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# The Perceptions of Catholic Elementary School Principals in the Archdiocese of Portland, Oregon Concerning the Catholic Identity and Program Effectiveness of Their Respective Schools

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The University of San Francisco

THE PERCEPTIONS OF CATHOLIC ELEMENTARY SCHOOL PRINCIPALS IN  
THE ARCHDIOCESE OF PORTLAND, OREGON CONCERNING THE CATHOLIC  
IDENTITY AND PROGRAM EFFECTIVENESS OF THEIR RESPECTIVE SCHOOLS

A Dissertation Presented  
to  
The Faculty of the School of Education  
Department of Leadership Studies  
Catholic Educational Leadership Program

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

by  
Jeannie Ray-Timoney  
San Francisco  
May 2015

# THE UNIVERSITY OF SAN FRANCISCO

## Dissertation Abstract

### The Perceptions of Catholic Elementary School Principals in the Archdiocese of Portland, Oregon Concerning the Catholic Identity and Program Effectiveness of Their Respective Schools

Since their inception in the 1800s in America, Catholic schools have been essential to the ecclesial mission of the Roman Catholic Church and to the formation of students for the common good. As Catholic schools move further into the 21<sup>st</sup> century, they face many challenges, including the formation of personnel in their Catholic identity, the high cost of tuition and operations of schools, the preoccupation for financial success of students, and the ongoing rise of secularism in our culture. The USCCB (2005) called upon the Catholic community to address these challenges and to support the advancement of Catholic schools across the nation especially with regard to their Catholic identity and their program effectiveness.

This study examined the perceptions of the Catholic elementary school administrators in the Archdiocese of Portland, Oregon regarding the extent to which Catholic identity and program effectiveness were operative in their respective schools. The administrators also identified factors that aided as well as challenged the concepts of Catholic identity and program effectiveness. Principals also offered recommendations to the Department of Catholic Schools in Portland to address their concerns.

This study utilized mixed methods research: an online survey and face-to-face interviews. The study utilized the *Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey* (Ozar & Weitzel-O'Neill, 2012). Of the 39 elementary school principals who received the invitation to participate

in the study, 33, or 85%, accepted and completed the surveys (N=33). In addition, a purposeful sample of six administrators that matched the demographics of the general population was selected to complete face-to-face interviews. The collected data revealed that all of the administrators agreed or strongly agreed that Catholic identity and program effectiveness were exhibited in their respective schools. Principals recognized that a supportive pastor and shareholders were vital to their program effectiveness and identity and that strategic planning at the Archdiocesan level was needed.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

<u>Jeannie M. Ray-Timoney</u>	<u>May 8, 2015</u>
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## DEDICATION

I dedicate this dissertation to my loving husband Mark and my children,  
who share the light of Christ with others,  
to  
my parents, Nora and Gene Ray,  
who provided me with a loving, nurturing home and afforded me a Catholic education,  
and to  
all of my fellow Catholic school educators,  
who dedicate themselves to their vocation daily.

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As a commuting student in a program that attracts individuals from all over the world, I am grateful to the many individuals that I encountered along my journey. You

have enriched my life with your experiences, wisdom, and friendship. Thank you especially Eileen, Terri, Rick, Heidi, Gary, and Ann.

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## CHAPTER I

### THE RESEARCH PROBLEM

#### Statement of the Problem

Catholic schools are essential to the ecclesial mission of the Church and to the advancement of humankind (Benedict XVI, 2008; Congregation for Catholic Education [CCE], 1977, 1982, 1988, 1997, 2002, 2007, 2009; Miller, 2006; National Conference of Catholic Bishops [NCCB], 1972, 1976, 1979; Pius XI, 1929; John Paul II, 2003; United States Conference of Catholic Bishops [USCCB] 1990, 2002, 2005a, 2005b, 2014; Vatican II, 1965a). They are considered “a most important locus for human and Christian formation” (Congregation for the Clergy, 1997, ¶ 259). They are “privileged environments” wherein the “complete formation” of students and “the synthesis of culture and faith, and the synthesis of faith and life” (CCE, 1977, ¶ 37) take place.

Since their inception in the 1800s in America, Catholic schools have been instruments of grace that have contributed greatly to American society (NCCB, 1972), (USCCB, 1990). Examination of their evolutionary history reveals that the American bishops established them in 1884 in response to the anti-Catholic sentiments against Catholic immigrant colonists by the prevailing, Protestant populace. By the mid 20<sup>th</sup> century 14,000 Catholic schools, which served over five million immigrant Catholics, became widely assimilated into American culture leading to greater mobility by its graduates. “Today, Catholic elementary and secondary schools in the United States remain the largest private school system in the world and still provide remarkable, and often transformative, education, often on shoestring budgets” (Notre Dame Task Force, 2006, p.1). However, while the Catholic schools’ ecclesial mission has remained



constant, and their commitment to the integral formation of their students remains steadfast, numerous societal conditions of the late 20<sup>th</sup> century and the early 21<sup>st</sup> century have led to a major decrease in the number of Catholic schools across the nations, and especially in the country's inner cities (DeFiore, Convey, & Schuttloffel, 2009).

In 2005, the USCCB acknowledged that Catholic schools in the third millennium faced enormous personnel, economic, and Church-related issues that challenged their future. These challenges included the following: (a) the dramatic shift of Catholic school personnel from vowed religious to lay people, (b) the high cost of tuition, (c) the increased options for parents' educational choices for their children, (d) the ongoing rise of secularism and (e) the changing role of religion in the lives of American Catholics (Notre Dame Task Force, 2006).

Hence, in its pastoral statement, *Renewing Our Commitment to Catholic Elementary and Secondary Schools*, the USCCB (2005a) called upon the entire Catholic community—bishops, priests, deacons, religious, and the laity—to join it in supporting Catholic schools. Specifically, the American bishops called for attention to four critical areas in Catholic education: (a) the strengthening of the Catholic identity of Catholic elementary and secondary schools, (b) the formation of highly competent, faith-filled, Catholic educational leaders and teachers for Catholic schools, (c) the assurance of academic excellence within all Catholic schools, and (d) the effective financing of Catholic schools to enable their accessibility to all families who choose them. In addition, the USCCB urged Catholic institutions and their leaders nationwide to face these issues “with faith, vision, and the will to succeed because the Catholic school's

mission is vital to the future of our young people, our nation, and most especially our Church” (p. 15).

Many Catholic educational leaders nationwide, including Archbishop Wuerl of Washington, DC, Superintendent Baxter of Los Angeles, Superintendent Hoyt of Hartford, Connecticut, and Superintendent Gelo of Palm Beach, Florida responded to the USCCB’s (2005a) call for aid and action. They did so by assessing their current policies and programs within their Catholic elementary and secondary schools to address the four critical issues expressed by the U.S. Bishops: (a) Catholic identity of their schools, (b) governance and leadership in their schools, (c) academic excellence of their schools, and (d) the operational vitality of their schools. With the collected data, they instituted long-range strategic plans to improve their schools.

Essential to this study was the response made by the Center for Catholic School Effectiveness (CCSE), School of Education, Loyola University Chicago in partnership with the Roche Center, Lynch School of Education, Boston College. Under the leadership of Dr. Ozar, director of the CCSE, a national task force was convened in 2010 to address the plight facing Catholic elementary and secondary schools. This national task force was comprised of bishops, Catholic Higher Education Committee (CHEC) representatives, Catholic school scholars, (arch)diocesan superintendents, principals, teachers, National Catholic Educational Association (NCEA) directors, and Chief Administrators of Catholic Education (CACE) executive committee members. Collaboratively, this group of committed Catholic school educators studied the challenges facing Catholic elementary and secondary schools for a two-year period and devised an action plan to address them. The fruit of their labor was the 2012 publication

of the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS).

Essentially, the NSBECS (Ozar & Weitzel-O'Neill, 2012) contains three statements. The first identifies the nine defining characteristics of Catholic schools: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Committed to educate the whole child, (e) Steeped in a Catholic world view, (f) Sustained by Gospel witness, (g) Shaped by communion and community, (h) Accessible to all students, and (i) Established by the expressed authority of the Bishop. The second articulates the 13 standards for effective Catholic schools that flow from the defining characteristics, and which address four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality (Appendix A). The third identifies the 72 corresponding and measurable benchmarks of the 13 standards (Appendix B). For Ozar (2012), the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* “are a compass, not a how-to-manual...that provide a road map for arriving at the twenty-first century Catholic schools we want and need” (p. 18). Most importantly, Ozar asserted that,

The *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* give the entire Catholic community a common framework of universal characteristics of Catholic identity and agreed upon criteria for Catholic school excellence. With this framework, we can hold ourselves accountable for the excellence and rigor, faith and nurturance that have been the hallmarks of Catholic education, and which we must now guarantee for future generations. (p. iii)

Hence, with the approval of the American bishops, the endorsement of NCEA, and the support of the CCSE, Catholic elementary and secondary schools nationwide are called to

utilize the NSBECS (Ozar & Weitzel-O'Neill, 2012) to measure the strength of their Catholic identity and program effectiveness utilizing the established and approved National Standards. The Catholic elementary schools in the Archdiocese of Portland, Oregon had not participated in such an assessment, and as a Catholic elementary principal within this archdiocese, this researcher utilized this research to respond to that call.

