parts. And I decided, I hate this . . . I'm kind of
>
> like in this hinge point in my life where, I mean, I don't know what to do now . . . So I
>
> took a lot of prayer and reflection for me to like, think about what I need to do and be in
>
> my life. And, it came down to: I love the Spanish language. I love the culture. I love the
>
> people.

Tony's epiphany in the library redirected him towards his passion from his mission experience. However, he had some difficulty in finding a way to use his Spanish. He comes across the degree for Spanish education, and promptly makes the choice to transfer degrees and schools. In his studies, not only did he follow his love for Spanish, he discovered his love for education.

> And then, I fell in love with education . . . I was learning so many things about how to better teach kids than the way I was taught. Because, I was not even diagnosed, I know I had learning disabilities that were never diagnosed, never talked about . . . They were all coming to fruition as I'm doing this degree. I'm like, "Oh my gosh, I have that!" Like, I have dyspraxia, I have dysgraphia, I'm a little dyslexic. . . I'm learning all these things, I'm like, "No wonder school is so card for me." . . . So all these things were like happening and I was like, "This is actually what I need to do. I need to help kids like me when I was a kid."

Tony was a teacher driven by love. He was driven by his love for Spanish, its culture, and people. He was also driven by his love for education, especially for the students that resemble his early learning experience. In addition, he was certainly driven by his faith. These notions of love and service demonstrates Tony's outlook, best expressed by the servant model of church.

His journey to a Catholic school involved some jostling between his married life and teaching opportunities. After finishing his degree and student teaching in Las Vegas, he got a teaching position there that he enjoyed.

> Umm, but my wife hated it. And so we ended up moving back to where my family's from in Tennessee so that my wife could finish here degree. So she would be full time . . . we went and lived with my parents and just like got rid of expenses. And I found a job in

Tennessee where I grew up. And then, my wife, it was her turn to finish her degree and

because she followed me throughout my student teaching and everything like that . . .

she's a graphic designer, she needed to find and internship and every place that we were

looking for internships . . . So, long story short . . . my brother's wife, her brother owns a

company out here in California and offered my wife an internship.

Once again, Tony had to make the difficult decision to uproot. Still, his decision was rooted in

faith.

On the drive out here, we decided that, "Okay, if this is where God wants us to be in the

amount of time that I'm here, I'll find a job. If not, then I'm going to go back home and

work in Tennessee. And you'll be here in California and I'll see you in two months. And

we'll try to do that long distance thing." But definitely, that's not what Heavenly Father

had in the plans for us.

Now that Tony and his wife were living in California, he was looking for a Spanish teaching

position. The difficulty was that he did not have a California teaching credential. At this point,

Tony noticed that a lot of private schools did not require one to teach, providing him the idea that

he can teach and still work towards that credential.

Um, so my next requirement was that the school had to have a hockey team. So, I'm

looking at all these schools and looking for places that Spanish jobs and the Catholic high

school was right there . . . I really don't think it's a coincidence either. I really do think

that it's the Lord's hand in all of this . . . I had two weeks to find a job before I was going

to be back in Tennessee . . . I interviewed, I was offered the position . . . that's how I got

to Catholic education.

For Tony, God's hand was with him the entire way. Entering into his teaching position, he already saw this as more than a job.

Mission Once Again

For Tony, there was no difficulty in acclimating himself into the Catholic school's mission. He pointed out a memorable moment during his teacher orientation on how he is going to conduct himself.

> Something that stood out to me was my very first week here as a new teacher. We went through new teacher training, and I was fortunate to have Coach Philip . . . and I'll never forget it. He said it talking about our role as non-Catholics at a Catholic school, as it was brought up. And he said, "I don't care if you're a Jew. I don't care if you're a Christian. I don't care if you're a Muslim. I want you to be the best you can be. I want you to be the best Muslim you can be. I want you to be the best Christian you can be. And that really stuck out to me because I know that I'm not of the same religion as my students. However, we are all children of God and the same God.

From both Tony and the school, this story indicated several models of the church in operation. First, the school as intentionally making use of its institutional model, the orientation training, in order to express and emphasize a different model: sacrament. The school, through Coach Philip, was indicating to the teachers that by being true to who they are, they were already acting as true signs and symbols of the school. In other words, without even using the word, he had explicitly used the key references for the sacrament model: to be signs and symbols of grace.

As a result of his formative mission years, Tony was coming into the school with the servant model of church. However, his experience at the orientation allowed Tony to articulate

his secondary model: the model of mystical communion. In using the language about "we are all children of God," Tony was describing a spiritual bond that transcends institutional religion. This model informed his approach to being a teacher.

> That is a connection that I do have with my students. And going to public school and then going to a private university, where it was very religious based, I could see . . . As I mentioned before, I was a horrible student in high school, but I was a phenomenal student in college. And I think a huge part of that was the accompaniment of the spirit in my education. And so, that was something too that I just felt like it was a huge benefit to working in a religious environment was that I can talk about Christ . . . And I feel like, that's the best way to learn. If the Spirit's not there, then there's . . . very little learning, true learning, going on.

Not only did Tony see a mystical bond with his students through faith, but he also saw his role in carrying the mission of Christ's word. That concept was consistent with the herald model of church. Therefore, despite not being Catholic, Tony saw himself actively participating in the Catholic school mission.

> So that was something that I feel like, even as a member of a different faith, I can still 100% agree with that . . . And I'm able to find commonalities between the two religions and focus on those and try to strengthen students that way. And we say this at the school, all the time: "See Christ, be Christ."

The school institutionalized its sacramental model of church into the motto: "see Christ, be Christ." For Tony, he did not see himself apart from the mission of the school because he was a Spanish teacher or non-Catholic. Essentially, the school institutionalized a culture where he

understood that he was directly participating in its Catholic mission. From that perspective, Tony viewed the school leadership's support for him through its culture and community.

> Yeah, well, I think that the school tries to make a really good point at…having teaching teachers be a part of the community at all times. So as a non-Catholic, the leadership of the school expect me . . . I guess encourages would be okay . . . I feel like it's more than encourage . . . For example, make sure that my students are going to Mass . . . not just me dropping my kids at Mass and then leaving because I'm not a Catholic. I'm there, and I participate in Mass, I celebrate Mass with the students. And so, the school holds me accountable for that . . . It's not just Catholics, they invite all teachers to do that.

According to Tony, he was describing a school which assumes that the culture starts with the teachers. Despite not subscribing to the religious differences in the Mass, Tony understood that he was participating and celebrating with the kids. In addition to the Mass, he was participating in weekly morning prayers with the teacher community.

> Like myself being there and participating in it, I think that also shows it is a great example of like, "Look, I'm not even Catholic and I'm doing these things and I see a benefit to them in my life. So you, as a Catholic, I think that you would even benefit tenfold, right?"

As the school has institutionalized the sacrament model, even Tony was adopting its language for himself. Tony's participation in the mission was not restricted to overt school-wide functions of religion.

> I'm also expected, and enjoy, praying with my students before every class. And we pray . . . you know, recited prayers, which is different than what I would do in my religion. But,

I look at it as a huge benefit in a couple of ways, first of all, we do it in the target

language. So, we pray in Spanish . . . And I think, like that again, regardless of what

religion, being a member of a Christian religion, I think is really nice to be able to look at

the Savior (Jesus Christ) and see how he taught people and try to do my best to

implement and develop his attributes within my teaching and become more like him and

try to help students that way.

As Tony was adopting the sacrament model for his participation in Catholic school mission, he

also expressed the framework of relationship. Tony understood that in his teaching of Spanish,

he was passing on universal values to his students.

Tony was able to understand the school's intention for implementing school mission.

Driven by his core model of servant, he was approaching his relationship to his students and the

institutional religion of the school with the mystical communion model. Because he did not see

his religion or course subject as separated from the mission, he saw himself directly participating

in the mission, almost like the herald model. As a result, he understood the significance of being

an example, implicitly acting upon the sacrament model.

I feel blessed that I can be open with my students . . . I mean, it makes me feel happy to

be able to you know, live my religion, and feel like I am free to do so in my workplace.

Living up to Coach Philip's instruction, being himself and living his faith was conjoined to the

Catholic mission of the school. That is not to say there are no conflicts.

There are times too, though, where I might hear something that is specifically regarding

my religion, and maybe contradictory to what is true. And then there are times, where I

feel angry about that or concerned, you know, even hurt at times. And that's happened

here at the school . . . But on the whole, in general, I would say that it's a blessing in my life.

As Tony reflected on his role and mission in the Catholic school, he recalls another moment of blessing.

[This reflection has] taken me back to when I was a missionary, where I could have my entire day just talking about, you know, our Heavenly Father and Christ, and how their plan works in our life . . . It's definitely . . . it makes me happy. I get excited because, it takes me back to that time. Tony's appropriation of the multiple models of church emerged as a result of his personal formation and the school's institutional guidance. Without that convergence of the school's guidance, especially with Coach Philip's words, Tony may have reduced the understanding of his role in Catholic school mission to simply an institutional model. This is to say that because he was not Catholic and teaches a non-religion subject, he did not participate in the mission. Instead, we have a teacher who was fully, consciously, and actively engaged in the school mission.

Scott

Scott was a non-Catholic Executive Director in the performing arts department of a Catholic high school. He had a tapestry of musical education, having a Bachelor's in Music, Choral Conducting, and Music Education. He was in the process of completing his Master's in Arts Administration. While identifying as Presbyterian, he joked about his unique background.

I'm kind of a, uh, I'm an Ecumenical mutt . . . I was baptized Lutheran. I was raised Presbyterian. I directed a youth group and a choir at a Methodist church and now I'm the most Catholic Protestant Yummy. I identify as Presbyterian, though.

In addition, he was a cantor and director for different Catholic parishes throughout the diocese. Scott's general experience throughout differing Catholic settings put him in a unique position.

> So, I've been working within the diocese since 2001, doing various things. So, I've always been around the Catholic institution and really well versed with Mass. I probably know the actual structure and the modifications that Mass can have more than most Catholics.

Scott was in a unique position for being non-Catholic. On one level, he had a variety of experience throughout mainstream Protestantism. On another level, he was familiar with the structure of the Catholic Mass working at a director's level at a variety of Catholic parishes.

> His journey to becoming a teacher at a Catholic high school was what he described to be "happenstance and luck and divine grace."

> So, the credential for arts programs was a lot different back then. It was just kind of a general credential and it didn't give a real focus into arts education. So, as I was sitting through my first classes, I said, "This is not going to serve me. I'm not going to grow in this respect. So I'm not going to do this and I'm going to go get my master's and then teach at a private school or work towards getting my doctorate and teach at a college.

Realizing that his initial educational path was not providing focus and growth, he transitioned to the path of higher education in order to open up additional opportunities. Happenstance and luck struck as his colleague in the master's program was a teacher at a Catholic high school. The colleague invited him to co-teach at the school with the intent that Scott would move in and have the job. As it turned out, the colleague was planning to finish his master's and focus on getting his doctorate. As a result, his exit plan from the school was to find a successor to his position.

It worked out beautifully. I went and I taught a couple of classes while doing my master's

and then he left, he got his master's . . . He is now at Redlands, University of Redlands.

And I, 17 years later, here I am.

As Scott put it, happenstance and luck and divine grace played a major role. While he held a

variety of positions at the school, the current Catholic high school served to be his first

educational institution.

Gospel Values

As Scott explained his role and experience with Catholic identity and mission, several

models of church came into view when he said "So honestly, most people don't know that I am

not Catholic. I don't broadcast that. I don't communicate that. I, again, I present all of my

teaching and my care of the students from a strong Gospel approach." From a foundational

perspective, Scott did not see it as necessary to indicate that he was not Catholic. He was

appealing to a mystical bond that transcends institutional religion: Gospel values.

As the choir directory, obviously we have an integral part of the Catholic identity on the

campus, just because of Mass, different "praise and worship" events. We mentor cantors.

We have a whole cantor study program with students where we get them prepped. So,

hopefully, when they leave here, they have the capacity to actually cantor at a church in a

very formative way.

Scott was identifying the importance of the institutional reality of the church, in which the built-

in structure provides an inherent formation program. In the first place, he highlighted the

department's natural role in Mass and additional events. In addition, his department had a

specialized program in forming students to lead in liturgical worship. In this regard, Scott acknowledged the importance of the institutional model of church.

While acknowledging the institution, Scott continued to appeal to the mystical communion model as he described the universal appeal of the arts.

A lot of times, especially within the arts, the kids gravitate towards the arts programs as a safe place, an area that they can actually let their guard down. And so, they communicate a lot more to our directors. And so, supporting those directors in that is really important too.

For Scott, the arts played a special role in that it was acting like a mystical bond that transcended institutional allegiance. Indirectly, we can make the argument that Scott was using the sacramental model because the program was a visible sign of a safe place.

So, just a couple of weeks ago, we hosted an event with all the performing arts teachers and our campus ministry, where we were talking about . . . first we dug in deep to their Catholic, or not their Catholic identity, but where they were holistically, spiritually, mentally right now, within the pandemic . . . and teaching them how we can serve as from the campus side to support the teachers in kind of enacting that mission of taking care of our kids.

In organizing this event, the intent was to support the visible structure of the teachers. At the same time, he explained that the event appeals to meet them where they are at, holistically. In making the invisible reality present through the visible structure, Scott was reflecting application of the sacrament model. Simultaneously, he was appealing to a communal bond that was

centered on the "mission of taking care of kids." This appeal leads to another touch point with the servant model of church, which explicitly expressed church in the language of service.

> You know, those are the moments where I think a Catholic institution, and, or, a faith-based institution, if you want to be even broader, provides an opportunity for a student to have a constant community that supports them, not only when they're here at school, but before they come [to this school] and leave. So, I think it's just that the faith-based education grants a greater view of the world and our place in it. And, you know, our constant reliance on God and the presence of Jesus Christ and the Gospel teaching that he was so brilliant in providing us.

Scott summarized the relationship of his models. On the first level, Scott recognized the importance of the institutional model but did not see it as his driving framework. Driving his framework was an appeal to a mystical bond that was transcendent of institutional structures. In a way, he combined the visible and invisible elements that is akin to the sacramental model of church. The system, overall, was to support the students, language that was reminiscent of the servant model.

For Scott, he recognized that the school's campus ministry program had a robust staff that organized a variety of programs for the formation of its teachers.

> Our campus ministry director is incredible. She is a former Sister who has been here now for 30 year years . . . We have a chaplain on campus . . . We have at least two or three in-services, probably have more than that . . . three direct in-services that are days of reconciliation . . . They have nothing other than to do with the Catholic identity of our teachers. So, we will either have workshops where people come and do presentations for

us, or we do activities, small groups to kind of dive into some of those topics that we

don't get a lot to talk about when we're sent around in our PLCs (Peer Learning

Communities), talking about, you know, assessing data across student grade levels. So

they feed us that way beautifully.