### Background and Need for Study

#### *Catholic Education in General*

Historically, the Catholic Church has recognized its schools to be indispensable to its mission, and to the integral formation of human beings. Pope Pius XI's (1929) encyclical proclaimed that Catholic Christian education forms individuals and prepares them for a life in Christ and for life here on earth. Three decades later, Pope Paul VI (1965) summarized Vatican II documents noting that Christian education forms students in the spirit of Christ and forms them to promote and protect the common good. In 1990 and again in 2005 the USCCB declared their support of Catholic education and the necessity for the American Church to do all that it can to support its schools because of their primacy in realizing the pastoral mission of the Church.

In *Educating Today and Tomorrow: A Renewing Passion*, the CCE (2014) recognized that there are several current and future challenges to Catholic education in our global world as it continues to expand the breadth of available knowledge often at a superficial level. First it sees the challenge for redefining Catholic identity in the 21<sup>st</sup> century as essential in an era that it defines as spiritually poor with declining cultural values. It also recognizes "societies' rampant individualism" (p. 12) as a challenge for

school communities. For this challenge, the CCE stated that schools must pay specific attention to the formation of school administrators and develop strong relationships with families. The CCE also cautioned that dialogue could be a challenge when relating to young people. It stressed the need for open dialogue between adults and students so as to guide them toward truth, the good, and beauty. The CCE, cognizant of the pervasive access to information and the social networks that students participate in, challenged schools to help students develop the critical thinking skills necessary to navigate the Internet and information overload.

The CCE (2014) also affirmed the challenge of an integral education during this time where emphasis in educating students is leaning towards functioning as a means to serve the market economy. It directed schools to respect students and to “enrich them, fostering creativity, imagination, the ability to take on responsibilities, to love the world, to cherish justice and compassion” (p. 13). The CCE recognized that limited means and resources challenge schools. It advocated well-trained teachers and leaders who see teaching as a vocation. The CCE also identified the pastoral challenges that affect educators who are trying to guide students away from religious ignorance or illiteracy. It purported that lay educators who may not have the religious education necessary to proclaim the Gospel often compound this challenge. Thus, it acknowledged that a very real and immediate challenge is to provide faith formation for all Catholic school educators and leaders. The CCE affirmed the challenge of religious formation of young people, stating that it must be constantly renewed while respecting “the difference between knowing and believing” (p. 15).

Finally, the CCE (2014) recognized that teacher training has a host of challenges. It identified formation of faith and personal beliefs for teachers necessary to open dialogue with students. In addition, it demanded that this teacher training have depth and rigor so that teachers model the Catholic identity of schools as a community of persons of faith and of learning. Furthermore, it affirmed that there is a challenge for specific entities and resources that commit to this rigorous training. It embraced this challenge to lifelong training for Catholic educators.

Both the USCCB's (2005) *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium* and the CCE's 2014 address recognized that there are many challenges facing Catholic schools in the 21<sup>st</sup> century. Many Catholic schools and (arch)dioceses (Washington, DC; Los Angeles, CA; Hartford, Connecticut; and Palm Beach, Florida) have begun the dialogue to face these challenges. It is the Church's belief that when the schools work to be authentically Catholic in both identity and character and excellent in program effectiveness, they will thrive. For the Church, efforts toward Catholic school program effectiveness must address four domains: (a) Mission and Catholic Identity, (b) Organizational Leadership, (c) Academic Excellence, and (d) Operational Vitality. Baxter (2011) maintained, when Catholic schools' efforts regarding the four domains are successful "Catholic identity will be a tangible presence in all of our schools" (p. 4).

In response to the USCCB's (2005) call, the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) came to be. This document presents Catholic educators a framework for self-examination and reflection, as it is the articulation of the standards and benchmarks of

excellence in Catholic elementary and secondary schools. Today the challenge for all Catholic institutions is to promulgate and bring to life these standards within Catholic schools. Since their beginnings in America in general and in the Archdiocese of Portland in particular, Catholic schools have contributed greatly to the Church and to the common good, and in the 21<sup>st</sup> century they are called to recommit to that legacy at all levels of education. They are called to do so with the support of the entire Church community: bishops, pastors, superintendents, administrators, teachers, parents, and school shareholders (USCCB, 2005).

### *Catholic Education in the Archdiocese of Portland*

The Archdiocese of Portland, Oregon has a long history of supporting Catholic education. The Jesuits established the first Catholic all-boy's school in 1843, and the Sisters of Notre Dame de Namur established the first Catholic all-girl's school in 1844 both in St. Paul, Oregon. With the call of the Gold Rush in California, many men left the region, leaving the Archdiocese financially strapped and both schools closed.

During his tenure, 1880-1885, Archbishop Seghers strongly supported Catholic education in Oregon, and with the help of the Benedictine priests and sisters established Mount Angel Abbey and Seminary, which is still thriving today. In addition, in 1859, the Sisters of the Holy Names of Jesus and Mary (SNJM) opened St. Mary's Academy, which is still thriving in Portland. Also, the Dominicans came to Oregon at the request of the early Archbishops to establish additional Catholic schools. Archbishop Gross (1885-1899), following his predecessors' bold support of Catholic schools, established the first order of sisters from Oregon, the Sisters of St. Mary's of Oregon, who established and

continue to operate a vast campus that educates infants to twelfth grade students and houses the elderly infirmed.

Archbishop Christie followed from 1899 to 1926 and established Catholic parish schools and the first Catholic university: the University of Portland. During Archbishop Christie's time, the Oregon School Bill of 1922, which stated that students must be educated in public schools, was passed. The Sisters of the Holy Names of Jesus and Mary, with the support of the Archbishop, and the Episcopalian Hill Military Academy opposed the bill and fought it through the legal system. The bill was defeated in 1925 (after Archbishop Christie's death) and stands as a landmark case nationally in support of private education. With this bill defeated, the Archdiocese of Portland, Oregon continued to support and expand its Catholic school efforts.

Oregon's next Catholic school advocate, Archbishop Howard (1926-1966), fought a building zone ordinance to continue the building of All Saints School in Portland and established Central Catholic High School in 1939, both of which continue to thrive today. When Archbishop Dwyer came to serve the Archdiocese of Portland in 1966, he faced a school building debt of approximately \$7 million. He ran a successful pledge campaign in the archdiocese that liquidated this debt, showing the faithful's commitment to Catholic education. Archbishop Power (1974-1986) and Archbishop Levada (1986-1996) were also staunch supporters of Catholic education in Portland. Archbishop George (1996-1997) and Archbishop Emeritus Vlazny (1997-2013) went out to the schools to collaborate with teachers and administrators, but most importantly, to speak with children and build Christian community (Mizia, 2013).



In 1912, Fr. O'Hara became the first Superintendent of Catholic Schools in the Archdiocese of Portland, Oregon. Since that time 12 superintendents have served the archdiocese. Father Sullivan, who served as superintendent from 1939-1951, organized the Catholic schools into a school system and operated the first Catholic schools' office. Over the past 100 plus years, there have been times of growth and times of school closures. Since 1980, three parish schools have opened and 13 parish schools have closed. Student enrollment in the Archdiocese of Portland has continued to decline in the past 50 years just as it has in Catholic schools across the United States (NCEA, 2013). The Archdiocese reported that Catholic elementary enrollment declined 7.9% from 2000 to 2013 (Archdiocese of Portland, Oregon, Department of Catholic Schools, 2014).

In order to address the critical issues facing the future of the Catholic elementary schools in the Archdiocese of Portland, empirical research was needed concerning Catholic identity and program effectiveness. The NSBECS (Ozar & Weitzel-O'Neill, 2012) is a tool that has been used to measure the effectiveness of Catholic identity and program effectiveness of Catholic schools in other (arch)dioceses nationwide (Palm Beach, Florida; and Hartford, Connecticut) and is considered by the CCSE essential to their future success. There was a need in the Archdiocese of Portland for research pertaining to Catholic identity and Catholic school effectiveness in elementary schools in the domains of (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality and this research responded to that need.

The Archbishop, bishops and Catholic educational leaders within the Archdiocese of Portland, Oregon are committed to the future vitality of Catholic elementary education.

Each school is required to complete the accreditation process through the Western Catholic Educational Association (WCEA), which includes a self-study of the Catholic identity and programs offered at the school, but does not specifically measure the domains of effectiveness that have been identified by the NSBECS. It was important for the Archdiocese of Portland to answer the USCCB's (2005) call, addressing the critical issues identified, to ensure the vitality of its Catholic schools throughout the 21<sup>st</sup> century. Currently, there is no empirical research specifically linked to the Catholic identity and program effectiveness of Catholic elementary schools in the Archdiocese of Portland. Such research is crucial in setting a strategic plan for the future vitality of its Catholic elementary schools. This study sought to address that need.

#### Purpose of the Study

The purpose of this study was to examine the perceptions of the Catholic elementary school principals in the Archdiocese of Portland, Oregon, regarding the extent to which Catholic identity and program effectiveness are operative in their respective schools. The concept of Catholic identity was operationally defined in this study to be the nine NSBECS defining characteristics (See page 4). The concept of program effectiveness was operationally defined in this study as the 13 NSBECS standards of Catholic schools effectiveness divided into four domains (See Appendix A). This study identified the factors that the principals perceive as aiding, as well as challenging, the concepts of Catholic identity and program effectiveness within their respective schools. Finally, the study sought recommendations from the Catholic elementary principals concerning ways to strengthen and support the Catholic identity and program effectiveness within their schools.

## Theoretical Rationale

### *Introduction*

This study sought to explore the perceptions of Catholic elementary school principals in the Archdiocese of Portland, Oregon regarding the extent to which the concepts of “Catholic identity” and “Catholic school program effectiveness” are operative in their schools. The study also sought to identify the factors that Catholic elementary school principals perceive to aid, as well as to challenge their school’s efforts regarding these two concepts. Consequently, the theoretical rationale for this study was based upon the theories and empirical research concerning the variables of “identity” and “behavior.” An explanation of both concepts follows.

### *Identity*

The theoretical rationale for identity was explored from a broad lens narrowing towards the focus of this study-Catholic identity. First, the overarching idea of “social identity theory” was explained. Next, the researcher described “organizational identity” followed by the notion of school identity. Finally, the concept of Catholic identity of Catholic schools was elucidated.

### *Social Identity Theory*

The concept of group identity was explained in the social science by means of social identity theory developed by Tajfel and Turner (1986). Their postulations on this subject were built upon Tajfel’s (1969, 1970) seminal research concerning the cognitive aspects of prejudice and the formulation of intergroup relations. Tajfel’s found that a person’s connection to a particular group is developed and strengthened by the cognitive and affective significance a person attaches to it.

The social identity theory of Tajfel and Turner (1986) posits that people have a natural, cognitive tendency to categorize themselves into one or more “in-groups.” This categorization, in turn, influences their personal identity as well as enforces their relational boundaries to other groups. According to Tajfel and Turner, in-group identification provides individuals the means to maximize positive distinctiveness from others. According to the theorists, an in-group affiliation contributes to people’s sense of identity (telling them who they are), and to their self-esteem (allowing them to feel good about themselves). In addition, they maintain that in-group behavior unfolds due to the perceived in-group status differences, which are viewed as legitimate and immutable.

#### *Organizational Identity*

Albert and Whetten (1985) define organizational identity as that which is essential, enduring, and distinctive to an institution or company. “Organizational identity is a collective-level phenomenon” (Brown, Dacin, Pratt, & Whetten, 2006) examined by many organizational behavior theorists (Albert, Ashforth, & Dutton, 2000; Albert & Whetten, 1985/ 2004; Ashforth & Mael, 2004; Aust, 2004; Hatch & Schultz, 2002). They pointed out that this construct was related to, but not synonymous to the notions of organizational culture, organizational image, and organizational identification. Albert and Whetten posited that organizational identity was comprised of three key components: (a) shared beliefs among members regarding the question: “Who are we as an organization?” (b) the central and enduring attributes that distinguishes the organization from other organizations, and (c) the observed identity-related discourse resulting from profound organizational experiences. For Albert and Whetten, organizational identity referred to an identity of the collective as a whole, and it fosters unique patterns of

binding commitments for members within the organization.

The work of Albert, Ashforth, and Dutton (2000) added that the concept of organizational identity permits organizational members not only to know who and what they are, but also to know who and what they are not relative to other entities. According to these researchers, such distinctions permitted greater effectiveness to exist within an organization. They noted that an organization's identity must be concretized and communicated, if its members are to embrace it. Albert et al. (2000) posited that organizational identity must be in the hearts and minds of the individuals that constitute the organization in order to have an internalized structure for what the organization represents. They saw identity as "critical to how and what one values, thinks, feels, and does in social situations and organizations" (p. 14). Their research suggested that the more an organization framed its communications utilizing their values, goal, vision, and mission statements, the stronger its organizational identity became, and greater attachment to it took place among members.

Albert et al. affirmed that self-reflection is key to the identity of the organization. The work of Hatch and Schulz (2002) affirmed the importance of this self-examination in organizational identity. The work of Ashforth and Mael (2004) also added that membership within an organization promoted not only group identity (Who are we?), but also personal identity (Who am I?). It found that when the members' group identity was strengthened, so too were their personal identities.

### *School Identity*

According to Watson (2011) schools are organizations with unique identities. Essentially, schools are organized institutions designed for the formal education of

students under the direction of teachers. School identity may be specified relative to a number of factors: level of education (preschool, primary, secondary, and higher education), form of governance (private schools or public schools with various types within each), purpose (professional schools and technical schools), or geographical location (urban schools, suburban schools, and rural schools or local, national, and international).

Reimers (2006) proposed that a public school's identity is based on citizenship or rather a national identity. Then he raised the question of what global citizenship is or how it takes on the meaning of the predominate culture in a society. He posited that governments and citizenry decide what this identity entails, whom it includes, and how it should be taught and modeled in democratic societies. He included that the values of the society become the identity of the public schools. Identity in schools in this sense was often referred to in the literature as "ethos" (Donnelly, 2004), character, or culture. Donnelly cited that the ethos of the school was based on the values that the teachers and administrators modeled or instilled in students.

Values or school identity may also be classified relative to school effectiveness. Schools in the United States that have achieved overall academic excellence are recognized by the U.S. Department of Education as "Blue Ribbon Schools," and this distinction contributes to the school's identity. For Senge, Cambron-McCabe, Lucas, Smith, Dutton, & Kleimer (2012), effective schools utilize, support, and realize a set of five disciplines (personal mastery, shared vision, mental models, team learning, and systems thinking) that they posited to be essential to their success whether in the world of business or the world of education. Senge et al. noted that schools are effective when

they are designed and run as “learning organizations” or “living systems” (p.7). They concluded that

This means involving everyone in the system in expressing their aspirations, building their awareness, and developing their capabilities together. In a school that learns, people who traditionally may have been suspicious of one another—parents and teachers, educators and local businesspeople, administrators and union members, people inside and outside the school walls, students and adults—recognize their common stake in each other’s future and the future of their community. (p. 7)

The work of Sergiovanni (2005) added that effective schools give priority to creating and sustaining a moral school community and culture that shares common values and goals, exudes hope, and commits to excellence for all. Likewise, the work of Lickona and Davidson (2005) maintained that effective schools aim to help students to be smart and to be good. It suggested that effective schools intentionally and consistently foster the performance (academic) character and moral character of students, while creating and sustaining an ethical learning community among students, their parents, faculty and staff, and the wider community. Like Senge et al. (2012), Sergiovanni and Lickona and Davidson maintained that achieving school effectiveness is the shared responsibility of all shareholders of a school: its students, their parents, faculty and staff, and its wider community.