Scott explained that the school had a "well-oiled machine" in its forming of teachers. Scott

believed that its long-standing tradition of 75 years as a diocesan Catholic school has brought

about a developed collective memory of culture that was characterized by "support, care and

nurturing." In Scott's understanding, the school had created a culture of self-improving

professionalism that seeped into its mission to establish its Catholic identity and faith formation

for its teachers.

Scott recognized that he was uniquely positioned as a director of a department that has a

role in both the liturgical life of the school as well as its spiritual life. While not being Catholic,

he had an institutional role of leadership in other Catholic settings throughout the diocese. For

Scott, his diverse experiences in these institutional roles within the Catholic world was what

gave him the onus to participate in the school's Catholic mission. He viewed his department

working in conjunction with the structures in place that offered a natural environment of support.

I've never felt unsupported, had never felt that I wasn't part of the community . . . The

administration is really supportive, and you know, the Gospel teaching is the Gospel

teaching. If you stick with that, you're pretty safe around here.

Driven by the Gospel teaching that has transcended the different institutional religions of his

formative years, it once again transcended for him in his current work setting. In expressing

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these values, he made use of the visible structures to make present the invisible community of care with the purpose of serving the students.

Chapter Summary

This chapter presented the data on the perceptions of mission formation from the narratives of both the non-Catholic teachers and the school leaders who sought to form them. As much as possible, the voices of the participants were preserved in the process as themes from their stories were identified. In Chapter 5, an analysis of the data presents a response to the central research questions. Chapter 6 offers a discussion on the findings.

CHAPTER 5

FINDINGS

Background

This qualitative study sought to explore the experience and process of which non-Catholic teachers are formed into the mission of Catholic schools. The study examined the narratives of the non-Catholic teachers and the school leaders from Catholic secondary schools in the region of Southern California. By analyzing their perceptions, the research can support the Catholic school's mission for Social Justice by recognizing areas of strength as well as areas for growth. In addition, it will contribute to the gap in the literature regarding the non-Catholic teachers. Lastly, the study provided voice for the non-Catholic teachers who may feel silenced as a result of their perceived status in the Catholic school system. The research questions of this study were:

1. What do non-Catholic teachers perceive about their mission formation provided by the school leaders of Catholic high schools?

2. What do school leaders perceive about the mission formation provided for non-Catholic teachers at the Catholic high schools?

The guiding research questions of the study assumed mission to be defined as the role of evangelization and social justice according to Catholic Social Teaching. Simultaneously, the concept formation was defined to mean the instruction and development of the whole person.

This exploratory study used the qualitative method of narrative inquiry. My data collection consisted of semi-structured interviews with non-Catholic teachers and school leaders that have worked in Catholic secondary schools within the region of Southern California. The

interview questions were organized around my theoretical framework, highlighting the mission of the Church, rooted in the framework of relationship as well as the leadership theory of Collective Transformative Agency. Steering the framework is the conceptual framework of Avery Dulles' *Models of the Church* (2002). As a result, chapter 4 presented each narrative of the participants into two parts: the journey to working in their position at the Catholic secondary school and their understanding of mission formation as framed by the *Models of the Church*.

This chapter, in particular, presents the emerging themes from each category of participants: the non-Catholic teachers and the school leaders. Following the format of chapter 4, the presentation of the findings for both participants is organized into two general parts. The first section presents the common themes on how the participant has arrived at their position at the Catholic secondary school. The second section explores the themes that emerge regarding the practice of formation into the school mission.

Emerging Themes of the School Leaders

Using the theoretical framework as a guide (see Table 5), this section highlighted the emerging themes among the six participants of school leaders. The table demonstrates that the emerging themes brought out the standards of the theoretical framework. Guided by the twofold structure from Chapter 4, the first part of this section shares the common themes to how they arrived at their position of leadership in their respective schools. The second part of this section specifically addressed the common themes regarding the school leaders' vision of mission, leadership approach and worldview according to the *Models of the Church* (Dulles, 2002).

Table 5

Themes and Their Reference to the Framework

Theme	Framework Reference (See Appendix A for key)
Called for the job	CST 2, 4
Differing vision of Mission	CST 1-4 FR 1-4
Institution Model as important, not primary	CST 3-4
Sacrament Model as the primary model	CST 4 CTA 1-3 FR 3-4 Model 1
Mystical Communion Model as primary	CST 3 CTA 2-3 FR 3-4 Model 1
Model of Herald or Servant as motivator	CST 1-4 CTA 2-3 FR 1-4 Model 1

Note: This table demonstrated how the emerging themes illustrate the coding of my theoretical framework. CST refers to Catholic Social Teaching, adapted from "Survey of Catholic Social Teaching," by J. Fredericks, 2015, *Claritas: Journal of Dialogue and Culture, 4*(2), pp. 109-116 (http://digitalcommons.lmu.edu/theo_fac/44). Copyright 2015 by Digital Commons at Purdue University Press; *Preferential options and palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious Educators to Lay Educators*, by P. P. Lynch, 2011, ProQuest Dissertations & Global (https://digitalcommons.lmu.edu/etd/262). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School; "The Grammar of Catholic Schooling and Radically 'Catholic' Schools," by M. Scanlan, 2008, *Journal of Catholic Education, 12*(1), pp. 25-54 (http://dx.doi.org/10.15365/joce.1201032013). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School. FR refers to the Framework of Relationships, adapted from *Preserving Catholic Identity in Catholic Secondary Schools and the Impact on Catholic Identity by Non-Catholic and International Students*, by S.F. Baccari, 2018, Scholarship Repository (https://repository.usfca.edu/diss/413). Copyright 2018 by Scholarship Repository at University of the San Francisco; "The Charism of 21st-Century Catholic schools: Building a Culture of Relationships," by T. J. Cook & T. A. Simonds, 2011, *Catholic Education, 14*(3), pp. 319-333 (https://digitalcommons.lmu.edu/ce/vol14/iss3/7/). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School. CTA refers to Collective Transformative Agency, adapted from "Transformational and Charismatic Leadership," by J. Antonakis, 2012, from *The Nature of Leadership* by D.V. Day & J. Antonakis (Eds.), pp. 256-288, Free Press. Copyright 2012 by Free Press; "A Framework for Rethinking Educational Leadership in the Margins: Implications for Social Justice Leadership Preparation" by M. Bertrand & K. Rodela, 2018, *Journal of Research on Leadership, 13*(1), pp. 10-37 (http://dx.doi.org/10.1177/1942775117739414). Copyright 2018 by Sage Journals; *Leadership: Theory and practice,* by P. G. Northouse, 2019, Sage Press. Copyright 2019 by Sage Publications. Model refers to *Models of the Church (Expanded Edition)* by A. Dulles, 2002, Double Day. Copyright 2002 by Avery Dulles. See Appendix A for the specific coding of each component of my theoretical framework.

Arrival to Leadership

Called for the Job

For the exception of Father Tom, each participant expressed in some way that they are "called for the job." This is to say that they view themselves as participating in God's mission. Whether this notion extends to the teachers, Catholic or non-Catholic, tends to be reflected by their understanding of the church, which was addressed in the later section. In looking at their job, despite the challenges that it might bring, most of them expressed a version of joy, passion, and happiness. All of them expressed that before coming to the Catholic school, they had a different career path in mind (see Table 6). The religious order of Father Tom voted him to be a school president, after a decade of successful work as a young forest ranger. Shanna became head school master despite thinking she was going into the public sector. Francis and Taylor were in the business sector for some time before switching to education. Leslie and Matt worked in ministry positions before they decided to join education. The data simply demonstrates that the school leaders come from a variety of places. However, the research's small sample size demonstrates a consistency in mindset.

Table 6

School Leaders and Positions

Name	Positions at school	Prior position
Father Tom	President	Park Ranger
Shanna	Head Master Assistant Principal	Public sector
Francis	Principal Assistant Principal President	Business
Taylor	Campus Ministry	Business
Leslie	Department Head of Religion	Parish Ministry
Matt	Campus Ministry Department Head of Religion	Diocesan Office

Mission Formation

Vision of Mission

Across all six participants, the school leaders did not explicitly express a unified understanding for mission of the Catholic school. There was no common formula, even between two school leaders, that articulates what Catholic school mission is to be or to do. Despite not having an explicit formula for Catholic school mission, the school leaders did express the spirit of CST and evangelization. Father Tom was explicit to explain that Catholic school "is an evangelical enterprise" whose purpose is to "convert young people to the faith." Francis implicitly referred to the evangelization of students through spiritual transformation. Leslie highlighted the need to connect CST values with academic curriculum. Taylor assumed that CST is essentially the DNA of school mission, looking at Jesus as the model.

Only three of the school leaders had a form of creedal formula to express the school mission, and this appears to be a result of being a school with the history and tradition of a religious order. A strong example is Shanna and Matt articulating the school mission from the lens of the charism that was derived from the religious order of their school. Both school missions were guided by their religious orders' charism that explicitly called out service to the neighbor. Upon returning to her school as headmaster, Shanna's primary task was to make the charism better known in order to live out the school mission. Matt explained the mission from the *educational project* of the religious order.

Four of the six school leaders (Father Tom, Matt, Leslie and Taylor) articulated a variation of the "framework of relationship." To recap, the "framework of relationship" articulates Catholic school mission from the perspective of relational formation of self, God, others, and society. In counseling non-Catholic teachers, Matt highlighted their active presence to accompany the students in their academic journey is part of *education projects'* formation of the student as the "whole-child." Father Tom referred to creating a culture and ecosystem of spiritual transformation from the retreat program. Leslie sought to inform students about the Catholic contribution to the academic conversation. Taylor articulated the framework *via negativa*, particularly its absence as a result of her school's leadership and the lack of understanding from the religion teachers.

For the exception of Father Tom, these three school leaders were leaders on the ground that do not have immediate administrative authority. Instead, their formal authority came from being the head the religion department or campus ministry. With the exception of Leslie, these school leaders have a master's level in theological studies. To account for Leslie, however, she

had a certificate in Catechetical studies from her diocese. In other words, Leslie and the other

three school leaders had more training in theological studies then the standard lay school leader.

The emerging themes in articulating the school mission indicated the difficulty of

explicitly identifying the vision. On one level, the schools that are operated under the auspice of

a religious order have the advantage of using its history and tradition to explicitly call out its

mission. On the other hand, the school leaders with theological training have shown the ability to

express the spirit of the "framework of relationship." As Cook and Simonds (2011) rightfully

identified, the framework of relationship helps narrows the focus of the countless Church

documents that attempts to articulate the Catholic school mission.

All but one of the school leaders explicitly expressed that the biggest challenge for the

evangelization mission of the school does not lie among non-Catholic teachers. For them, the

biggest difficulty laid in the Catholic teachers. Father Tom highlighted that most Catholic

teachers concluded their faith formation when they celebrated their first Communion in

elementary school. Leslie and Taylor described the working behavior of their religion teachers as

difficult to work with. Matt shared an example of Catholic teachers with a narrow vision of

Catholicism. Shanna pointed out the need to educate her teachers, not just non-Catholic teachers.

While the reasons are many, the school leaders each recognized in their own unique way the

cause of the perceived problem: complacency among the Catholic teachers or the lack of

willingness to grow. Despite noting that complacent Catholic teachers was a problem, the school

leaders did recognize the importance of a shared responsibility in Catholic school mission.

Leadership Approach

Five of the six school leader participants (excluding Taylor) expressed an understanding of leadership that intends to empower the teacher. Francis saw this as a critical component because the teachers have direct influence on students in a way that he as a principal or president cannot have. Leslie was driven by her data from accreditation in which non-Catholic teachers desired to share the mission of the school, but do not know how. Matt explained that his school has a community of teachers support each other to meet the individual where they are at. Shanna met for conversation with her teachers at the beginning and end of the year. Father Tom summarized it best: "If you're going to talk the talk, you have to walk the walk."

This falls in line with the concept of Collective Transformative Agency (CTA) that articulates how teachers participate in the spirit of leadership without the formal and administrative titles. Reiterating the previous theme, the school leaders understood that the non-Catholic teachers have a particular role in the evangelizing mission of the school. While the school leaders have an understanding, the specifics to how they implement that concept was dependent on their vision of church and school as articulated by Avery Dulles' *Models of the Church* (2002)*.* This is addressed in the next section.

Four of the six school leaders expressed an understanding of leadership in which they support the teachers by accompaniment. For the exception of Shanna, the other three are the ground leaders (see above). Shanna, as the headmaster of her school, saw to it the value of accompaniment, setting time aside at the end of the year to be share in the journey. A possible explanation for this is this the lack of time and availability that upper administrative leadership may have.

All the school leaders acknowledged that their schools have faith formation that involves a programmatic element. For the most part, the faith formations will have a speaker, retreat element, prayer experience, or small group discussion on faith-sharing. Interestingly, each of them recognized the importance of having some sort of extra element to support the non-Catholic teacher in the evangelizing mission. As previously noted, Shanna and the ground teachers highlighted the role of accompaniment. Francis makes it a point for non-Catholic teachers to participate in program. Father Tom highlighted the indirect impact of students' transformation that occurs in retreats which in turn may inspire teachers to participate (more of this was discussed in the next section). While each of the school leaders pointed to the importance of having a standardized program, they also recognized the need for the non-Catholic teacher to encounter that experience that transcends the institution.

Models of the Church

In this study, quotes and phrases were coded according to key phrases and concepts that correspond to the *Models of the Church.* This subsection identified the common themes regarding the school leaders' view of school and church as framed by Avery Dulles' *Models of the Church* (2002). It described the tendencies and patterns that in turn affect the school leaders' approach to school mission and leadership formation. The most prominent model among the school leaders was the sacrament model, with the mystical communion model as second, and the remaining models acting as corollaries to support these frameworks. This subsection concludes with a brief focus on the institution model.

Sacrament Model as the Primary Model

Every school leader in this study expressed an understanding and reference for the sacrament model. For the exception of Taylor and Leslie, the sacrament model was the operative model among the school leaders. These school leaders frequently used the framework of the "visible sign of the invisible." Implicit in this foundational principle for knowledge acquisition is that learning occurs by a sort of symbolic osmosis. This is to say, that the exposure to these symbols will also result in encountering the message that they project. Shanna provided an example of this with her Disneyland epiphany:

> The mission, the vision, you have to start to embody it and everything that you do . . . I was at Disneyland, and I ran into a family that I've known [from the school] for quite a while and they heard I was back and at that moment, the things I said, I realized I wasn't just representing myself, I represent the school.