### *Catholic Identity*

The idea of Catholic identity in Catholic schools is grounded in ecclesial documents authored by the Holy See (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; John Paul II, 2003; Miller, 2006; Vatican II, 1965), and the American bishops (NCCB, 1972; USCCB 2005a, 2008). Based upon his review of all the Church teachings on Catholic schools, Archbishop Miller (2006) described the

five essential marks of a Catholic school to be: (a) inspired by a supernatural vision, (b) founded on a Christian anthropology, (c) animated by communion and community, (d) imbued with a Catholic worldview, and (e) sustained by gospel witness. The Code of Canon Law (1983) supports the idea that a Catholic school's identity is also dependent upon the expressed authority of the bishop and is distinguished by academic excellence. Vatican II (1965a) declared a Catholic school's mission is one of evangelization as well as the education of the whole person. The American bishops (USCCB, 2005a) declared that a Catholic school is to be accessible to all students. Collectively, these characteristics are acknowledged in the NSBECS to be the nine defining characteristics of Catholic education. In summation, they are: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Committed to educate the whole child, (e) Steeped in a Catholic world view, (f) Sustained by Gospel witness, (g) Shaped by communion and community, (h) Accessible to all students, and (i) Established by the authority of the bishop. A brief description of each characteristic follows.

The first defining characteristic of Catholic schools as articulated within the NSBECS (Ozar & Weitzel-O'Neill, 2012), centered on the person of Jesus Christ, is supported by the CCE (1977), which stated,

Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives new meaning to life and helps people to direct their thoughts, actions and will according to the Gospel, making the beatitudes the norm of life. The fact that in their own individual ways all members of the school community share this Christian vision makes the school "Catholic"; principles of the Gospel in this manner become the educational norms since the school then have them as its internal motivation and final goal. (§ 34)

The second defining characteristic of Catholic schools within the NSBECS (Ozar & Weitzel-O'Neill, 2012), contributing to the evangelizing mission of the Church, is also



supported by the CCE in its 1997 proclamation, *The Catholic School on the Threshold of the Third Millennium*, which stated,

It is from its Catholic identity that the school derives its original characteristics and its "structure" as a genuine instrument of the Church, a place of real and specific pastoral ministry. The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out.... The ecclesial nature of the Catholic school, therefore, is written in the very heart of its identity as a teaching institution.... Thus it must be strongly emphasized that this ecclesial dimension is not a mere adjunct, but is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission. The fostering of this dimension should be the aim of all those who make up the educating community. (¶ 11)

The third defining characteristic of Catholic schools, distinguished by excellence, is historically supported by numerous Church documents within the NSBECS (Ozar & Weitzel-O'Neill, 2012), (Vatican II, 1965a; CCE, 1977, 1987, USCCB, 2005a) and by the Code of Canon Law (1983), which declared "Directors of Catholic schools are to take care under the watchfulness of the local ordinary that the instruction which is given in them is at least as academically distinguished as that in the other schools of the area" (Canon 806 §2). The fourth defining characteristic of Catholic schools in the NSBECS, committed to educate the whole child, concerns the promotion of the child's intellectual, physical, psychological, social, moral, aesthetic, and religious development within all the programs offered within Catholic schools: academic, co-curricular, faith-formation, and service. This defining characteristic was specified by Vatican II, (1965a) and reaffirmed by the CCE (1977/2009) which noted,

It must never be forgotten that the purpose of instruction at school is education, that is, the development of the person from within, freeing them from that conditioning which would prevent one from becoming a fully integrated human being. The school must begin from the principle that its educational program is intentionally directed to the growth of the whole person. (¶29)

The fifth defining characteristic of Catholic schools within the NSBECS (Ozar & Weitzel, 2012), steeped in a Catholic worldview, is supported by Archbishop Miller's (2006) text, which stated that "the 'spirit of Catholicism' should permeate the entire curriculum" (p. 42). The Archbishop maintained that "if a Catholic school is to deliver on its promise to provide students with an integral education it must foster love for wisdom and truth, and must integrate faith, culture, and life" (p. 45). The sixth defining characteristic of Catholic schools in the NSBECS, sustained by Gospel witness, is rooted in the Church teaching that effective Catholic educators teach through the witness of their lives rather than their words. Hence, careful preparation must be given to Catholic school educators.

The seventh defining characteristic of the NSBECS, shaped by communion and community, is rooted in the Catholic Church's teaching on the school as a community of persons of faith and of learning (CCE, 1982, 1997; Miller, 2006; NCCB, 1972). For the NCCB (1972), the concept of community in Catholic schools must be a lived reality that fosters the formation of "persons-in-community" (§ 13). The CCE (1982, 1997) added that Catholic schools must develop genuine trust and collaboration among teachers, parents, and the governing body members as the mission of Catholic education is everyone's concern. The eighth defining characteristic of Catholic schools in the NSBECS, accessible to all students, flows from the Church's call to evangelization (Code of Canon Law, 1983, USCCB, 2005a Vatican II, 1965a). For the Church, its Catholic school should be available to all people who desire a Catholic education. Therefore, it calls upon the entire Catholic community to work toward that end.

The ninth defining characteristic of Catholic schools in the NSBECS, established

by the expressed authority of the Bishop, is rooted in the Code of Canon Law (1983). Canon 803 §1 states, “A Catholic school is understood to be one which is under the control of the competent ecclesiastical authority or of a public ecclesiastical juridical person, or one which in a written document is acknowledged as catholic by the ecclesiastical authority.” Additionally, Canon 803 §3 declares, “No school, even if it is in fact Catholic, may bear the title ‘catholic school’ except by the consent of the competent ecclesiastical authority”. Archbishop Miller (2006) pointed out there is “a bond of ecclesial communion between bishops and Catholic educators. They are to help one another in carrying out the task to which they are mutually committed. Personal relationships marked by mutual trust, close cooperation, and continuing dialogue are required for a genuine spirit of communion” (p.32).

Ozar and Weitzel O’Neill (2012) declared, “The characteristics define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest. The defining characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning” (p. 1). For these Catholic school researchers, Catholic identity is demonstrated through the effectiveness of Catholic schools in four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. In short, Catholic schools with a strong Catholic identity will have policies, programs, structures and processes in place that will enable them to be “mission-driven, program effective, well-managed, and responsibly governed” (p.vi).

### *Lewin’s Field Theory*

Lewin’s (1951) Field Theory provides the theoretical rationale for measuring the

operative behavior within the Catholic elementary schools of the Archdiocese of Portland relative to Catholic identity and program effectiveness. For Lewin, behavior is determined by the totality of a person's situation. His ideas about behavior were rooted in Gestalt psychology that posited that the organized whole is greater than the sum of its parts. Consequently in his field theory, a "field" concerns "the totality of coexisting facts, which are conceived of as mutually interdependent" (Lewin, 1951, p. 240). This field contains both the person and his or her environment, and as such, it is a "psychological field" or "life space" (Lewin, 1946, p. 68) wherein the individual and the environment are interconnected to each other. Lewin asserted that individuals behaved differently in relation to the way they worked through the tensions between their perceptions of themselves and their environment. To understand behavior, Lewin posited that the person's whole "psychological field," or "life space" had to be considered. He noted that individuals participate in a series of life spaces (such as the family, work, school, and church), and these were constructed under the influence of various force vectors.

Utilizing a heuristic formula, Lewin (1951) expressed his field theory simply as  $B=f(P.E.)$ , that is, "behavior is a function of the person and his or her environment" (p. 12). For Lewin, the creation of behavioral change should not be thought in terms of "a goal to be reached," but rather understood in terms of "a movement from a present level to the desired one" (p. 224). For Lewin, the creation of changed behavior is the product of the interplay between the driving and restraining forces, as well as the supporting and opposing elements upon the life space or field of the person and his or her environment. If one seeks to effect movement of behavior from a present level to another one, he or she

must first seek to understand the dynamics of supporting and opposing elements as well as the driving and restraining forces upon the field (or the life space) of the person and his or her environment. In an earlier publication, Lewin (1946) theorized “to understand or to predict behavior, the person and his or her environment have to be considered as one constellation of interdependent factors” (p. 338). Figure 1 presents the dynamics of Lewin’s field theory ideas.