Shanna highlighted the importance of herself to embody the charism of her school, a sign of that invisible mission. For Shanna, this signification occurred beyond the school boundaries as she views herself as a constant sign of the school. We see a similar leadership approach with Matt, who looked at himself as a sign of grace for other teachers saying "Taking on these different hats, the idea is, I hope that I would be a sign and model for others to say, 'Look, we can do this.'" For these school leaders, they could see themselves as signs and symbols of the message that they wished to convey.

A consequence for using the sacrament model as a guiding framework is to view programs and structures of the school as signs of the mission. Shanna provided an example of this as she reflects on the school charism:

It's the service component [of our charism] that becomes really important for who we

are. We really want our students to live and breath the service piece and not so much

because we require any hours, but because we've taught them how to live that.

For Shanna, she used the service program with the intent that the students experience and

embody the values of the school. Leslie's concern for the mission statement expressed indirectly

the sacramental vision when she said "So, changing the mission and the vision statement to make

it much more explicitly reference that we were Catholic and that, um, you know, that we held to

certain Catholic principles." While not being explicit in sacramental language, Leslie's

leadership approach to Catholic mission was to affect the visible signs of the school. Expressed

in another way, a vague mission statement is a bad sign and symbol of the school's mission.

A natural consequence of using the sacrament model as a guiding framework will lead to

the view the teachers operating as signs and symbols of the school's evangelizing vision. Francis

demonstrated this view:

[As principal], you really don't influence that many kids directly, but the teachers do and

the coaches do. . . And (non-Catholic teacher participation) was far more effective . . .

Their own, you know, spirituality as being complementary to what they're doing here in

our Catholic community.

Francis highlighted that a genuine spirituality of the non-Catholic teacher is an effective sign of

school mission for the students. Matt used similar language in his approach, understanding the

active presence of the non-Catholic teacher reflects Catholic mission.

I've been able to say, "Look, what you're doing. And you know, how you're spending

extra time with the child, how you're expressing care . . . going the extra mile . . . that is

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Catholic." And you know, . . . "You are probably living in more so than those who claim

that they are Catholic."

In general, the school leaders viewed the teachers, including the non-Catholic teachers, as

potential "sacraments" of the school mission.

For the teachers to be effective signs, however, programs need to be enacted that support

them. Father Tom demonstrated this approach with the retreat program.

Once the retreat program really got going, and a lot of the teachers became part of it, and

they saw what good it was doing for the kids . . . that it was real engaging, evangelical

experience and it challenged them in their own relationship with Jesus . . . I think that

started, that caused the teachers to become more reflective on their own religious

practice. So, I think it strengthened the school as a whole.

Father Tom saw the retreat program as contributing towards a Catholic culture, starting first with

the transformation of the students. The students in their own signification of change would

trigger some effect towards the teachers. In some cases, teachers would participate in the retreat

as facilitators who in turn would be transformed by the experience. In essence, Father Tom was

using the retreat program to create an ecosystem of sacramental signification: retreat affects

students who affect teacher who affects retreat. Ultimately, these school leaders appreciated the

power of the institution model, using their authority to wield its organizational strength in order

for the school mission to be personally experienced.

Mystical Communion as the Primary Model

All but one of the six school leaders used language that reflects the mystical communion

model of church. This model understands church from the perspective of a community that is

rooted in a spiritual connection that transcends institutional boundaries. Among the sacramentally driven school leaders, this model can be used to explain the connection between the school leaders and the non-Catholic teachers. Shanna appealed to this model in referencing the religious order that was no longer present at her school. This physically absent religious order leaves behind the charism that the school uses as its sign and symbol for its mission. Shanna saw the charism from the lens of the sacramental model, while referring to a spiritual bond that holds the community together.

Francis explained that the non-Catholic teacher is truly effective in their role of mission by being truly who they are. He explained "And (non-Catholic teacher participation) was far more effective . . . Their own, you know, spirituality as being complementary to what they're doing here in our Catholic community." Francis appealed to the spiritual bond that transcends the institutional boundaries of religion to explain how the non-Catholic teacher is a part of the Catholic school community. At the same time, Francis was referring to how they are an effective sign and symbol of the school mission by remaining spiritually true to how they are.

Father Tom made use of the model to explain the effect and relationship of the students who are affected by the retreat they have just attended. As highlighted before, Father Tom explained that the students' lived example challenged the teachers "to become more reflective on their own religious practice." On the one hand, there was a spiritual community that transcends being a student and teacher that resembles the mystical communion model. On the other hand, the students were operating as signs and symbols of this spirituality that in turn effect the teachers. In his thinking, there were teachers that respond to this spiritual bond and thus participate in facilitating at the schools' retreats. This cycle then continues. For Father Tom, the

sacramental model acts as the primary explanation, but expanded upon by the mystical communion model.

Matt made a similar appeal to this process with his dependency on the sacrament and mystical communion models. As a leader, he highlighted his intent to be a sign and model for others as he attempts to embody his school's *educational project*. His school was part of an international network that operates under the banner of his religious order. At its center is the *educational project*. Matt saw himself participating in an international spiritual community, guided by the sign and symbol of the *educational project.* At the ground level, Matt saw himself as a "sacrament" that was spiritually bonded to his colleagues. For Matt, that operated around the sacrament model, the mystical communion model is used to explain his framework of relationships.

Leslie, in particular, was the best example of using this model as her primary model. As noted by her initial reflection on non-Catholic teachers' formation, her driving approach to non-Catholic teachers is the ensure that they do not feel alienated from the community. In reference to a successful faith formation event, she explained:

> It leveled the playing field. So, people didn't feel like they had to know a lot of theology in order to participate because they could come in at wherever they were . . . in terms of stating an opinion or sharing their experience.

Leslie's starting point here was to create a community. The mystical communion model is derived from the concept of *table fellowship* in which people from different backgrounds come together as equal community. Leslie's desire was to create that fellowship. In fact, she appealed to the point that the school community should be supporting non-Catholic teachers in order to

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make explicit curricular ties to Catholic identity. At the same time, this model is not operating in isolation. For Leslie, she saw her role and vision in terms of the herald model, which understands the church in terms of its responsibility for evangelization. Like the previous school leaders, the use of this model works in tandem with another church model.

In Leslie's example, the mystical communion and herald model were working in tandem to explain and highlight the connection between the teachers, school institution, and mission. Leslie assumed the presences of signs and symbols around the school; hence Leslie was not focused on those aspects for school mission. Instead, Leslie was paying closer attention to the relationships between the school community and the non-Catholic teachers. Unlike the previous school leaders' sacrament and communion tandem, the primary model between the mystical communion and herald partnership is ambiguous. Nevertheless, the communion and herald partnership provide another helpful framework to see the connection between non-Catholic teachers with the school community and its school mission. Teachers that are part of the community are part of the responsibility for its school's Catholic mission. The notion of CST, CTA and the "framework of relationships" is inherently built into this models' partnership. This is not exclusive to the mystical communion and herald partnership. The herald model can be substituted with the servant model and provide a similar effect with different motivations. Substitution with the institution model, however, contradicted my theoretical framework. This is discussed further in Chapter 6.

The Servant and Herald Models

For the school leaders, the servant and herald models operate as supplementary models to whatever primary model is present. This is to say that a school leader may view the church and

school structures from the perspective of the sacrament or communion models. From that initial approach, the school leader will enact practices or policies derived from the model's framework. The supplementary models provide a general explanation as to why the school leaders are compelled to engage in leadership at all. In fact, when excerpts are coded with the other three models, the servant or herald models tend to be coded alongside with them as well. The reverse is not true, however, as the servant or herald model are never coded to an excerpt by itself. Overall, each school leader presented a reference to the servant model. Four of the six school leaders referred to the herald model. This subsection addressed the presence of each model and their effect on the school leaders' framework.

The servant model articulates church around the theme of service, particularly as the church at the service of the world. Shanna explained her role of leadership in terms of service:

I'm the person that people are going to look to the most and I have to really embody what I say the school stands for. And my behaviors and my words, so my actions. All of those things are very important.

Shanna shared an example of where she sees herself in terms of the sacrament model, but at the same time was operating as a servant to her teachers. Francis echoed a similar sentiment:

I think there's a need to the responsibility of being a principal that just shocked me. . . Everybody needs you. And, you have more direct reports than any other position . . . so your sphere of influence as a principal is profound.

While providing an institutional reference to his leadership, his personal motivation into becoming a leader was to be a servant:

[Catholic schools] actually were not only "in need," but also could be more fully served.

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Francis understood the significance of his institutional position but sees it in terms of a profound responsibility for service. Matt echoed this pairing of models when he described how he decided to become an educator saying "That sold me . . . the vision of building this high school and addressing a need of the people in this area, and really the youth or the youths in this area." Like Francis, Matt was drawn to participate in this new institution, but motivated by sense of service. Ultimately, Matt saw the institution of the high school as an instrument of being a servant. Leslie provided another similar example in her motivations, identifying the special role of the institution in terms of being a servant.

> I'm not sure that as leadership, we connect the piece of Catholic identity to helping the teachers infuse it in their teaching and learning . . . If most of what kids are doing is sitting in a desk learning, then why are we not concerned about how Catholic identity is infused into curriculum?

Leslie echoed the sentiment of Francis and Matt, that the purpose of the institution was to serve the mission of the church. Against her backdrop of using the mystical communion framework, Leslie was essentially working towards building a spiritually bonded community. For this community to work, the school leadership will have to serve the non-Catholic faculty. In her context, this means to support them in their teaching and have the resources necessary to have the "touch points" in the curriculum. As these particular school leaders demonstrate, the presence of the servant model of church is always in the shadow of another model.

Like the servant model, the herald model generally appeared implicitly as the school leaders described another model. In general, the herald model sees the church in terms of "gathering in response to the Word of God and missioned to proclaim it" (Rausch, 2005). For the

school leaders, the reference for gathering as a school in response to the Word is merely implied.

Instead, the leaders will focus on the second component: "missioned to proclaim." For example,

Francis described some of his institutional decisions in light of his goal for the Church's

evangelical mission. He "resisted the faculty rancor" about the kids being gone for retreat too

long. He did not allow non-Catholic teachers to "opt out" of services, Mass, or class prayer.

Thus, Francis assumed the shared nature of mission among non-Catholic teachers. In this

example, Francis referenced the herald model of the church in the shadow of his operating

institutional and sacrament models. Shanna followed a similar pattern of mentioning the herald

model. In her leadership outreach to the faculty and staff during the pandemic and quarantine,

she reminded them that they are a Catholic school community that was driven by their mission.

In Shanna's example, she referenced the herald model in the shadow of the mystical communion.

Father Tom was the only school leader to explicitly call out the herald model when he said

"Well, basically a school is an evangelical enterprise. Its purpose is to the Gospel and to convert

young people to religious faith. Well, if we don't have people of religious faith leading it, that's

not going to happen." As Father Tom explicitly described the herald model, a framework for

action is still needed. Immediately following his excerpt, he explained his attention for the retreat

program that contributes to the school's faith culture. Thus, even with an excerpt that is primarily

focused on the herald model, it is part of a bigger narrative that derives sacrament and institution

models.

For the school leaders, the description of the herald model as "mission to proclaim" is

interpreted in the lens of their primary model. The proclamation is not literal words, but program

decisions that are interpreted from the framework of institution, mystical communion, or

sacrament. From the lens of the institution model, the program itself might be considered the proclamation. Shanna highlighted how time was intentionally etched into the schedule for her teacher meetings, in order to accompany and support their work in the charism. From the lens of the sacrament model, the program is sign and symbol of mission with the purpose of proclamation. Father Tom discussed the retreat program in order to create a sacramental ecosystem of evangelization. From the lens of the mystical communion model, the proclamation may be built into the reality of the spiritual community. Leslie provided the example of seeing a formation program that reaches out to non-Catholics in order to build community in order to live its mission for its students. In this regard, the herald model is always attached to the other major models in order to provide explanation as to why the school leaders do what they do.

As this section reviews the use of the servant and herald models by the school leaders, the pattern is consistent. The herald and servant model serves the leaders as a framework for their rationale. The school leaders unknowingly prefer to use other models as their guide for action, primarily in the vision of building a mystical communion or transforming signs and symbols of the mission. The vision of the servant model may be the inspiration of certain school leaders to act. Alternatively, a school leader may derive from the herald model the sense of missionary responsibility. In my study, all six of the school leaders have expressed a version of service as part of their motivation. Four of the six were explicit or implicit in discussing their missionary responsibility. Overall, these two models are merely supplementary to the school leaders' primary model. This is to say that the servant and herald model allows the school leaders to provide basis around my theoretical framework: a rationalizing for mission or CST, a provision to justify CTA, and consequently to assist in forming the framework of relationship.

Institution Model as Important, but not Central

The last model to be addressed is the institutional model, which understands the church in terms of its visible structures. As all the school leaders articulate an understanding of the church and mission that is nuanced and complex, each of them presents an appreciation for the institutional model. In general, each story that references the institution model demonstrates a recognition of its strength and value. Among all of them, they understand the power of their own positions in driving the school. This understanding is regardless of being a ground leader or not. At the same time, they do not see the model of institution as their driving understanding of church. Like the servant and herald models, the institution model is meant to support and strengthen the sacrament of mystical communion model.

Emerging Themes of Non-Catholic Teachers

Referring back to the theoretical framework (see Table 7), this section highlighted the emerging themes among the non-Catholic teachers. The lack of volume in comparison to the school leaders from Table 5 already suggests a disconnect with the standards of my theoretical framework. Once again guided by the two-fold structure of Chapter 4, the first part of this section will share the common themes of how the teachers arrived at their positions of teaching. The second part of this section addressed the common themes regarding their vision of mission, formation experience and worldview according to the *Models of the Church.*

Table 7

Themes and Their Reference to the Framework

Theme	Framework Reference (See Appendix A for key)
It is just a job	CST 2, 3
Differing vision of Mission	CST 1-4 FR 1-4
Mission as Institution	CST 3-4
A Secular Mystical Communion Model	CST 3 CTA 2-3 FR 3-4 Model 1

Note: This table demonstrated how the emerging themes among Non-Catholic teachers illustrate the coding of my theoretical framework. CST refers to Catholic Social Teaching, adapted from "Survey of Catholic Social Teaching," by J. Fredericks, 2015, *Claritas: Journal of Dialogue and Culture, 4*(2), pp. 109-116 (http://digitalcommons.lmu.edu/theo_fac/44). Copyright 2015 by Digital Commons at Purdue University Press; *Preferential Options and Palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious Educators to Lay Educators*, by P. P. Lynch, 2011, ProQuest Dissertations & Global (https://digitalcommons.lmu.edu/etd/262). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School; "The Grammar of Catholic Schooling and Radically 'Catholic' Schools," by M. Scanlan, 2008, *Journal of Catholic Education, 12*(1), pp. 25-54 (http://dx.doi.org/10.15365/joce.1201032013). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School. FR refers to the Framework of Relationships, adapted from *Preserving Catholic Identity in Catholic Secondary Schools and the Impact on Catholic Identity by Non-Catholic and International Students*, by S.F. Baccari, 2018, Scholarship Repository (https://repository.usfca.edu/diss/413). Copyright 2018 by Scholarship Repository at University of the San Francisco; "The Charism of 21st-Century Catholic schools: Building a Culture of Relationships," by T. J. Cook and T. A. Simonds, 2011, *Catholic Education, 14*(3), pp. 319-333 (https://digitalcommons.lmu.edu/ce/vol14/iss3/7/). Copyright 2011 by Digital Commons at Loyola Marymount University and Loyola Law School. CTA refers to Collective Transformative Agency, adapted from "Transformational and Charismatic Leadership," by J. Antonakis, 2012, from *The Nature of Leadership* by D.V. Day & J. Antonakis (Eds.), pp. 256-288, Free Press. Copyright 2012 by Free Press; "A Framework for Rethinking Educational Leadership in the Margins: Implications for Social Justice Leadership Preparation" by M. Bertrand and K. Rodela, 2018, *Journal of Research on Leadership, 13*(1), pp. 10-37 (http://dx.doi.org/10.1177/1942775117739414). Copyright 2018 by Sage Journals; *Leadership: Theory and practice,* by P. G. Northouse, 2019, Sage Press. Copyright 2019 by Sage Publications. Model refers to *Models of the Church (Expanded Edition)* by A. Dulles, 2002, Double Day. Copyright 2002 by Avery Dulles. See Appendix A for the specific coding of each component of my theoretical framework.

Arrival to Teaching at a Catholic school

It is Just a Job

For all seven participants of non-Catholic teachers, none of them initially intended to work at a Catholic school. Five of them explicitly called out the point that it was essentially a job opportunity that they took, being in the right place at the right time. Only two of them (Allen and Scott) were invited to their initial position, both being music-related programs. The invitation for Allen was to be the band director while Scott was invited to be a teacher, that eventually lead to a

director position of the music department. For the exception of Richard, the teachers have expressed a positive reaction ranging from joy to gratitude. Richard, on the other hand, explicitly said: "I did not really enjoy it."

Mission Formation

Vision of Mission

Like the school leaders, the teachers did not express a unified understanding or common formula for mission of the Catholic school. Teachers at a school run by a religious order had references to their charism to articulate their school's mission. For Underhill, his school mission was to create men as a "mature and spiritual person, a lifelong learner… outstandingly moral." Tony mentioned his school motto: "See Christ, be Christ." For the other teachers, they did not have formulaic references. However, they did express their understanding of school mission. Scott sees his school's mission in supporting students "holistically spiritually." Because the students are comfortable and "let their guard down" around the directors of the arts, he sees his role to support the directors in providing that "constant community that supports them." Allen saw his participation in the school's mission through the imparting of school values. Jane viewed her participating in the mission of the school through the education process: "primarily to educate about my subject, but to also teach morals and critical thinking." Richard saw his participation in the school mission in general, non-religious terms. Essentially, he interpreted his primary role as a teacher that imparts universal human values. Like Richard, Fred saw the job in a strict non-religious capacity. Fred did not see a religious mission, perceiving his school to be "just a school."

For most of the teachers, the concept of evangelization or the participation in the Catholic school mission is reduced to the explicit connection of religion into their subject field. Jane pointed out that she makes the moral connections with her subject of history in order to form moral people. Underhill saw himself participating in the role and mission of the school, but that is because he is a religion teacher. Teachers in other fields, like Richard and Fred, viewed themselves to be "just teachers," the concept of participating in the school mission is alien to their framework of thinking. Jane's point represented the general theme when she said "I don't necessarily incorporate Catholicism into every lesson . . . I don't know if that's always something that happens outside of religion class." For these teachers, the critical key to participate in the religious mission of the school is to explicitly teach or connect to religion.

All of the participants expressed a variation of the "framework of relationship" in which they articulate the school mission from the perspective of relation between self, God, others, and society. The expressions from the teachers align to the "framework of relationship" in differing degrees. For Richard, he understood school mission from simply being a teacher. For him, it was essential for teachers to connect with students in a relational level, or as he describes "connect on a human level." Jane's reference to teach morals and critical thinking had as its purpose to create graduating students that can engage others and society. Underhill emphasized to his students the value to critically engage the content. The remaining teachers have indirect references to the "framework." Scott's approach was to create a community of support for the students. Tony expressed that support by being the best person of faith he can be. Allen sees this connection in the imparting of school values. Fred's motivation to become a teacher may have been the most

indirect reference to the "framework," inspired by the joy he experienced from his junior high math teacher and thus now desiring to pass that along.

The emerging theme regarding the vision of mission parallels the challenge among the school leaders: the difficulty of explicitly identifying the mission of the school. At the same time, the non-Catholic teachers expressed a vision of education that implicitly reflected the goals of the "framework of relationships." The next step was to consider the emerging themes surrounding their experience of mission formation.

Formation Experience

In regard to the teachers' experience for being inducted to the mission of Catholic schools, most of them identified that leadership provides faith formation: general workshops, meetings, or retreats. Their perceptions on its effectiveness are mixed. Their views of how school leadership supports them appears in correlation to their view of participating in the school mission. For the exception of three *missioner* teachers (Underhill, Scott, and Matt), the participants had the view that administrative leadership is either absent or ineffective in supporting them on the religious component of the school's mission (see Table 8 below). Jane provided a specific reference as to how she sees the support of the school:

> And I think, just in general, like academic support: definitely from the school. I just don't necessarily, always 100% see . . . the integration of Catholicism in every subject, I guess you could say. I don't know if that's always something that happens outside of religion class.

In Jane's eyes, the school supported her as a teacher on the academic dimension. Yet, she was pointing out her assumption that the religious component of school mission has to be explicitly

stated. This assumption brought her to the logical conclusion regarding her experience of connecting religion in history and the presence of school support when he said "Yeah, maybe it's, maybe it's just my personality. . . I mean, I'm sure there were plenty of people that relate more, but I'm not."

Table 8

Participants of Non-Catholic Teachers' Perspectives of Administrative Leadership Support

Teacher Name	Subject	Feeling of Support for school mission	Perspective of Mission
Jane	History/English	Ineffective	Indirect participation
Allen	Music	Nonexistent	Not Participating
Richard	Math	Nonexistent	Not Participating
Fred	Math	Nonexistent	Not Participating
Underhill	History/Religion	Present	Participating
Tony	Spanish	Present	Participating
Scott	Performing Arts	Present	Participating

Because of her assumption, Jane believed that she is connecting the school's "religious" mission as well as she could. From this lens, this was how she interprets the school's faith formation program. As noted in the previous chapter, she perceived the school's attempt to support teachers in the religious component of school mission as "improving." She said it bluntly "It's not quite as engaging. . . . You know, good teaching. You know what I mean? Ummm, they have been getting better over the past couple of years." Jane was calling out two aspects of the school's support. In the first place, the delivery of the message in their meetings is ineffective. Second,

because of the lack of efficacy, the school was not supporting her in the religious aspect of school mission.

Fred shared a similar sentiment, except his view of school leadership is distant in both the academic and religious aspects saying "I don't think they've supported me, I don't think they've not supported me. . . And I think, you know, they kind of are hands-off." Fred had the sentiment that his school leadership does not actively support teachers in the religious component of the school mission. In contrast to Jane, Fred viewed the school leadership to be not active in both the religious and the academic support. Richard recounted a stronger sentiment: he was supposed to be just a math teacher. In his interpretation, the religious component of the Catholic school had nothing to do with him. He recalled the school supporting him to be a teacher but did not recall any of the support on the religious aspect of the mission. Allen reviewed his experience in a similar light, recalling that the school intended to hire him to be the band director. As he recalls it:

> I wasn't being paid to be a Christian teacher and, or a non-practicing teacher. I was
>
> brought to teach something that didn't reflect upon religion at all. . . . Again, they weren't
>
> hiring me to be a theology teacher, they hired me for music.

For these participants, they perceived a demarcation between the academic and religious dimensions of being a teacher in a Catholic high school. Their perception of the school not supporting them on the religious dimension may be a result of their view of a teacher being exclusively an academic enterprise. Jane was different in that she sees the school leadership trying.

Among the teachers that do see support, Underhill views the effectiveness of the school's administrative leadership occurs beyond the faith formation presentations and workshops. To be clear, he saw the workshops and presentations to be "very good." His primary focus, however, was on the culture and environment that the school provides:

I remember, even, just being able to have this conversation with the other teachers from my school. . . . I found the camaraderie with the other teachers to be really . . . one of the first times I felt like really part of their group, which was really, really amazing.

For Underhill, the experience of the conversations and camaraderie was clearly memorable. Jane had a similar experience, except that her encounter for the effective support occurs outside the faith formation programs.

Well, I mean having lunch. . . . A lot of times, [lunch would be with] the Religion department and then also a few Social Studies teachers because were all in the same building, and then a lot of the time to talk about what we're teaching, and a lot of overlaps or similar topics would come up.

Jane was highlighting her biggest support for the religious component of school mission to be coming from her lunch discussions with the religion teachers. This may or may not be a result of administrative school leadership, but both teachers recognized the value of dialogue and conversation with other teachers as a source of support for school mission.

In Scott's perspective, his experience of the administrative school leadership was nothing but support. He shared that he has "never felt unsupported." At his school, there are faith formation in-services, workshops, and various religious services that are focused on "Catholic identity of our teachers." Presenters may come in or they have activities in which they have

small group discussions to explore their topics. Like Underhill, Scott saw himself as participating in the mission of the school.

Tony had a memorable faith formation event through his new teacher training: "I want you to be the best you can be." Specifically, if they are not Catholic, they are to be the best person of faith from their own religious tradition. This memorable teaching has helped Tony to be a genuine member of his school's community. In fact, Tony viewed the support for mission to be a result of the leaderships' fostering of community.

> Yeah, well, I think that the school tries to make a really good point at…having teaching teachers be a part of the community at all times. So as a non-Catholic, the leadership of the school expect me . . . holds me accountable. . . . It's not just Catholics, they invite all teachers to do that.

Tony's perspective of school support appeared in conjunction with his view that he is participating in the mission of the school.

Among the participants of non-Catholic teachers, the response to the school leadership's support was mixed. The results appeared to be in correlation to their view of participating in the school mission. This was discussed further in chapter 6.

Models of the Church

Like the section for Catholic school leaders, quotes and phrases were coded according to key phrases and concepts that corresponded to the *Models of the Church* (Dulles, 2002). This subsection highlighted the common themes regarding the non-Catholic teachers' view of school and church as framed by Avery Dulles' *Models of the Church* (2002). It will describe the tendencies and patterns that in turn affect their approach to school mission. Among the

participants of the study, the most prominent model is the institution model. The next prominent model is the mystical communion model, appearing in varying degrees. The herald model appears among three of the participants while the remaining models hardly made an appearance.

Institutional Model

The institution model is the most prominent model among all the participants of non-Catholic teachers, appearing in some form across all their narratives. It may not be their operative model, yet it appears frequently to describe the religious and evangelizing nature of their school. Five of the seven participants described the religious mission of the school through the language of the institution model. This is commonly expressed in their belief that the position of religion teacher or campus minister has the exclusive role to teach about the religious dimensions of the school mission. In this line of thinking, there is a clear demarcation between teaching or discussing topics of religion and the subject matter. Fred and Richard expressed this mindset when they explain that their role is to be just a math teacher. For Richard, he believed the message was clear from upper leadership:

> And they both basically said, pretty similar things . . . your role is to teach math, that's it. Not teach religion, not to impart any religious beliefs, just to teach math. And so, you know, they, neither principal nor school administration had a problem with that.

While Fred and Richard were Reform Jews, this notion is still present with the non-Catholic Christians. Allen interpreted his position in a similar light:

> I wasn't being paid to be a Christian teacher. . . . I was brought to teach something that didn't reflect upon religion at all. . . . I was there as an employee to do a job.

As noted in his narrative, Allen interpreted the school's evangelizing nature in terms of a strict interpretation of the institutional model: that he was not hired for religion, but for music. Allen did not see himself to have a role that is explicitly religious.

As Jane interpreted herself to participate indirectly in the mission of the school, she too described the evangelizing nature of the school in terms of the institutional model. Like Fred, Richard, and Allen, Jane saw her role to be primarily in teaching her subject. She recognized her participation in the mission of the school when she makes the explicit connections to morals, faith subjects and critical thinking. At the same time, she did not identify herself to be connected because she is not "Campus Ministry." Like the other teachers, the religious dimension of school mission is meant to be exclusive for the formal departments of religion or ministry.

For the teachers that saw themselves participating in the mission of the school, Underhill shared a version of these teachers' sentiment. He saw himself directly involved in the mission because he was a religion teacher. Because he taught religion and philosophy, he found it "very easy" to connect and support his school's charism of creating a "mature and spiritual person, a life-long learner and someone . . . of outstanding moral fiber." While Underhill did not articulate an exclusive role for mission to the religion teacher, his position does not require him to consider an alternative framework.

While Tony and Scott saw themselves participating in the mission of the school, they did not associate or articulate the evangelizing role of the school in terms of the institutional model. Instead, they value its organizing and structural features. Tony explained his experience from teacher training, referring to the school's attempt to create a culture in which all the teachers

participate in the school's mission. Coach Philip, at the teacher training, answered clearly to the role of non-Catholics at a Catholic school:

> I don't care if you're a Jew. I don't care if you're a Christian. I don't care if you're a Muslim. I want you to be the best you can be. I want you to be the best Muslim you can be. I want you to be the best Christian you can be.

From his perspective, the school's leadership does not reduce the religious dimension of mission to religion teachers, campus ministers, or even Catholic teachers. It is a role for everyone in the school. For Scott, the use of the institution model appeared in a similar way. In his description of the school's campus ministry program, it was a "well-oiled machine" in its forming of teachers. He viewed his music and arts program to support this mission.

All the narratives of the non-Catholic teachers identified the language and concepts of institutional model. While it is prominent among all of them, the usage of this model varies. A correlational relationship is present between the perspective of the role with school mission and the use of the institutional model to describe that mission. For example, if a teacher does view themself in having a role in the school's mission, they are most likely to articulate the role of mission from the perspective of the institutional model. The exception to this correlation is Underhill, who was a teacher of religion. To summarize, four of the seven teachers who did not see themselves participating directly in the religious mission of the school understand their role as teachers in the language of the institutional model. Tony and Scott, who saw themselves participating in the school mission, recognize and value the aspects and structures that are a result of the institutional model. At the same time, they did not use the language of the institutional model to describe or interpret the religious dimension of the school mission.