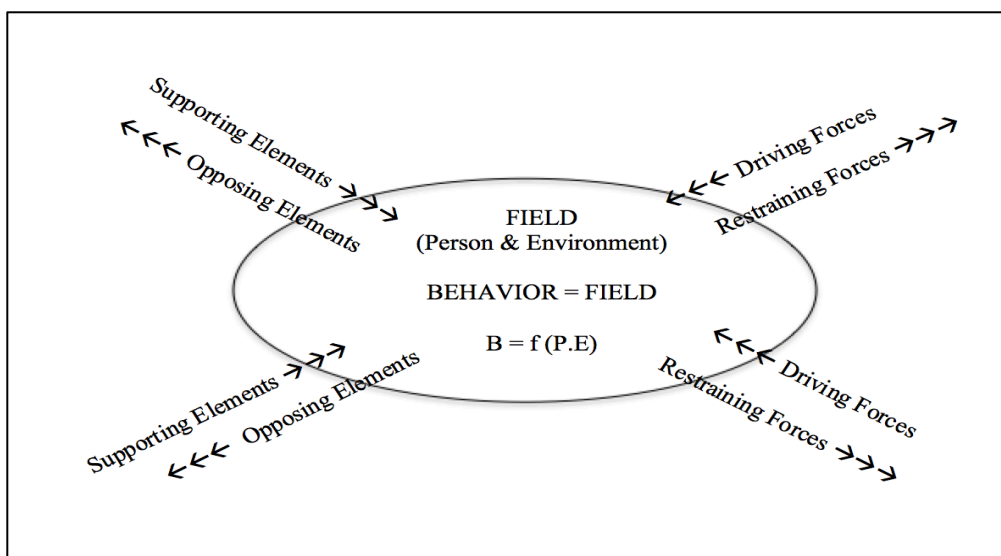


Figure 1. The Dynamics of Lewin’s Field Theory

Lewin’s (1951) Field Theory emphasized the importance of “force field analysis,” that is, systematically analyzing a situation as a whole, and paying close attention to the physical and psychological factors that are impacting the behavior. It suggested that change in behavior is facilitated successfully when the opposing elements and restraining forces that are impacting an individual’s behavior are identified, addressed, and resolved.

This study sought to identify the factors or forces that are aiding as well as challenging the demonstration of Catholic identity and program effectiveness within the Catholic elementary schools of the Archdiocese of Portland, Oregon. It sought to

understand behavior within a particular field or life space, that of Catholic elementary schools. It analyzed the data collected utilizing the work of Lewin as its frame of reference.

#### Research Questions

1. To what extent do the Catholic elementary school principals in the Archdiocese of Portland, Oregon perceive the nine defining characteristics of Catholic identity to be operative in their schools?
2. To what extent do Catholic elementary school principals in the Archdiocese of Portland, Oregon, perceive their schools to exhibit program effectiveness within the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?
3. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?
4. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?
5. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?
6. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the program effectiveness in their schools relative

to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?

7. What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the Catholic identity within their schools as defined by the nine characteristics?
8. What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the program effectiveness within their schools?

### Significance

This study provided the Archdiocese of Portland a research-based understanding of Catholic identity and program effectiveness of all Catholic elementary schools from the perspective of their school administrators. This research also provided evidence of what is already in place in Catholic elementary schools relative to Catholic identity and program effectiveness in the Archdiocese of Portland and evidence of perceived factors that aid and challenge both variables. This study also supported a greater understanding of what is necessary to support the Catholicity of the schools and their program effectiveness. Upon the hiring of a new superintendent for the department of Catholic schools, the data collected from this research will inform and enhance long-term strategic planning for Catholic elementary schools for the 21<sup>st</sup> century. This study was an action-based response to the USCCB's (2005) call and consequently, provided a model for Catholic secondary schools to examine their current position in their program effectiveness and their Catholic identity. In addition to providing data to administrators in the superintendent's office, this research provided data for the Catholic elementary

school principals of the Archdiocese of Portland, Oregon to utilize in assessing their schools' Catholic identity and program effectiveness. The data may also be used to assist the entire Catholic community in the Archdiocese of Portland to understand what efforts need to be celebrated and what issues need to be addressed with regard to the Catholic identity and program effectiveness of their schools.

#### Definition of Terms

Archbishop:	Title given automatically to bishops who govern archdioceses.
Archdiocese:	The chief diocese of an ecclesiastical province.
Catholic Identity	Nine defining characteristics of Catholic schools as defined by ecclesial documents authored by the Holy See and the American bishops, as well as the <i>National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools</i> (2012) (See pages 16-20).
Code of Canon Law:	The codified body of general laws governing the Church.
Ecclesial:	Having to do with the church in general or the life of the church.
Lay/Laity:	A member of the Catholic Church who is not ordained and/or a member of religious life.
National Conference of Catholic Bishops (NCCB):	Episcopal conference of U.S. bishops. The membership is comprised of diocesan bishops and their auxiliary bishops. The conference decides matters of ecclesiastical law and issues policy statements on political and social issues.
Sacred Congregation for Catholic Education (SCCE):	Pontifical department of the Catholic Church that ensures the authenticity of the Catholic Church's educational institutions



	and publications.
United States Catholic Conference of Bishops (USCCB):	Civil corporation and executive agency of the National Conference of Catholic Bishops. An association composed of all active and retired bishops of the United States.
Vatican Councils:	Councils called by the pope of all bishops of the Church. These councils are usually called to discuss specific matters of interest to the Church.
Vatican II:	A major meeting of the Bishops of the world convened by Pope John XXIII to bring about a renewal of the Church for the second half of the 20th century. It ran from 1962 to 1965 and produced important documents in liturgy, ecumenism, communications and other areas.

### Summary

Chapter I has provided the statement of the problem, its background and need, the study's purpose, its theoretical rationale, its research questions, significance, and definition of terms regarding the perceptions of Catholic elementary school principals concerning the Catholic identity and program effectiveness of their respective schools in the Archdiocese of Portland, Oregon. Chapter II, which follows, addressed the review of literature of Catholic identity and program effectiveness and their respective standards through the lens of Church documents, the works of Catholic school experts, and empirical research.

## CHAPTER II

### REVIEW OF LITERATURE

#### Restatement of the Problem

Catholic schools are important to the mission of the universal Church, to families, and to all of human society (Benedict XVI, 2008; Congregation for Catholic Education [CCE], 1977, 1982, 1988, 1997, 2003, 2007; John Paul II, 2003; Miller, 2006; NCCB, 1972, 1976, 1979; Pius XI, 1929; United States Conference of Catholic Bishops [USCCB] 1990, 2005a, 2005b; Vatican II, 1965). In America the USCCB has repeatedly avowed since their inception in the mid-1800s, Catholic schools have been critical to the mission of the Church and to the common good of society. In 2005, the USCCB acknowledged that American Catholic schools in the third millennium face enormous economic, personnel, and Church-related challenges, which impact their identity and their future. Hence, it called upon the nation's Catholic educational institutions and their leaders to respond to those issues with a sense of faith and vision and a will to succeed. The USCCB (2005) stated, "We believe that now is the appropriate time to renew our challenge to the entire Catholic community to join in this critical endeavor" (p. 2).

Key to this study was the response made by the Center for Catholic School Effectiveness (CCSE) in the School of Education at Loyola University Chicago to the USCCB's (2005) call. Under the direction of Ozar (2009), the CCSE examined issues relating to Catholic school identity and program effectiveness relative to Catholic elementary and secondary schools. Its task force, a collaboration among Catholic educators across the nation, including representatives from the CHEC, as well as scholars, superintendents, principals, bishops, NCEA directors and CACE executive

committee members, and many other Catholic school supporters produced the 2012 *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS). The document defined the distinctive characteristics of Catholic schools and identified what factors contribute to their educational effectiveness.

Essentially, this document contained three statements: (a) the defining characteristics of Catholic schools (see p.4), (b) the standards for effective Catholic schools (see Appendix A), and (c) their corresponding benchmarks (see Appendix B). Collectively, these statements called and challenged Catholic schools to be Catholic and excellent in their identity and program effectiveness.

A review of literature of Catholic identity and effectiveness of Catholic schools revealed that the purpose and mission of Catholic education in the United States has been articulated and emphasized by the Holy See since the inception of U.S. Catholic schools in the 1800s. It also revealed that the USCCB (2005) called upon the entire Catholic educational community to address the problems that challenge Catholic schools in the third millennium, and that the NSBECS document (Ozar & Weitzel-O'Neill, 2012) was a response to that call. The NSBECS framework provides Catholic educational institutions a means by which to assess their efforts relative to their Catholic identity and program effectiveness. This study addressed those factors relative to the Catholic elementary schools in the Archdiocese of Portland, Oregon.

### Overview

The review of literature was divided into two main sections: Catholic identity and Catholic school effectiveness. Section one on Catholic identity was subdivided into three subsections: (a) a review of Church documents, (b) the work of experts in the field, and

(c) empirical research. Section two on Catholic school effectiveness was subdivided into the four domains: (a) Mission and Catholic Identity, (b) Organization and Leadership, (c) Academic Excellence, and (d) Operational Vitality with attention to subsections within each domain relative to (a) Catholic documents, (b) the works of experts within each domain, and (c) empirical research.