The Secular Mystical Communion Model

If the church as institution is the most prominent model among the non-Catholic teacher participants, then the mystical communion comes at a noticeable second. Five of the seven participants used language or imagery that reflects this model. The next frequented model (herald) has three of the seven participants. In relation to this model, the non-Catholic teachers made references to the value of community, highlighting the common interior bond across peoples which transcends external and juridical features.

This study referred to the model in a different light compared to its standard use in Catholic theology. Where Catholics will see the uniting common bond in terms of the mystical body of Jesus or the Holy Spirit, the non-Catholic teachers in this study find secular substitutes. Allen used this language in describing his own job as music director: "Music is a universal language." Underhill sought to create a community within the classroom using his role to engage the students in critical thinking, regardless of the subject.

> And I feel that putting it like that with my students . . . you know, faith in Christ and community in Christ in a more holistic what that's more welcoming . . . I really see myself as someone who is introducing this new way of thinking for them, this new way of learning for them in some cases. . . . To be honest with you, I mean, it doesn't even matter what subject. . . . I am encouraging students to think for themselves . . . it can help you in just thinking in general.

For Underhill, the common interior bond to build community was critical thinking. Richard interpreted his teaching role of mission in a secular way, sharing principles and values that are

universal to the human spirit. For Richard, they overlapped with "basic human life . . . whether it's a religious school, private school, or public school."

Scott and Tony differed from the other two teachers in referencing Christ or the Spirit as their bond when articulating a vision that resembles the mystical communion model. Tony understood that while he may be a different religion from his own students, he believed that "we are all children of God and the same God." For Tony, this bond of God built the school community in a way that transcends institutional religion. In fact, he viewed the school's leadership to be active in building a system of support through its culture and community. Scott was similar in his approach, finding this bond of Christ through his experience of different Christian youth groups during formative years. In his work, he saw the bond with his students and community through "a strong Gospel approach." This Gospel approach emanates into the other bonds that his department of the arts support. He referred to the universal language of the arts and the common "mission of taking care of kids."

Among these five teachers, there was a natural instinct to discuss their school experience from the perspective of community and an invisible bond that transcends external structures. For Allen and Underhill, they articulated a community that is bonded through some version of universal experience whether that be music or critical thinking. Meanwhile, Scott and Tony, who saw their role in participating in the mission of the school, understand a communal connection through Christ and Spirit. Does the perspective of a spiritual bond in Christ or the Spirit lend itself to seeing one's role to be active in mission? Or is it the other way around? This consideration is discussed in Chapter 6.

The Remaining Models

Among three of the seven non-Catholic teacher participants, the language of the herald model was present. As for the remaining models, they appear prominently with two participants. Coding presence in Dedoose demonstrated that there is hardly any presence of language among the other participants for these other models. The language of the herald model reflects an understanding of church that is "gathered in response to the Word and missioned to proclaim it" (Rausch, 2005). For this model, the community is bonded by faith, with its basic role for ministry is proclamation. Among the three participants, the interpretation of proclamation varied.

With Underhill, his Fundamentalist and preaching formation guided him to favor this model when explaining his role in mission. Like his use with the mystical communion model, Underhill proclaimed the bond of "critical thinking." It is a value that he did not have during his upbringing but holds dear as evident in his teaching approach in the classroom. With this newfound value, Underhill proclaimed critical thinking within all of his classrooms. His own students complimented him in that he sounds like a preacher "giving a sermon."

For Scott, he viewed the common bond as "Gospel values." Like his reference to the mystical communion model, the faith in the Gospel is what transcends institutional religion. In his experience with different youth groups from different church traditions, the Gospel values was what brought each of the communities together. Appropriating this value to his contemporary position, the decisions and organization of his department are made to be "in line with Christian Gospel values." While he may not be actively proclaiming the Word in a literal sense, the program that he has created commits to that action.

Tony's bond to proclaim was consistent with the original concept of the model: the mission to carry the Word of God. In describing his experience at the Catholic school, he held with sincere value the ability to openly talk about Christ. Tony saw that the religious environment is fostered by the fact that it is a Catholic school. He quoted the school motto "see Christ, be Christ," to articulate the mission that he is participating in. Thus, like the formula of the model, his is part of a community that responds to the Word of God and now holds the responsibility to proclaim it. His reflection on his role draws him back to his days as a missionary for the Church of Jesus Christ of Latter-Day Saints.

In regard to the remaining models, Tony and Scott provided some touchpoints to the sacrament and servant models. For Scott's use of his program to proclaim the Gospel values, we can argue he is invoking the sacrament model because the program is acting as a visible sign and symbol of the school mission. Tony hinted to the sacrament model when he explained that his school's new teacher program wanted them "to be the best you can be." Implicitly, the school wanted the teachers to be signs and symbols of its school mission. The servant model was hinted by Scott when he articulated the department's "mission of taking care of kids" with the framework of service. Tony shared this sentiment as he frames his own approach and outlook from the perspective of love and service. As the sacrament and servant models are relatively absent in the other participant narratives, Tony and Scott provided some general reference.

Excluding Underhill, Tony and Scott differed from the other participants in that they view themselves as participating directly in the mission of the school. Between these two participants, they framed the evangelizing and missionary role of the teacher excluding the institutional model. Their understanding of the institution model was always in service to another

model. In fact, their use of the mystical communion and herald models differed from the other participants in that they look to the Spirit or Christ as the bond to their community. Unlike the other participants, they use language and concepts that can reference the other models of servant and sacrament. This general survey of the participants demonstrated a correlation between the perspective of their role in mission and their language and use of the different models.

Chapter Summary

This chapter presented the emerging themes from the narratives of Catholic school leaders and non-Catholic teachers. The research question for Catholic school leaders centered around their perspective regarding the formation and induction of non-Catholic teachers into the mission of the Catholic high school. In turn, the research question for non-Catholic teachers focused on their perspective of experiencing the formation and induction into the school mission. For each group of participants, there were two sub-sections. The first sub-section highlighted the themes relating to how they arrived to their positions in the Catholic school The second sub-section address the common themes regarding the practice of formation into school mission.

Among the school leaders, the general theme is that they arrived at their leadership position with a sense of calling for the job. Between these participants, there is no explicit formula for articulating the mission of Catholic schools. However, they expressed in their own way an understanding of CST, CTA, and the spirit of the "framework of relationship." Each of the participants possessed a programmatic element to their faith formation, while at the same time recognizing the importance of providing an extra element to support the non-Catholic teachers in the evangelizing mission. In terms of models, the sacrament model is prominent among most of the school leaders, with the mystical communion model at a close second. The

use of the herald and servant model differed between the leaders depending on their preference. Among all the leaders, however, they appreciated the value and strength of the institution model without using it as their primary model.

The non-Catholic teachers, in general, arrived at their positions out of necessity. For most of them, they saw their positions as just a job. Like the school leaders, there was no unified understanding or common formula for the mission of the Catholic school. For most of the teachers, the concept of participating in the religious mission of school came in the expression of explicitly teaching about religion. As a result, the teachers varied in their perspectives of participating in the school mission. Despite this, the teachers have expressed in varying degrees the concepts around the "framework of relationship." While the teachers identified that their schools offer some form of faith formation, their perspectives on its effectiveness were mixed. While the institution model is referenced the most among the participants, they differ in their application of this framework. The same occurred with the second most used model, the mystical communion. How these models are used corresponds to how the teachers view their role in the school mission. That in turn corresponds to the presence of the other models of sacrament, servant, and herald. In this study, a non-Catholic teacher who viewed themselves as participating in the mission of the Catholic school will see their school's faith formation as effective, will refer to the institution and mystical communion models differently from the other participants, and touch upon the sacrament, servant, and herald models as part of their personal framework.

The research found emerging themes and patterns among its participants of Catholic school leaders and non-Catholic teachers. Their views regarding their position, school mission,

and formation differ amongst the two participant groups. The next chapter will discuss the

findings, its implications, and provide suggestions for further research.

CHAPTER 6

DISCUSSION

Purpose and Research Questions

The purpose of this qualitative study was to explore the experience and process for inducting non-Catholic teachers into the mission of Catholic education, indirectly responding to the call for more research in this area (Chatlain & Noonan, 2005; Shields, 2008). The study intended to support the Catholic school's mission for social justice, providing qualitative data on the efficacy of their programs. In addition, the findings added to the gap in literature regarding non-Catholic teachers. Lastly, this study provided voice to the non-Catholic teachers who may feel silenced as a result of their perceived status in the Catholic high school system.

This study was framed around the intersection of CST, CTA, and the conceptual framework of relationships, using the *Models of the Church* as an analytical key. The study assumed the definitions of *mission* and *formation*. First, *mission* was defined as the role of evangelization and social justice according to Catholic Social Teaching. Secondly, *formation* was defined to mean the instruction and development of the whole person. With these definitions, the study was guided by the following research questions:

1. What do non-Catholic teachers perceive about their mission formation provided by the school leaders of Catholic high schools?

2. What do school leaders perceive about the mission formation provided for non-Catholic teachers at the Catholic high schools?

With this theoretical framework and guiding questions, this study used the qualitative research design of narrative inquiry, mining the stories of the participants and investigating the experiences that are presented.

A purposeful, convenience sample of six school leaders and seven non-Catholic teachers who have worked, or are working, in Catholic secondary schools participated in this study. Their interviews were conducted digitally via Zoom, transcribed by TEMI, and coded on DEDOOSE. In Chapter 4, the narrative of each participant was presented into two parts. The first part focused on their journey to working at the Catholic school while the second highlighted their understanding of mission formation as framed by the *Models of the Church* (Dulles, 2002). Chapter 5 used that format to present the emerging themes from each participant group.

Discussion of Findings

This section discusses the findings using the two-part format provided by Chapters 4 and 5. The first part of this section discusses the themes surrounding their arrival to the Catholic school. The second part discusses their understanding of mission formation as framed by the *Models of the Church* (Dulles, 2002).

Formed Upon Arriving to the Catholic Schools

Because the two participant groups have different contextual experiences, the resulting perspectives to their teaching roles will inevitably be different. In general, the school leaders of my study saw their position as a vocational call to their job. They integrated their faith and understanding of mission with their particular positions. Initially, they were not looking to find positions of leadership. Instead, their narratives pointed out that they were invited for their position in leadership. In response, the participants usually accepted these positions from the

perspective of service or responsibility for mission. This confirms the research of Cho's study, which demonstrated faith as a strong predictor for their commitment to the school mission (2012, p. 132). This perspective and context for their arrival of position differs from the non-Catholic teachers of my study. Among the participants, most of these teachers did not see any form of Divine Providence guiding them to their jobs. These findings, however, is in contrast with Cimino's (2001) study, in which 75% of her non-Catholic participants responded to "agree or strongly agree" to the question "I teach in a Catholic school because I believe that it is God's choice for my life." Despite that contrast, the non-Catholic participants of the study understood their positions through the written functions of their job description. Initially, these teachers did not seek out to work at a Catholic school. Instead, they generally found themselves working there because it is one of the last available options. These findings are consistent with the conclusions of Tiernan (2000), who explained that non-Catholic teachers are by and large motivated by professional goals. Nevertheless, the findings on how the participants arrived at their positions demonstrated a clear difference among the two groups. The school leaders and non-Catholic teachers differed in their ground of experience: perspective and context.

As a result of this difference, the vision and message of mission from the school leaders may not easily be communicated to the non-Catholic teachers. If non-Catholic teachers are motivated solely by professional goals, they may not be attuned to the religious or spiritual message of mission. Their framework about the job positions which excludes the spiritual or religious may act as an inhibitor to receiving any message about the spiritual or religious. A consideration of the participants' spirituality and faith experience may shed light on this. First of all, Scott, Tony, and Underhill, viewed themselves as participating in the mission of the school.

These *missioners* differed from the other participants in that they mention the role of God in their personal practice of faith and how they view their position. In fact, their own religious traditions hold the role of mission and proclamation in high regard. Underhill grew up in a Non-denominational Christian context, attending missionary school to be a pastor. Similarly, Tony was raised in a faith tradition that celebrates the coming of age via a missionary trip. In addition, Scott grew up in differing youth groups but identifies their common theme of "Gospel values." It is quite possible that these three individuals were open to the message of school mission because they grew up in a context that celebrates that role. Their particular contexts have programed their framework of thinking to consider the role of the spiritual and religious in their jobs. Among these three narratives, they imply that they are active and practicing in their respective faith traditions. This concept aligns with the study of Cimino (2001) regarding vocational attitude and commitment to Catholic schools: "practicing Catholics and non-Catholics had greater longevity in Catholic education than did non-Catholics" (p. 197).

In regard to the other non-Catholic teachers, some of them articulated their personal faith commitment. Fred was a Reform Jew explaining that he is active and involved in his Jewish community. Similarly, Richard was also a Reform Jew but highlights how they are the "least religious sect of the religion." For Fred and Richard, how might their "less religious" context affect their perspective on "teaching as a ministry?" Meanwhile, Allen was explicit that he was a "non-practicing" non-denominational Christian. The three participants shared the notion of being distant from "the religious." At the same time, they did not view themselves as directly participating in the religious mission of the Catholic school. For the exception of Fred, they were no longer active teachers in the Catholic schools. This may correspond to Cimino's (2001) study

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that found that practicing Catholics and non-Catholics have higher commitment to Catholic schools. In that same study, 70% of non-Catholic teachers responded, "agree or agree strongly" to the question "I teach in a Catholic school because I view teaching as a ministry." That last number may be a result of non-Catholic teachers who were *still* teaching at the Catholic schools.

The findings here reassert Shields' (2008) point: regardless of being Catholic or non-Catholic, teachers are coming into Catholic schools with the culture that influences them. They are "shaped by the contours of the post-modern, millennial, mass-mediated culture of today… They bring with them a mixed and uncertain understanding of the Catholic faith" (p. 162). In that sense, we may consider the non-Catholic (or any) teachers to have already been formed upon hiring. With such differing formative contexts, the school leaders will need to consider the teachers' experiences when inducting them for school mission. In Shields' study *Nurturing Spirituality and Vocation: A Catholic Approach to New Teacher Induction,* he proposed a process that draws on new teachers' lives, experiences, hopes, and questions" in order to "help them integrate – affectively, cognitively, and spiritually- their personal values and the mission of Catholic education" (2008, p. 164).

This first part of the discussion highlighted the major theme of differing contexts which results in differing perspectives. While school leaders saw their roles in terms of faith and mission, the non-Catholic teachers generally presented a view that excludes the religious responsibility. Essentially, they saw themselves as "just a teacher." There is an exception to this, however, as a group of teachers have had some formation in mission. They eventually saw themselves as participating in the religious mission of the school. Not every candidate will have this kind of history and formation, requiring work from the school leaders to create an induction

program that addresses their unique experiences. The next part of the discussion of findings focused on the perspective of mission, the support for teachers in mission, and the role of the *Models of the Church.*

Mission Formation

As Gilroy's (2009) study recalled, the concept for hiring for mission assumes that the individual is joining the school community "with full knowledge of what that community is about and how they can contribute to and foster the Catholic mission of the institution." However, among the sampling of participants, the expectations between the two groups were generally disconnected. This section discussed the findings about their vision of mission, views on faith formation, and the *Models of the Church* (Dulles, 2002).

Mission Optics Inhibitor

Across the board, there was no explicit and unifying understanding for the mission of the Catholic school. They did not have creedal formula to articulate the Catholic school's mission unless they were part of a school that has a connection to a religious order and charism. As Cook and Simonds (2011) pointed out, religious order schools "draw on the charism of their founding religious congregations to sharpen their focus and clarify their distinctive educational vision and qualities" (p. 322). Shanna made mention of her previous school, while not run by a religious order, attempting to articulate and define its own charism. In other words, having a charism helped the school community focus its identity for mission. Essentially, both the school leaders and non-Catholic teachers demonstrated the usefulness of having a formulaic reference to explain their school's mission.

As the school leaders made references to CST and CTA, most of the non-Catholic teachers did not align to that frame of thinking. In other words, Catholic school leader participants referred to the responsibility of evangelization and the kingdom of God for all teachers, while the non-Catholic teacher participants exclude that responsibility. While not using the direct term, school leaders referenced the concept of evangelization when talking about transforming the hearts of students into holistic and selfless individuals. They implied the notion of the kingdom of God when explaining ideas of apostolic lives that works towards social justice on Earth as it is in heaven. Some teachers, like Tony and Scott, articulated those ideas. For the other teachers in this study, they reduced their job description to the teaching of the academic content. For most of them, the notion of any religious component of mission has to be explicitly expressed. Consequently, they perceived the responsibility for evangelization to rest solely on the institutional members of campus ministry and the religion department.

The institutional interpretation of evangelization was the schema that most of the non-Catholic participants demonstrate. At other times, these same teachers implied a mystical communion model of school. They may highlight the school mission in secular terms and discuss their participation in the secular mission of the school. Allen demonstrated this when he talked about his role in "imparting school values." Similarly, Jane discussed her participation through the education process, with "teaching morals and critical thinking." In other words, Richard concurred with this participation because he sees these values to be a basic and universally human. Consequently, as the school leaders expressed the values of CTA, highlighting the role of every teacher to be actively involved in the religious mission of the school, the non-Catholic

participants of my study did not have that vision. The institutional schema is inhibiting the vision of CTA, despite their instinct for mystical communion.

Relationship of Views for Mission and Faith Formation

The school leaders identified having elements of a standardized program for their faith formation: speaker, retreat element, prayer experience, small group discussion on faith-sharing, et al. The non-Catholic participants tended to acknowledge these programs and the general presence (or absence) of support from school leadership. In addition to the standard program, the school leaders tended to enact an "extra" element that they view is important for helping teachers realize their role in the mission. Each of the leaders in my study shared their own "extra" touch-ups for the formation process. While the non-Catholic participants of my study may not have been teachers of these school leaders, they essentially expressed a spectrum of views that relates back to their framework of thinking. In other words, even if they school leader had an "extra" touch up to the faith formation program, they may be inhibited from recognizing it due to their framework of thinking.

The subject of the teachers may have a relationship as to how they view their participation in school mission. A survey of my participants from Chapter 5, however, demonstrated a relationship between the perspective of their participating in the school mission and the level of support from the administrative school leadership for mission (see Table 8). Allen, Richard, and Fred did not see any support from the school leadership, but at the same time view their positions to be exclusively academic teachers. Richard and Fred were both math teachers while Allen was a band director. Jane saw ineffective support from the administrative leadership while not seeing herself directly a participant in the school mission. However, she

recognized that she can and does make a number of connections in her subject material of History. Underhill, Scott, and Tony saw themselves as participating in the school mission and views the administrative school leadership to be supportive. Underhill was a teacher of history and religion, Tony was a Spanish teacher, and Scott was a director of the arts. Among the participants in my study, if they saw themselves participating in the school mission, they were likely to view the school leadership as supporting them for mission. The opposite was also true: if they did not see themselves as participating in the school mission, they were unlikely to view the school leadership in supporting them for mission.

In consideration of the relationship between subject taught and their view for participating in mission, a closer look into Fred and Richard may provide insight. Both of these participants taught math. Yet, they both held an institutional understanding of evangelization and reduces their position in terms of "just teaching." Their common faith tradition ought to be considered, being Reform Judaism, which Richard describes to be "the least religious" of the Jewish sects. Eventually, this study had to admit that many of the variables between Fred and Richard were shared. The consideration that a teachers' subject material can have a role in the negative perspective for participating in mission is outside the scope of this study.

A comparison between Jane and Underhill, however, may provide deeper insight on the perceived correlation. Both of them saw the potential for the curriculum in religion and history to intersect. In fact, before teaching religion, Underhill was a history teacher. Both of them see the religious component of school mission to be an explicit expression of teaching religion in their classrooms. They both saw great value in the conversations with other teachers. Underhill differed from Jane, however, in that he saw the faith formation workshops and presentations to

be "very good." In regard to faith and practice, Underhill actively participated in worship at the Orthodox church while Jane is a non-denominational Christian. Unlike Jane, Underhill has theological training. Yet, the following questions about these features remain: To what degree do those differences affect the perspective or interpretation of the faith formation workshops and presentations? What is the relationship of these differences when they view their participation in mission?

This study might provide insight into that question. Ultimately, Underhill is a religion teacher. In his perspective, he participates directly in the school mission. Despite the commonalities with Jane, Underhill held a position that aligned with the institutional framework for evangelization. This leads us to frame the question differently: How much effect does this awareness in school mission affect the view of the school leadership's support?

This section discussed the disconnect of the school leaders' perspective for active support and the non-Catholic teachers' varying responses. As the emerging themes of the data demonstrates, conceptual frameworks may have a role in developing their worldviews and its interpretations. The next section discusses those worldviews as framed by Avery Dulles' (2002) *Models of the Church.* It considered the affects and values for holding to certain church models.

Model Differences. This section discussed the participants' use of language that points to the ecclesial frameworks described by Avery Dulles' (2002) *Models of the Church.* The discussion considered the models' consequences in relation to my theoretical framework.

The Primary Models. Ultimately, the two participant groups differed in their use of the *Models of the Church* (Dulles, 2002). The school leaders tended to favor the sacrament model as their primary framework for their position, school, and teachers for mission. They were driven

personally by the models of servant and herald. In their perspective, the institution model was powerful and valuable, but not the primary framework for their operations. Meanwhile, the non-Catholic teachers tended to look at the religious dimensions of school in terms of institution while holding to the mystical communion model as their personal framework. The other models were absent among these participants unless they view themselves *missioners*.

As school leaders, they possessed a complex vision of church framed around the concept of sacrament, seeing themselves participating as signs and symbols of the school mission. Additionally, this view extends to the teachers operating as signs of the mission. As a result, non-Catholic teachers are directly agents of the school's mission, despite the fact that they are not institutionally recognized to be a member of the Catholic faith. This aligns to the concept of CTA, in which leadership is "stretched" among individuals who are not in formal institutional positions. While CST may not have been called out explicitly by every school leader, the fact that they intend to have the "outsider" participate in the mission of the school reflects a major tenet of CST.

Among the four leaders that referred to the mystical communion model, the sacrament model was still their primary model. The purpose of using the mystical communion model is to explain or highlight the connection between their teachers and themselves. For school leaders, the sacrament and communion tandem provided a basic framework to how non-Catholic teachers participate in the school's mission: they were bonded spiritually regardless of their own visible (or invisible) religions. This helps to support the concept of CTA, in which leaders of the community are not bounded by formal institutional positions. This appropriation of the models offers a connection to the "framework of relationships." For the school leaders who used a

different mystical communion tandem, the external effects are present, but the driving factors may be different.

The non-Catholic teachers did not refer to the sacrament model unless they viewed themselves as part of the mission. For the members that do not, they held to an institutional model of understanding the evangelization mission of the school. This is the primary model that inhibits their understanding to participate in the mission. In short, their institutional interpretation for the role of evangelization and mission excludes themselves from its responsibility. In other words, because they are not "campus ministry" or teachers of the religion department, they have no responsibility or role to engage in the school's religious mission. In addition, this group of teachers viewed the school leaderships' support for mission as absent or ineffective.

The non-Catholic teachers that saw themselves as *missioner* do not associate or articulate the evangelizing role in terms of the institution model. Those teachers referred to other models to describe the evangelizing role. In fact, their description included language that references the other models as well. As McDonough's (2016) study *Bearers of Diverse Ecclessiologies* indicated, "working with diverse ecclesial models allows persons the means to acquire a richer understanding of Church" (p. 69). As Dulles' asserted, these models "[help] people to get beyond the limitations of their own particular outlook, and to enter into fruitful conversation with others having a fundamentally different mentality" (2002, p. 5). In short, these teachers had a more complex ecclesiology that resembles the framework of the school leaders.

The Common Model. The model present among all the participants is mystical communion. Between the two participant groups, however, the source of the invisible bond is different. For the school leaders, the model was used to explain their connection to the teachers

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and the mission of the school. This explanation helps to transcend the language of the institution model, especially as it refers to the concept of evangelization and the teachers' religious faiths. While the school leaders referred to a religious bond like Christ or the Spirit, the non-Catholic teachers will refer to a secular interpretation. For this group of non-Catholic teachers, their tendency is to have a secular reduction that excludes religion. While this may be contrary to the Catholic faith, their narratives point to an appeal for connection beyond the visible. This appeal also recognizes some form of universal truth.

There was a group of non-Catholic participants that interpreted the mystical communion model in terms of religious references. Once again, they did not hold an institutional understanding of evangelization or religion. Instead, they saw the invisible bond in terms of the Spirit, Christ, or Gospel values. In other words, they avoided secular reductionism. In this context, I used the term secular reductionism for the non-Catholic teachers that exclude the religious component and responsibility from their understanding of Catholic school and its mission. Recognizing the relationship, it does not necessarily mean we have identified the causation. Does an institutional interpretation of religious mission lead to secular reductionism? Is the reverse true where a secular reductionism leads to an institutional interpretation of religious mission? Regardless of the initial cause, this can be a warning for school leaders who attempt to appeal to their non-Catholic teachers with a secularized interpretation of Catholic school and its religious mission.

Essentially, the servant and herald models struggle to present a cohesive framework when they are used independently as the primary models. First of all, the two models can provide a connection to CST in reflecting school mission. The servant model connects the actions of the

church or school to serving in light of CST. The herald model may portray the Church or school to present or proclaim the message of CST. At the next step of my framework, the models are difficult to sustain. The action of service or proclamation does little to provide logic for non-Catholic teachers to participate in the mission. For example, how does a non-Catholic gather and respond to the Word of God when they do not explicitly believe in its concept? This exercise demonstrates as to why the school leaders do not exclusively depend on these particular models. Instead, the data among our six school leaders and three non-Catholic teachers demonstrate that these models are dependent on the other models.

Unlike the servant and herald model, the institution model can operate as the primary model. For the school leaders of this study, institution was always used as a support for their other models. For the non-Catholic teachers of this study, institution operated as an inhibitor for their mission participation. If this model is used as the primary model for school leaders, what results might occur? While the model is not present in the viewpoints of the school leaders in this study, Leslie and Taylor presented their school upper leadership as imbedded in the institution model. In both narratives, they painted a picture of school leadership that operates more as a manager than as an active leader. The analogy of a manager suggested a focus on self-preservation of the structures, having no sense for the spiritual community or being a sign and symbol of the mission. Taylor described that her school leadership was not proactive towards the mission of social justice or CST. Leslie portrayed her school leadership as not providing the time or structure for collaboration towards Catholic identity. The results varied in degree, but essentially demonstrated that any school leadership focused on the institution model will fall

short in living up to its Catholic mission. Avery Dulles (2002) would describe this as "institutionalism," providing the following insight:

> Institutionalism, as I here define it, is not the same thing as the acceptance of the institutional element in the Church. . . . By institutionalism we mean a system in which the institutional element is treated as primary. From the point of view of this author, institutionalism is a deformation of the true nature of the Church – a deformation that has unfortunately affected the Church at certain periods of its history, and on that remains in every age a real danger to the institutional Church. A Christian believer may energetically oppose institutionalism and still be very much committed to the Church as institution. (p. 26-27)

While the non-Catholic teachers may not hold to the view of institutionalism, nevertheless, their optics using the institutional model prevents them from participating in the school mission.

Significance of the Findings

The study supports the Catholic school's mission for Social Justice as it explored the support provided for non-Catholic faculty. First of all, the research findings add to the gap in literature regarding the non-Catholic teachers. In addition, the study provided non-Catholic teachers a voice about their experiences of the induction into the school mission. Just as important, the research benefits school leaders with qualitative data on how effective (or not) they are inducting non-Catholic teachers into the mission of their Catholic schools.

As the research provides to the gap in literature, its findings correspond to the research of Cimino's (2001) survey *Love or Money: Vocational Attitudes of the Catholic School Teacher.* The implications of her sample demonstrate a higher sense of vocation for practicing Catholics

or non-Catholics. The same study identifies that this category of teachers tends to have "greater longevity" in Catholic education than non-practicing Catholics (Cimino, 2001, p. 196).

This study also provided voice for the non-Catholic teachers, providing qualitative data on the efficacy of inducting them into the school mission. The findings point to the relationship between the views of non-Catholic teachers correlating to their context and prior experience. These findings affirm Shields' (2008) study, that while organizations can socialize their members, this socialization is secondary to their earlier socialization that was experienced "from the time of birth" (p. 164). The findings of this study correspond to his proposal: "Credible induction will connect with and build on the values and beliefs that new teachers grew up with and that shape their stance and approach to Catholic belief and practice" (p. 164). As Shields pointed out, any induction program will have to admit the limits it can offer but consider the critical starting point: the story that brought them to the Catholic school.