### Catholic Identity

#### *Church Documents*

The Holy See's documents with regard to Catholic school identity are addressed in this section as well as the writings of the American bishops. Archbishop Michael Miller (2006) was the secretary of the Congregation for Catholic Education (CCE) from 2003-2007. He synthesized the CCE documents from 1977-1997 and authored *The Holy See's Teaching on Catholic Schools*, which synopsized the purpose and mission of Catholic schools according to Church teaching. Vatican II (1965), the Code of Canon law (1983), and statements by Pope Emeritus Benedict XVI (2005, 2008) uphold the ideas and teachings that are represented in his book. From these documents, Archbishop Miller (2006) extrapolated five essential marks of Catholic identity.

For Archbishop Miller (2006), the first mark of Catholic schools is to be "inspired by a supernatural vision" (p. 20) in which the whole child is formed to live the gospel message. He concluded that in this way, Catholic schools form students to be good citizens of the world, while loving their neighbor, and living the Gospel message. He challenged Catholic educators to seek excellence and embrace this spiritual dimension, so as not to succumb to an impoverished vision of education, only preparing students for worldly success. This first essential mark is aligned with two defining characteristics

Catholic education identified in the NSBECS (Ozar & Weitzel-O'Neill, 2012), namely, “contributing to the evangelizing mission of the Church and distinguished by excellence” (p. 2).

Archbishop Miller (2006) identified the second essential mark of Catholic identity in schools as “founded on a Christian anthropology” (p. 22) where all aspects of the institution recognize the centrality of Jesus Christ. He reported that Catholic schools are founded on Jesus Christ, who guides and inspires all components of a student’s education: teachers, curriculum, and school culture. The Archbishop emphasized that children are made in the image of God; therefore, Catholic educators should understand the complexity of the natural and supernatural dimensions of humans, and should focus on an education with Christ at its center. Archbishop Miller expounded that Catholic education should be founded on Jesus Christ and that Christ should guide every part of that education especially the mission and curriculum. He stated, “Authentic Catholic educators recognize Christ and his understanding of the human person as the measure of a school’s catholicity” (p. 26). This second essential mark is listed in the NSBECS (Ozar & Weitzel-O'Neill, 2012) as the first defining characteristic of Catholic schools—“centered in the person of Jesus Christ” (p. 2).

The third essential mark of Catholic identity, according to Archbishop Miller (2006) is that Catholic schools are “animated by communion and community” (p. 28). He proclaimed that Catholic schools come alive with the communion of the faith community. He emphasized the communal nature of the Catholic tradition and reminded educators that the Catholic school should be a community of faith, involving parents, teachers, administration, and community members. Archbishop Miller pointed out for

the Church that this community of faith encompasses a spirit of collaboration and trust that guides its members to live the mission and build up the relationship among the Church, the school, and the home. Archbishop Miller reaffirmed the CCE's (1982) point that an educational community should be striving to become "a genuine community of faith" (§ 41).

Archbishop Miller (2006) also reminded Catholic educators of the special relationship between students and teachers in the community. This teaching also flows from the CCE (1982) which stated, "Students should see in their teachers the Christian attitude and behavior that is often so conspicuously absent from the secular atmosphere in which they live" (§ 32). Archbishop Miller affirmed that it is the responsibility of the bishops to support Catholic education and to ensure its Catholicity as well as making Catholic education available to all Catholic Christians. This third essential mark is emphasized in two defining characteristics of the NSBECS (Ozar & Weitzel-O'Neil, 2012): "shaped by communion and community and established by the expressed authority of the bishop" (p. 3).

Archbishop Miller (2006) identified the fourth essential mark of Catholic education as being "imbued with a Catholic worldview throughout the curriculum" (p. 42). He maintained that Catholic school students must be taught to transform the world in light of their faith. He stated, "We must seek to teach truth to foster freedom, justice, and human dignity (p. 47). He articulated that in educating the whole child, "Catholic schooling must be constantly inspired and guided by the gospel" (p. 43). Archbishop Miller concluded that Catholic educators, in forming the whole child, must constantly integrate faith, culture, and life guided by the Gospel throughout each day. He

emphasized this belief, reminding educators that faith and life are inseparable. He included that Catholic educators need to teach children based on religious principles and teach them to evaluate and critique to make judgments and decisions in their lives based on these principles and the Gospel with the hope that they will live the faith. This fourth essential mark is expressed in three of the NSBECS (Ozar & Weitzel-O'Neil, 2012) defining characteristics of Catholic schools: “committed to educate the whole child; steeped in a Catholic worldview; and, accessible to all students” (p. 2-3).

Archbishop Miller (2006) proclaimed that the fifth essential mark of Catholic education is “sustained by Gospel witness” (p. 53). He affirmed the need for administrators and teachers to model and witness the Gospel message for students and the community. According to the Archbishop, students are looking for models to emulate, so he insisted that students need inspiration from their teachers, as models of the values and virtues consistent with their Catholic Christian faith. He reiterated the teachings from the CCE’s (1997) document, *The Catholic School on the Threshold of the Third Millennium*, which stated, “The nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behavior” (§ 43). This fifth essential mark is aptly identified in the NSBECS (Ozar & Weitzel-O'Neill, 2012) as the defining characteristic—“sustained by Gospel witness” (p. 3).

The five essential marks of Catholic education, summarized by Archbishop Miller (2006) flow from his comprehensive review of Church documents on Catholic education beginning with the works of Pope Pius XI (1929), which stated,

Education consists essentially in preparing man for what he must be and for what he must do here below; in order to attain the sublime end for which he was

created...there can be no ideally perfect education, which is not Christian education. (§ 7)

Pope Pius XI saw education as a social activity animated by communion and community, in which, the family, civil society, and the Church play an important role, with the Church playing the pivotal role. The Pontiff emphasized the importance of educating the whole individual producing “the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light the example and teaching of Christ” (§ 95). Archbishop Miller reiterated these ideas as he wrote about the distinguishing marks of Catholic education.

Vatican II’s (1965) teachings in its *Declaration on Christian Education* were also evident in Archbishop Miller’s (2006) work. The Archbishop quoted the Council Fathers stating, “for a true education aims at the formation of the human person in pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations as an adult, he will share” (§ 1). Vatican II also declared that, a Catholic school’s atmosphere must be “animated by the Gospel spirit of freedom and charity” (§ 8) and that a child’s whole life must be imbued with the spirit of Christ, so that it may promote the good of society and build a more just and humane world. The Council Fathers also called its Catholic schools to be open to the contemporary world, while simultaneously preparing students for the service of spreading the word of God by “an exemplary apostolic life” (§ 8). Archbishop Miller (2006) highlighted these important ideas in his reference that the Catholic school is “animated by communion and community” (p. 28) and “imbued with a Catholic worldview” (p. 42).

The Congregation for Catholic Education (CCE, 1977, 1982) is one organization in the Church that has authored several documents concerning Catholic education and its



distinctive Catholic identity. In its 1977 document, *The Catholic School*, the CCE emphasized that the Catholic school greatly assists in the “saving mission of the Church” (§ 9). It also declared that the Catholic school is called to be centered on the person of Jesus Christ and to instruct living the beatitudes of the Gospel to promote the positive formation of humanity. In addition, the CCE declared that “the school must be a community whose values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporative adherence to the outlook on life that permeates the school” (§ 32). In its decree on, *Lay Catholics in Schools: Witnesses to Faith*, the CCE (1982) asserted that Catholic educators are called to “form human beings who will make human society more peaceful, fraternal, and communitarian” (§ 19). The CCE also acknowledged, “Every human being is called to live in a community, as a social being, and as a member of the People of God” (§ 22).

In its document, *The Religious Dimensions of Education in a Catholic School*, the CCE (1988) emphasized the Catholic worldview in schools stating that the environment should be “illuminated by the light of faith” (§ 25) and that they “should be especially concerned with the creation of a community climate permeated by the Gospel spirit of freedom and love” (§ 38). It reiterated in this work that Catholic education provide “a genuine Christian journey toward perfection” (§ 48) in that the Gospel message should be intertwined into all aspects of the school and that this, in turn, would penetrate the Catholic community with faith.