Lastly, the findings of the data can assist school leaders on how to message their faith formation programs. As the non-Catholic teachers sensed the lack of support from the school leadership, they tended to have a framework of evangelization that inhibits them from seeing their role in the mission. This study pointed out that their primary model of understanding reflects the church model of institution. As Avery Dulles (2002) explained: "The institutional elements in the Church must ultimately be justified by their capacity to express or strengthen the Church as a community of life, witness and service, a community that reconciles and unites men in the grace of Christ" (p. 37). Unfortunately, the school leaders' appropriation of this vision of church inhibited them from seeing their roles in mission. This vision is in contrast with the vision of the school leaders and the non-Catholic teachers that believe they participate in the school

mission. The induction program that school leaders implement may benefit to offer an ecclesiological focus designed to overcome that inhibitor. At the same time, Dulles (2002) cautioned: "we must recognize that our own favorite paradigms, however excellent, do not solve all questions. Much harm is done imperialistically seeking to impose some one model as the definitive one." (p. 23)

Implications for Practice

Hiring for Mission

The philosophy of hiring for mission does not privilege Catholic applicants, but instead extends the invitation for individuals to join a school community "with full knowledge of what that community is about and how they can contribute to and foster the Catholic mission of the institution" (Gilroy, 2009). As this study demonstrated, there is a relationship between personal practice of religion and the perspective for participating in the school mission. While this appearance of correlation is not causation, this will be an important insight for school leaders to consider when hiring for mission. It will be difficult for non-Catholic teachers to portray this sense of Gospel witness from a strictly secular position of spiritual apathy.

The practice of spirituality in any religion, offers an opportunity for witness of Christ, even without a formal name of Christian. As the Second Vatican Council's *Nostra Aetate* declares about the Church's relationship with non-Christian religions:

> The Catholic Church rejects nothing which is true and holy in these religions. She looks
> with sincere respect upon those ways of conduct and of life, those rules and teachings
> which, though differing in many particulars from what she holds and sets forth,

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nevertheless often reflect a ray of that Truth which enlightens all men. (Second Vatican

Council, 1965d, section 2).

If the non-Catholic teacher is non-practicing of any spirituality, the school leader will need to

consider the ramifications that the hire will affect. As the studies from Smith et al. (2014) and

McCarty and Vitek (2017) demonstrated, the religious adult relationship for teenagers plays a

significant role in their religiosity as they grow into emerging adult. As Catholic high schools

provide that opportunity for such relationships, this effect may be diluted if additional teachers

without this sense of spirituality are imbedded into its cultural network. Thus, the non-Catholic

teacher ought to know full-well their significance and role in the mission of the Catholic high

school. Therefore, this study recommends that the non-Catholic hire possess or displays a sense

of spirituality, openness to the school mission, and awareness of their impact for the holistic

formation of its students.

Meaningful Induction Programs

As the study demonstrated, induction programs will need to account for the teachers'

prior experience and socialization. As a result, the induction of a teacher cannot be reduced to a

seminar presentation of expectations. A spirituality of reflection and discernment ought to be

integrated in order for the teacher to bring forward their prior experience and journey. Yet the

program cannot have the development of spirituality and sense of vocation be an "add-on," but

rather be an intentional notion that flows through the life of the community that has its own

"commitment to renew and revitalize" (Shields, 2008). Thus, the induction should be an ongoing

relational process that involves the whole community. A self-renewing community culture will

need to be established. Institutional changes may involve partnerships of teacher and mentor that

may last a year or rotate among different teachers. Perhaps, school leaders may establish communities of practice in which a new teacher will check-in with established clusters of teachers. Nevertheless, this study recommends the reevaluation of the school's induction program in order to be intentional in developing a culture of community. School leaders will need to institutionalize induction as an ongoing process that involves the school community in the dynamics of relationship. At the same time, they will need to balance their roles in a way that they are engaged in "a social practice, not simply an administrative one" (Shields, 2008).

Ongoing Faith Formation

Related to the induction programs is ongoing faith formation. The insights of education ought to be used in the implementation of faith formation. For example, a simple lecture presentation by a guest speaker to the whole faculty will be inadequate, especially if the teachers are not receptive to its message. As the study demonstrates, non-Catholic teachers arrive with a prior experience or disposition towards their views of spirituality and Catholicism which in turn corresponds with (or possibly cause) their perception of the faith formation's effectiveness. Ultimately, a one-size-fits-all banking model approach of faith formation will be counterintuitive. The faith formation will need to meet the teachers where they are at and thus be differentiated. One possibility is the example of differentiated workshops that teachers can choose to attend. The concept of regular faith sharing partnerships or groups that involve the school leaders provide another possibility. At the same time, the faith formation cannot be reduced to the programmatic and formal meetings established by school leadership. The whole life of the school community ought to be involved in the faith formation process, moving away from an institutional model towards a mystical communion and sacrament model of formation.

Therefore, this study recommends the implementation of a comprehensive faith formation program that utilizes the principles of collective transformative agency. This means shifting the sole responsibility of faith formation away from the campus minister or religion/theology teachers. In practice, those responsible for faith formation may be evaluated by the teacher community. At the very least, some form of collaboration ought to occur between the teacher community and the faith formation organizers. In this way, faith formation is differentiated, ongoing, and directly addresses the notion of shared responsibility of evangelization in its everyday living as community.

Institutionalizing Mission

Despite the misgivings of the institution model, all the school leaders in the study recognizes its value and strength. Tyack and Tobin (1994) affirm this notion as the "grammar" of a school. Their study asserts the existence of a basic "grammar," a language so implicit in the day-to-day operations that it impacts how leaders, teachers, parents, and students think and run their school. It is an invisible framework that works behind the scenes to create a self-operating system, doubly serving as a subconscious paradigm for people to judge what makes a particular school a good or effective school. In a similar fashion, Catholic schools have their own "grammar" differentiated from public schools (Jacobs, 1997). While the Catholic school may express itself as working towards justice, its institutional structure may or may not practice structural justice that enables non-Catholic faculty to participate in its mission. To explicitly address this shortcoming, some schools have taken the step to hire a position to address mission and faith formation. In practice, this might be a vice principal or an entirely new position such as director of mission and ministry.

A certain advantage of this approach is to communicate the message that the responsibility for mission and ministry occurs beyond the formal department of the religion/theology department. Such a position can establish institutional inertia for a culture of school mission. Other schools have taken the steps to establish their own school charism, despite not having the history or connection with a religious order. This approach utilizes general marketing principles to assist in making a memorable approach for a particular Catholic school's identity and mission. Nevertheless, this institutionalizing of mission addresses the "grammar" that drives the schools' practices (Scanlan, 2008). Therefore, this study recommends school leaders to reevaluate and investigate the school life and culture in order to implement and institutionalize a system that is conducive for mission. In creating these formal systems, the school can transcend themselves from the institution to become the signs and symbols for school mission.

Future Research Possibilities

This exploratory study used narrative inquiry to understand the experience and process for inducting non-Catholic teachers into the ministry of Catholic education. The findings demonstrated the appearance of correlational relationship between the participants' experience and their views regarding mission. The research also finds a relationship regarding their views of mission, feeling of support, and their framework of thinking, as articulated in the *Models of the Church* (Dulles, 2002).

For some of the participants, they were not associated with the other participants in the schools that they teach or lead at. Two of the non-Catholic teachers did not teach in the same time or place of the schools as the school leaders. Among the school leaders, three of them did

not lead at the same time or place as the non-Catholic participants. As a result, the findings may have the appearance of being "one-sided." Therefore, having participants in the same school can assist a future researcher to triangulate the phenomena in question. This can assist school leaders in creating programs that have best practices for induction, or even faith formation. As a result, the researcher proposes the replication of this research in which the participants are all from the same school. In this way, such future research can contribute to the efficacy of faith formation or induction programs.

Furthermore, to increase the reliability of the findings, the researcher welcomes the replication of the study in other settings, locations, and regions. Lastly, to increase the generalizability of the findings, this study can be appropriated as a quantitative survey to confirm and verify the perception of correlational relationships. All of these areas of study would be valuable to supporting the induction of non-Catholic teachers for mission in the Catholic school.

Conclusion

As Catholic secondary schools are hiring more non-Catholic teachers, they are inducting them to participate directly as witness to the mission of the Catholic Church (Heft, 2011; Miller, 2006; Second Vatican Council, 1965c). Considering the studies that demonstrate the growing numbers of youth disaffiliation in the Catholic Church, the role of the religious adult for a teenager's developing spiritual life becomes ever more paramount (McCarty & Vitek, 2017; Smith et al., 2014). The Catholic secondary school plays a special role in providing opportunities for the religious socialization of emerging young adults (Smith et al., 2014). Since the non-Catholic teacher is directly participating in the Catholic high school's privileged position of

evangelization and building the kingdom of God, understanding their perception and experience for this role is critical.

This exploratory study used the qualitative method of narrative inquiry to understand the process and experience of non-Catholic teachers' induction into the evangelizing mission of Catholic schools. After interviews with non-Catholic teachers and school leaders, their narratives were storied around the theoretical framework that intersects CST, CTA, and the conceptual framework of relationship. The findings point to the importance of story which lead the participants to their particular roles.

The non-Catholic teachers that viewed themselves to be directly part of the mission, identified by this study as *missioners*, possess distinguishable traits from the other non-Catholic teachers. They are active in the spirituality of their religious tradition. They demonstrate an understanding of church and mission that is nuanced. They express a notion of mission that goes beyond an explicit teaching of religion in their classrooms. They provide an understanding of church that is more than an institution. Simultaneously, they will view the faith formation and support from leadership as positively effective.

The non-Catholic teachers that do not view themselves to be *missioners* demonstrate their own set of distinguishing traits. They are not active in the spirituality of their own religious traditions, assuming that they have one. They demonstrate an understanding of church and mission around the language of institution. For them, participating in the school's religious mission means an explicit evangelization which involves talking about religion explicitly in their classrooms. The concept of social justice or the possibility of sharing in that work is alien to this category of non-Catholic teachers. Essentially, their framework of understanding church involves

primarily the institution model. Relating to this is their view that the faith formation and support from leadership is usually ineffective and absent.

Within the context of having to hire non-Catholic teachers, these findings have major implications for school leaders:

1. Hire for mission individuals that possess or display a sense of spirituality, openness to the school's religious mission, and awareness for the holistic formation of its students;

2. Institutionalize meaningful induction programs as a process that involves and develops the school community and its culture;

3. Provide ongoing faith formation programs that is differentiated, ongoing, and directly addresses the notion of shared responsibility of evangelization in its everyday living as community; and

4. Evaluate, implement, and institutionalize a school system that is conducive for the school's religious mission.

Given the general history of Catholic secondary schools in the United States as institutions for evangelization, this study contributes to that same evangelizing mission of the Church, building the kingdom of God, through the formation for all agents of grace.

APPENDIX A

Key of Reference

To Align Theoretical Framework and Interview Questions

Catholic Social Teaching	CST 1. Values of Justice 2. Baptismal commitment to community 3. Baptismal commitment to societal structures 4. Agents of the school mission
Collective Transformative Agency	CTA 1. Non-explicit agent of justice 2. Leadership in non-formal institutional positions 3. Leadership stretched over multiple individuals
Framework of Relationships	FR 1. Relationship with self 2. Relationship with God 3. Relationship with others 4. Relationship with local/world community
Models of the Church	Model 1. Institution 2. Mystical Communion

APPENDIX B

Non-Catholic Teacher Semistructured Interview Questions

Qs #	Framework Reference	Focus	Questions
1	Demographic	Context	What is the name that you want to go by? What is your educational background? (degrees and certifications)
2	CST 1, 2, 3 CTA 1, 2 FR 1, 2, 3 Model 1	Core	You are currently (or was) a teacher in the Catholic school. What might you describe to be the memorable event(s) that lead you to become a teacher? Possible follow-up: How did you become a teacher in a Catholic school?
3	CST 4 CTA 1, 2, 3 FR 1, 2, 3, 4 Model 1, 2	Core/Driver	So we're now talking about being a teacher in a Catholic school, and you happen to be non-Catholic. What personal stories can you tell me regarding your experience as a non-Catholic teacher at a Catholic school? Possible follow-up: How would you define your role or mission as a teacher?
4	CST 1, 4 CTA 3 FR 4 Model 1, 2	Driver/Guiding Wheel	Your school has that extra dimension that other schools do not: Catholic identity. How do you see yourself participating in the Catholic mission of the school? Possible follow-up: What personal stories can you share that encapsulates that experience?

5	CST 4 CTA 2, 3 FR 3, 4 Model 1,2	Driver/Guiding Wheel	We talked about your relationship as a non-Catholic teacher and Catholic school mission. How has the school and its leadership support you to be a teacher participating in the mission of the school? Possible follow-up: How would you describe their effectiveness in deepening the awareness of Catholic Social Teaching and values?
6	CST 2, 4 CTA 1, 2,3 FR 3, 4 Model 1	Driver	We discussed your experience of being a non-Catholic teacher at a Catholic school. How do you perceive your experience? Possible follow-up: What feelings or emotions comes to mind?
7	Model 1, 2	Guiding Wheel	Is there anything more that comes to mind that you would like to tell me?

School Leader Semistructured Interview Questions

Qs #	Framework Reference	Focus	Question
1	Demographic	Context	What is the name that you want to go by? What is your educational background? (degrees and certifications)
2	CST 1, 2, 3 CTA 1 FR 1, 2 Model 1	Core	We all have unique stories that lead us to our roles in leadership. What might you describe to be the memorable event(s) that lead you to become an administrative school leader? Possible follow-up: How did you become a school leader in a Catholic school?
3	CST 1, 2, 3, 4 CTA 1, 2, FR 3, 4 Model 1, 2	Core/ Driver	As an administrator, you have a lot of influence for the direction of the school. What personal stories can you tell me regarding your experience of fostering the mission of the Catholic school? Possible Follow up: How would you define your role or mission as a school leader?
4	CST 4 CTA 1, 2, 3 FR 2, 3, 4 Model 1, 2	Driver/Guiding Wheel	Non-Catholic teachers are part of the Catholic school eco-system and thus have a role in its mission. How have you or the administration of the school continue to support non-Catholic teachers in their role for school mission? Follow up: Do you have a personal story or example that may encapsulate this experience?
5	CST 2, 3, 4 CTA 3 FR 1, 2, 3, 4	Driver	We discussed your experience of supporting teachers for school mission. How do you perceive your experience?

	Model 2		Possible follow-up: What feelings or emotions comes to mind?
6	Model 1, 2	Guiding Wheel	Is there anything more that comes to mind that you would like to tell me?

APPENDIX D

IRB EXPERIMENTAL SUBJECTS BILL OF RIGHTS

Pursuant to California Health and Safety Code §24172, I understand that I have the following rights as a participant in a research study:

1. I will be informed of the nature and purpose of the experiment.
2. I will be given an explanation of the procedures to be followed in the medical experiment, and any drug or device to be utilized.
3. I will be given a description of any attendant discomforts and risks to be reasonably expected from the study.
4. I will be given an explanation of any benefits to be expected from the study, if applicable.
5. I will be given a disclosure of any appropriate alternative procedures, drugs or devices that might be advantageous and their relative risks and benefits.
6. I will be informed of the avenues of medical treatment, if any, available after the study is completed if complications should arise.
7. I will be given an opportunity to ask any questions concerning the study or the procedures involved.
8. I will be instructed that consent to participate in the research study may be withdrawn at any time and that I may discontinue participation in the study without prejudice to me.
9. I will be given a copy of the signed and dated written consent form.
10. I will be given the opportunity to decide to consent or not to consent to the study without the intervention of any element of force, fraud, deceit, duress, coercion, or undue influence on my decision.