In 2008, Pope Emeritus Benedict XVI addressed Catholic educators and proclaimed the importance of Catholic education to the mission of the Church. He emphasized Catholic identity as a question of conviction of those involved in the

endeavor. The Catholic school educator must ask if he or she truly accepts the truth that Christ reveals, for this truth is what he or she is called to witness in word and deed. The Pontiff avowed, Catholic identity “demands and inspires much more: namely that each and every aspect of your learning communities reverberates within the ecclesial life of faith” (p. 4). He specifically addressed teachers and administrators about Catholic identity declaring:

Teachers and administrators, whether in universities or schools, have the duty and privilege to ensure that students receive instruction in Catholic doctrine and practice. This requires that public witness to the way of Christ, as found in the Gospel and upheld by the Church’s Magisterium, shape all aspects of an institution’s life, both inside and outside the classroom. Divergence from this vision weakens Catholic identity and, far from advancing freedom, inevitably leads to confusion, whether moral, intellectual or spiritual. (p. 7)

Consequently, Catholic schools are called to engage in a review of their Catholic identity, not unlike the accreditation process for school effectiveness, to give a quality assurance to its Catholicity and strengthen its effectiveness in its service of Christ and the Church. The nine defining characteristics of the Catholic school that are articulated in the NSBECS document (Ozar & Weitzel-O’Neill, 2012) were formulated to provide those guidelines for Catholic educators at both the elementary and secondary level. These characteristics flow from Archbishop Miller’s five essential marks of Catholic schools and the declarations of Vatican II (1965), the NCCB (1972, 1979), USCCB (2005a, 2005b), the CCE (1977, 1982, 1988, 1997) the Code of Canon Law (1983), and Pope Emeritus Benedict XVI (2005, 2008). Based on these collective teachings, the NSBECS identified the nine defining characteristics of Catholic education as follows: (a) Centered in the person of Jesus Christ; (b) Contributing to the evangelizing mission of the Church; (c) Distinguished by excellence; (d) Committed to educate the whole child; (e)

Steeped in a Catholic world view; (f) Sustained by Gospel witness; (g) Shaped by communion and community; (h) Accessible to all students; and (i) Established by the expressed authority of the bishop.

*The Works of Catholic School Experts Concerning Catholic Identity*

Groome's (1996) work has extensively addressed the concept of Catholic identity, and has posited,

That the distinctiveness of Catholic education is prompted by the distinguishing characteristics of Catholicism, itself, and these characteristics should be referenced in the whole curriculum of Catholic schools... [which entails] the content taught, the process of teaching, and the environment of the school. (p. 107)

For Groome, there are eight characteristics of Catholicism, which forms the framework of Catholic education.

According to Groome (1996, 1998), Catholicism and Catholic education have five distinguishing *theological* characteristics: (a) a positive anthropology of the person, (b) a sacramentality of life, (c) a communal emphasis regarding human and Christian existence, (d) a commitment to tradition, and, (e) an appreciation of rationality and learning. They also have three distinguishing *cardinal* characteristics: (a) a commitment to spirituality of the person, (b) a commitment to basic justice, and, (c) a commitment to catholicity or universal concern. Groome's ideas on Catholic education reiterate the concepts that are heralded within Church writings (Benedict XVI, 2005, 2008, CCE 1977, 1982, 1988, 1997, Code of Canon Law, 1983, NCCB, 1972, 1979; USCCB 2005a, 2005b).

Groome's (1996) first distinguishing characteristic of Catholic education emphasized the "positive anthropology of the person" (p. 108), by which humans are

created in the image and likeness of God. For Groome, people, as a reflection of God, are inherently good, and are created with a free will to choose right or wrong. Groome wrote about the importance of this understanding of humankind and its need to be prevalent throughout the entire curriculum. He maintained that Catholic educators are called to see their students as a reflection of God, and thus recognize, safeguard, and promote their dignity while encouraging the development of their gifts.

Groome's (1996) second distinguishing theological characteristic of Catholic education is "the sacramentality of life" (p. 108), the Catholic Christian vision to see God in everything. He maintained that it is the educator's responsibility to form students with a sacramental consciousness by permeating the whole curriculum with this vision. He stated, "Education for a sacramental consciousness means encouraging students, regardless of what they are studying, to employ the critical and creative powers of their minds (reason, memory, and imagination) to look 'at' life so intensely and rigorously that they begin to look 'through' it" (p. 113). He encouraged educators to nurture students' imagination and sense of awe in learning, as well as nurturing them to reach beyond the minimum and achieve all that they can.

Groome (1996) described a third distinguishing theological characteristic of Catholic education— "community: made for each other" (p. 114). For Groome, humans are relational people, who are made for each other and made to live in community. He maintained that the social responsibility of the Christian faith is to educate for the 'common good' and to form a community that has an understanding of the communal nature of the Church, which is love and total inclusion. In Catholic education, Groome saw the need for this communal nature to permeate the curriculum, but more importantly,

the life of the school itself. He saw the school community as a public community engaging in right relationship and teaching for the common good.

For Groome (1996), the fourth distinguishing theological characteristic of Catholic education is “tradition: to share story and vision” (p. 117). He described this as history and tradition or sharing the Gospel story and teaching the Christian vision. Groome described the story as the news of Jesus’ life and the tradition that started with the apostles and continues to unfold today for Christians worldwide. This story includes scripture and liturgy, creeds, doctrines, dogmas, sacraments and rituals, and all of the aspects of a Christian community. Groome did not intend for students to be coerced to believe, but that “the Catholic Christian Story and Vision should be the pervasive ideology that under girds the Catholic School...bonding its members into a cohesive community” (p. 119).

Groome’s (1996) fifth distinguishing theological characteristic of Catholic education is “rationality: faith seeking understanding” (p. 119). Groome concluded that, “understanding and faith and reason and revelation need and enhance each other” (p. 119). He saw the mind as a gift from God that is essentially good. Groome applied this balance of understanding and faith to Catholic education. He encouraged educators to prepare students to think for themselves by forming habits of critical reflection.

Groome’s (1998) first cardinal characteristic of Catholic education is a commitment to the spirituality of everyone. He maintained that everyone has a longing in their heart to have a relationship with God and to have that relationship permeate all other relationships including self, others, and the world. He encouraged teachers to nurture students’ spirituality, creating an atmosphere that fosters self-reflection and

presents a respectful, caring, Christian atmosphere that encourages a personal relationship with God. Groome emphasized that educators are called to model living their relationship with God and be purposeful about teaching or showing reverence for self and others. He maintained that reverence means to “recognize the deepest truth about something and then to take a second look to see the plenitude beyond the obvious and immediate” (p. 356).

Groome’s (1998) second cardinal characteristic of Catholic education is a commitment to basic justice, whereby as Christians, individuals have a responsibility to live out the peace and justice that God proclaims. He maintained that Catholic Christian educators have a responsibility “to educate for justice in society, to help form the character of persons to live justly” (p.379). He affirmed that students need models of justice from their teachers and that teachers are called to be especially scrupulous about setting a just environment that “exemplifies respect for people’s dignity, promotes their rights, encourages their responsibilities, and offers them a peaceable and safe context in which to learn together” (p. 385). Groome also noted that Catholic schools must assure experiences for students to learn about and actively participate in social justice within and outside of the classroom.

Groome’s (1998) third cardinal characteristic of Catholic education is a commitment to catholicity or universal concern, which was the historical Jesus’ spirit of inclusion and outreach. Groome maintained that a catholic perspective is open to all knowledge and wisdom, and we are all learners who “seek out and welcome the truth regardless of its human sources—because all truth has one divine source” (p. 405). He acknowledged that a universal concern cares for everyone and works for the welfare of

all. He affirmed that catholicity cherishes the traditions of the local church yet also has a universal scope that transcends all limits of time and race. Groome emphasized that educators are called to form and inform students in their Christian faith so that they will “appreciate and learn from the universality of religious faith— to be so grounded in the particular as to be open to the universal” (p.419). He suggested that the entire environment of the school could be steeped in catholicity with intentionality.

In summary, Groome’s five theological characteristics of Catholic education and three cardinal characteristics of Catholic education support the nine defining characteristics of Catholic identity articulated by the NSBECS (Ozar & Weitzel-O’Neill, 2012). Specifically, his writing on the positive anthropology of the person and the sacramentality of life align with the NSBECS distinguishing characteristics: “steeped in a Catholic worldview and centered in the person of Jesus Christ” (p. 2). His third theological characteristic describing the Christian faith as a community supported the seventh defining characteristic: “shaped by communion and community” (p. 3). Groome’s writing on rationality and seeking faith and understanding aligns with the third defining characteristic—“distinguished by excellence” (p. 2).

Groome’s (1998) first cardinal characteristic encouraged development of a personal relationship with God and aligns with the second defining characteristic—“contributing to the evangelizing mission of the Church” (p. 2). His second cardinal characteristic affirmed a model of peace and justice supporting the sixth defining characteristic—“sustained by Gospel witness” (p. 2). Finally, his third cardinal characteristic focused on a universal concern and inclusion of everyone focusing on the eighth characteristic: “accessible to all students” (p. 3).