Informed Consent Form

Loyola Marymount University
Informed Consent Form

TITLE:	**Transcendent Formation for Agents of Grace: Non-Catholic Teachers for Mission in Catholic Secondary Schools**
INVESTIGATOR:	**Michael Pascual** **School of Education** **Loyola Marymount University** **562-858-8872**
ADVISOR:	**Dr. Elizabeth Reilly** **School of Education** **Loyola Marymount University** **310.258.8803**
PURPOSE:	You are being asked to participate in a research project that seeks to investigate the experience of mission formation in the Catholic high schools. You will be asked to complete an interview that is digitally video recorded, participating in a review of the interview transcript to correct and verify the content that may be used in the study. The interview will take approximately an hour of your time.
RISKS:	Risks associated with this study include: reprisal from your school institution; the re-living of anxiety or trauma that is a result of the interview. To avoid/minimize these risks: your identity and institution will be kept confidential, recorded in the study as a pseudonym; you are given the option to back out of the study at any time.
BENEFITS:	Contribution of scientific knowledge for an under-studied yet critical topic in Catholic education. Your stories will help understand how to better support non-Catholic school teachers in supporting the school mission.
INCENTIVES:	You will receive no gifts/incentives for this study. Participation in the project will require no monetary cost to you.

CONFIDENTIALITY: Your name will never be used in any public dissemination of these data (publications, presentations, etc.). All research materials and consent forms will be stored in the specially encrypted cloud service known as Microsoft OneDrive *Personal Vault* (hereafter MSOD). Digital notes will be taken in Microsoft OneNote, that will be stored in the MSOD. The video and transcription will be done through Microsoft Teams and Stream, which will be stored in the MSOD. In the event that the primary devices fail during the interview process, my cellular phone will record the audio and be transcribed in the application known as TEMI. The backup files will be stored in the MSOD. When the research study ends, any identifying information will be removed from the data, or it will be destroyed. All of the information you provide will be kept confidential.

RIGHT TO WITHDRAW: Your participation in this study is *voluntary*. You may withdraw your consent to participate at any time without penalty. Your withdrawal will not influence any other services to which you may be otherwise entitled, your relationship with the teachers or relationship with Loyola Marymount University

SUMMARY OF RESULTS: A summary of the results of this research will be supplied to you, at no cost, upon request. My phone number is 562-858-8872. My school e-mail address is mpascua3@lion.lmu.edu. The summary will made available to participants by no later than December 2021.

VOLUNTARY CONSENT: I have read the above statements and understand what is being asked of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason, without penalty. If the study design or use of the information is changed I will be informed and my consent reobtained. On these terms, I certify that I am willing to participate in this research project.

I understand that if I have any further questions, comments or concerns about the study or the informed consent process, I may contact Dr. David Moffet, Chair, Institutional Review Board, Loyola Marymount University, 1 LMU Drive, Los Angeles, CA 90045-2659 or by email at David.Moffet@lmu.ed'.

_____   _____
Participant's Signature   Date

APPENDIX F

URL Links for Security Compliance of Computer Applications

Adobe Cloud Security Compliance. https://www.adobe.com/trust/compliance.html

DEDOOSE Security Overview. https://www.dedoose.com/about/security

Microsoft 365 App Security. https://docs.microsoft.com/en-us/microsorrft-

365/security/?view=o365-worldwide

Microsoft OneNote Security. https://docs.microsoft.com/en-us/microsoft-365-app-

certification/onenote/onenote-apps

Microsoft Teams Security. https://docs.microsoft.com/en-us/MicrosoftTeams/security-

compliance-overview

Microsoft Stream Permissions and Privacy. https://docs.microsoft.com/en-us/stream/portal-

permissions

TEMI Security & Privacy. https://help.temi.com/en/collections/526772-security-privacy

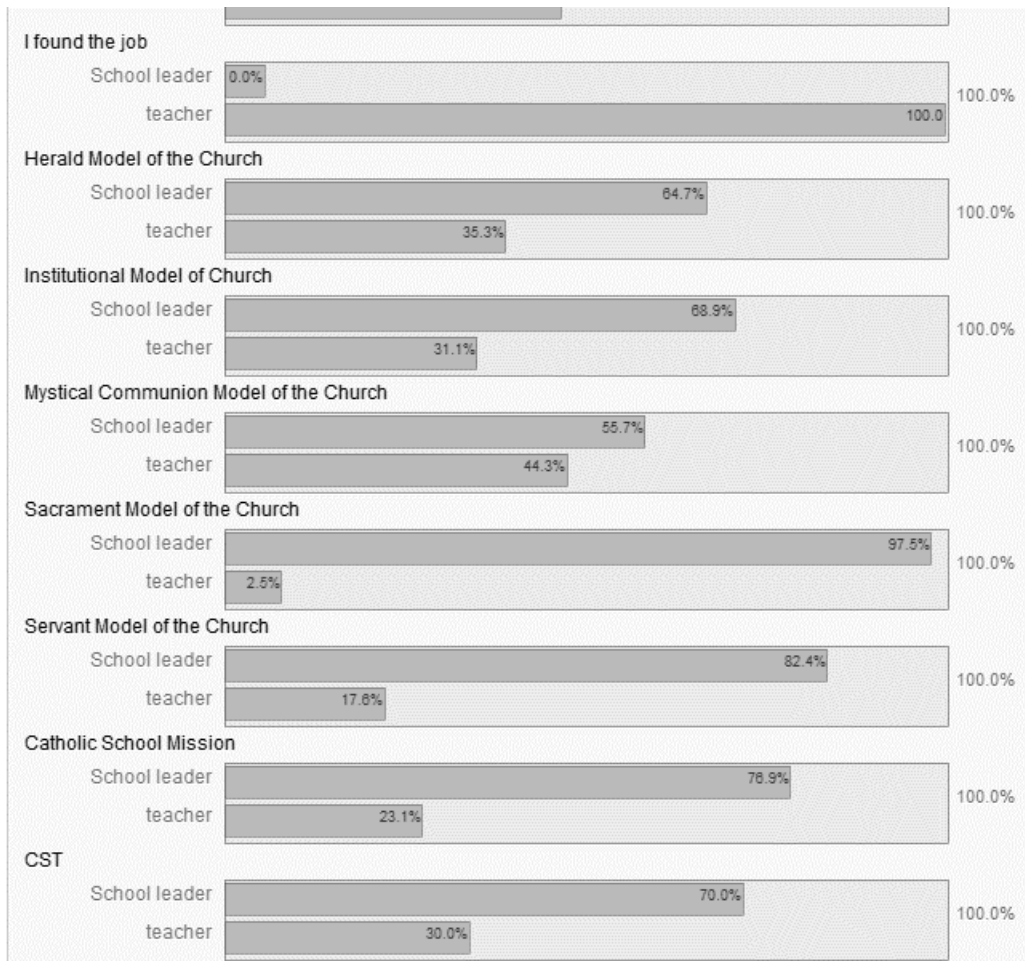| Media \ Codes	Ending in a place not originally	Invited to/suggested for the	Critical thinking	Imparting values	Organically, Culture	I found the job	Herald Model of the	Institutional Model of	Mystical Communion	Sacrament Model of the	Servant Model of the	Catholic School Mission	CST	CTA	Totals
N07 Scott Transcript.docx		1		1			1	3	2						8
N06 Fred Transcript.docx				1		1		8							10
N05 Tony Transcript.docx				2	2		2	1	4	1	3				15
N04a Richard Transcript 02.docx					1										1
N04 Richard Transcript.docx	1			3	1	1		7	2						15
N03 Underhill Transcript.docx	2		6	1	2	1	4	7	2			2	2		29
N02 Jane Smith Transcript.docx		1	1		2			3				1	1		9
N01 Allen McKinnon Transcript.docx				5	9			1	3			4			22
06 Leslie Transcript.docx	2	3			3		4	12	1	2	3	4	1	1	36
05 Matt transcript.docx		1						5	3	6	1	1		1	18
04 Taylor transcript.docx	1	3						5		1	3	3	3		19
03 Francis transcript.docx	2						3	10	1	3	2	2	1	5	29
02 Shanna Transcript	3				5		1	5	4	10	2	5	1	3	39
01 Fr. Tom Transcript	1				11		3	20	5	12	1	5		2	60
Totals	12	9	7	13	36	3	18	87	27	35	15	27	9	12	

DEDOOSE Code Presence

Media	Ending in a place not originally	Invited to/suggested for the	Critical thinking	Imparting values	Organically, Culture	I found the job	Herald Model of the	Institutional Model of	Mystical Communion	Sacrament Model of the	Servant Model of the	Catholic School Mission	CST	CTA
N07 Scott Transcript.docx		1		1			1	1	1					
N06 Fred Transcript.docx				1		1		1						
N05 Tony Transcript.docx				1	1		1	1	1	1	1			
N04a Richard Transcript 02.docx					1									
N04 Richard Transcript.docx	1			1	1	1		1	1					
N03 Underhill Transcript.docx	1		1	1	1	1	1	1	1			1	1	
N02 Jane Smith Transcript.docx		1	1		1			1				1	1	
N01 Allen McKinnon Transcript.docx				1	1			1	1		1			
06 Leslie Transcript.docx	1	1			1		1	1	1	1	1	1	1	1
05 Matt transcript.docx		1						1	1	1	1			1
04 Taylor transcript.docx	1	1						1		1	1	1	1	
03 Francis transcript.docx	1						1	1	1	1	1	1	1	1
02 Shanna Transcript	1				1		1	1	1	1	1	1	1	1
01 Fr. Tom Transcript	1				1		1	1	1	1	1			1

	School leader	teacher
I found the job	0.0%	100.0
Herald Model of the Church	64.7%	35.3%
Institutional Model of Church	68.9%	31.1%
Mystical Communion Model of the Church	55.7%	44.3%
Sacrament Model of the Church	97.5%	2.5%
Servant Model of the Church	82.4%	17.6%
Catholic School Mission	76.9%	23.1%
CST	70.0%	30.0%

(All rows total 100.0%)

APPENDIX J

DEDOOSE Descriptor x code
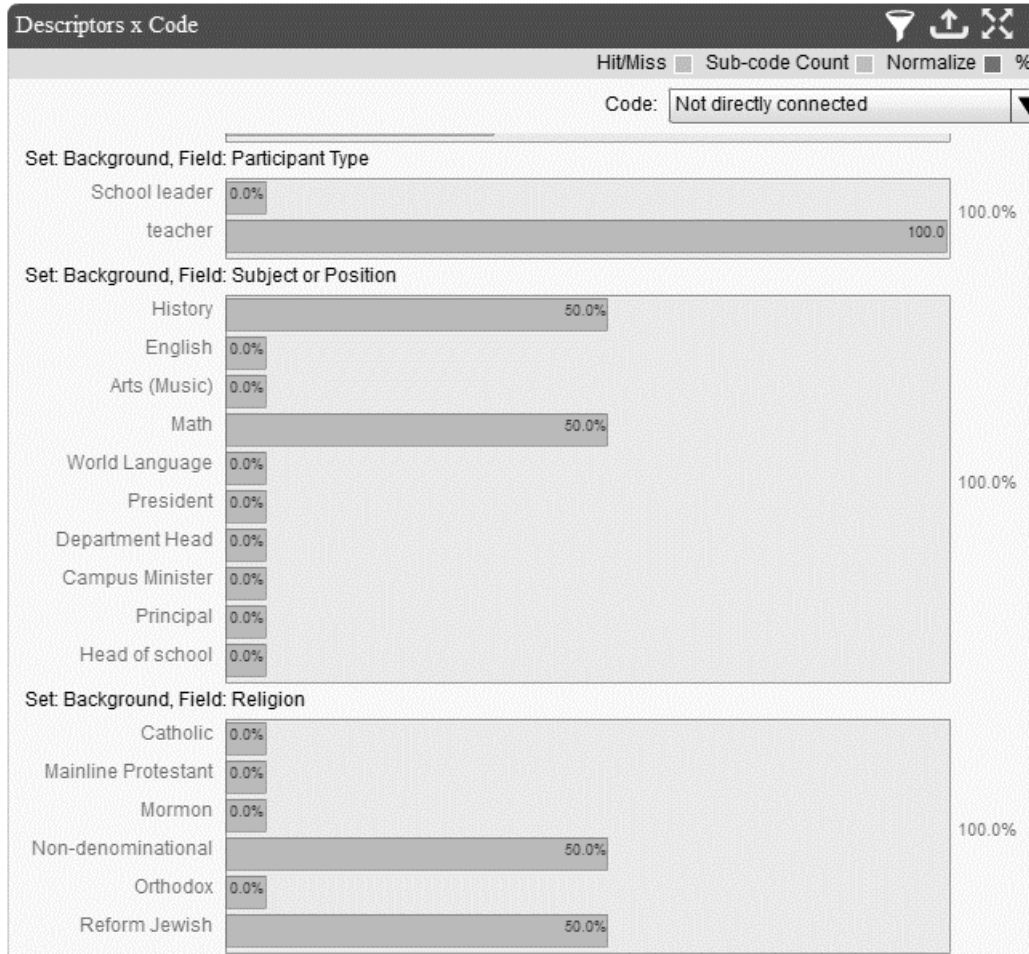
APPENDIX K

DEDOOSE Code Co-Occurrence

Code Co-Occurrence

Include Overlapping Excerpts ■

Codes	Ending in a place not originally	Invited to/suggested for the	Critical thinking	Imparting values	Organically, Culture	I found the job	Herald Model of the	Institutional Model of	Mystical Communion	Sacrament Model of the	Servant Model of the	Catholic School Mission	CST	CTA	Totals
Ending in a place not originally											1				1
Invited to/suggested for the					1			1							2
Critical thinking								2							2
Imparting values					2			5	4	1		2			14
Organically, Culture		1		2			6	10	11	13	3	9	1	2	58
I found the job															
Herald Model of the			2		6			8	2	6	3	6	1	2	36
Institutional Model of		1		5	10		8		6	14	5	10	4	3	66
Mystical Communion				4	11		2	6		7	2	3		1	36
Sacrament Model of the				1	13		6	14	7		3	8	1	2	55
Servant Model of the	1				3		3	5	2	3		4	3		24
Catholic School Mission				2	9		6	10	3	8	4		9	2	53
CST					1		1	4		1	3	9		1	20
CTA					2		2	3	1	2		2	1		13
Totals	1	2	2	14	58		36	66	36	55	24	53	20	13	

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