The work of Nuzzi (2002) concluded that there were three distinct categories that make a school Catholic: a) juridical, b) sacramental, and c) ecclesial. He noted that these three characteristics must work in concert with one another in order for the Catholicity of the school to permeate its existence. Juridically, a Catholic school may only be described as Catholic if it has been established with authority from the local bishop. The NSBECS (Ozar & Weitzel-O'Neill, 2012) acknowledged this point as well. Sacramentally, a Catholic school is Catholic when it emulates the life of Christ communally each day. The NSBECS emphasized this point in its defining characteristics: "centered on the person of Jesus Christ and shaped by communion and community" (p. 2-3). Finally, Nuzzi stated that a Catholic school is ecclesial because it is a part of civic society and the universal world. The NSBECS echoed this point in its defining characteristics, which states that Catholic schools are: "steeped in a Catholic worldview" (p. 2). According to Nuzzi, "It is the Church that makes a school Catholic, for when any school community embraces the faith, celebrates the sacraments, struggles to be like Jesus, and lives and works in the world for peace and justice, it truly becomes a Catholic school" (p.19).

The work of Cook (2008) also focused on the Catholic identity of Catholic schools in modern times. Building upon Church teachings (CCE, 1977, 1982, 1988, 1997, 2002), it emphasized the sanctity of the human person and the education of the student's mind, heart, imagination, and soul. Cook affirmed the importance of relationships in a Christian community. He posited that Catholic schools are called to help "students nurture their relationship with God, self, others, the local and world community," (p. 3). Cook also emphasized the importance of the universality of the Catholic Church stating, "We should accentuate the global and international aspect of our



Catholic identity. We should promote global awareness and solidarity, multicultural perspective, and international relationships. Our schools should be Gospel and Global” (p. 3).

For Cook (2008) the effectiveness of Catholic schools needs to be measured systematically, and this measurement needs to include the student’s lived experience. He noted that Catholic educators are called to develop their own faith, if they are to effectively facilitate the faith formation of students. Cook reiterated Archbishop Miller’s (2006) declaration that Catholic schools must embrace and witness its Catholic identity. He asserted, “Our task is to create and/or implement structures, protocols, and instruments that help us assess the degree to which we are living our Catholic identity and fulfilling our religious purpose” (p.5). He concluded, “It has been my experience that a robust Catholic identity and contemporary vision contribute greatly to a school’s vitality. Lack of these attributes, on the other hand, tends to leave a school impoverished” (p. 6). His work reaffirmed and supported the nine defining characteristics of the NSBECS (Ozar & Weitzel-O’Neill, 2012).

### *Empirical Research in Catholic Identity*

In the area of empirical research, two dissertations have addressed the issue of Catholic identity in Catholic schools: the works of Blecksmith (1996) and Bauer (2011). Blecksmith used mixed methods (survey research and interviews) to investigate the distinguishing characteristics of Catholic identity within Catholic elementary schools. Her research measured the extent to which Catholic elementary school principals and teachers perceived their schools to demonstrate their Catholic identity in relationship to 10 attributes of Catholic identity that Blecksmith extrapolated from Church documents

(CCE, 1977, 1982, 1988; NCCB, 1972, 1976, 1979; Vatican II, 1965). These 10 attributes were: “(a) faith community, (b) message, (c) academic community, (d) relationship to Christ, (e) formation of the whole person, (f) moral values, (g) culture, (h) culture and faith, (i) light of faith, and (j) service” (p. 50-51). Of the 10 characteristics identified by Blecksmith, five are included in the NSBECS’s nine defining characteristics of a Catholic school. These traits are as follows: (a) faith community, (b) message, (c) academic community, (d) relationship to Christ, and (e) formation of the whole person.

Blecksmith (1996) measured the perceptions of the Catholic elementary school administrators and teachers concerning the 10 Catholic identity attributes relative to four factors: (a) educational climate, (b) personal development of each student, (c) relationship established between culture and Gospel, and (d) the illumination of all knowledge with the light of faith. Her study found that the participants perceived a strong relationship among the 10 Catholic identity attributes and all four factors investigated. Moreover, her study suggested that schools that had strong relations in all four areas exhibited a strong Catholic school culture. For Blecksmith, “school culture establishes the way the organization thinks, feels, acts, and ultimately becomes the foundation for the values and beliefs that give meaning to the everyday aspects of the organization” (p. 74). The administrators and teachers that she surveyed agreed that the 10 attributes of Catholic identity that she identified were all important to the culture of Catholic elementary schools. Her research relates to this study, setting a foundation that administrators in Catholic elementary schools agree to the importance of a strong Catholic culture in their elementary schools. Her research invited further conversation and research on the effectiveness of Catholic elementary schools in relation to Catholic

identity, which this study sought to address.

Bauer's (2011) research specifically examined the personal experiences of lay elementary school principals to determine the aids that permitted them to uphold the Catholic identity of their schools in their day-to-day interactions. She employed a phenomenological research design to examine the perceptions that the Catholic school principals had regarding their constructed beliefs, values, and attitudes about upholding a Catholic identity in the school. She defined Catholic identity using Kosla's (2000) work, stating that "the characteristics within an institution's programs, community, and culture identify it as a Roman Catholic organization" (p. 11).

Utilizing a phenomenological research design, which identifies the researcher and the individuals interviewed as co-researchers, Bauer (2011) affirmed that all agreed that Catholic identity is a spiritual atmosphere of Christian morals and values within the community. They agreed that a Catholic culture imbues the school. Bauer asserted that the co-researchers defined Catholic identity in general terms, because it was indeed "inherent in their day-to-day life" (p. 112). She reported that lay administrators recognized a need for support from pastors and the diocese to uphold Catholic identity in their schools. She suggested that more opportunities for mentoring from dioceses should be forthcoming and administrators should pursue ongoing faith formation. Her research laid the groundwork of the importance of studying the perspectives of Catholic elementary school administrators relative to the Catholic identity of their respective schools, which is central to this researcher's study.

The *National Standards and Benchmarks of Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) articulate the nine defining characteristics of

Catholic education. The literature review examined the work of Catholic theologians and Catholic identity experts, who affirmed these defining characteristics. Individual experts in the field, all drawing from Roman documents and sharing the same foundation, described these characteristics of Catholic education.

### Catholic School Effectiveness

The second section of the literature review, Catholic school effectiveness, was divided into four main subsections: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. Specifically, subsection one addressed Mission and Catholic Identity and its corresponding Standards (1-4). Subsection two addressed Governance and Leadership and its corresponding Standards (5-6). Subsection three addressed Academic Excellence and its corresponding Standards (7-9). Finally, subsection four addressed Operational Vitality and its corresponding Standards (10-13).

### *Mission and Catholic Identity*

Mission and Catholic identity is the first domain to be identified in the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS, Ozar & Weitzel-O'Neill, 2012). This domain is described by four standards and their corresponding benchmarks (See Appendices A and B). The literature review on this domain addressed each standard in relationship to Church documents and the works of Catholic experts on this topic.

### *Standard 1*

Standard 1 specifically states: “An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic Identity rooted in Gospel

values, centered on the Eucharist, and committed to faith formation, academic excellence and service” (p. 5).

### *Church Documents*

Early on Pope Pius XI (1929) in his encyclical, *On Christian Education* emphasized the importance of the mission of Christian education to all the faithful. In his encyclical, he emphasized the importance of the mission of Catholic education to the Church because it provided the means to teach humankind about their God and their relationship to each other as well as their relationship to the Church. He, as did many Church scholars, theologians, and Catholic educators who followed, recognized the need to partner with families and society in the education of youth to help them form a Christian conscience and gain a sense of belonging to society for the common good. Likewise, the NCCB (1979) acknowledged that principals play a critical role in realizing the mission of Catholic education. It affirmed that principals are responsible for fostering faculty catechesis so that they will deepen their faith and integrate it into their teaching of “the fourfold dimensions of Catholic education: message, community, worship, and service” (§ 215).

In its document, *The Catholic School*, the CCE (1977) expounded on the purpose of Catholic education stating,

Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues characteristic of the Christian. (§ 37)

In its document, *Lay Catholics in Schools: Witnesses to Faith*, the CCE (1982) also asserted that lay people and religious share the responsibility of educating students with regard to the Gospel message. It stated that all Catholic school educators are called to be

especially concerned with establishing “a community climate permeated by the Gospel spirit of freedom and love” (§ 38). The CCE also confirmed that a Catholic school is called to foster in youth a love to serve the common good and stated that “a Catholic school should be sensitive to and help to promulgate Church appeals for peace, justice, freedom, progress for all peoples and assistance for countries in need” (§ 45).

In 1997 the CCE solidified the conviction that as Catholics enter the third millennium they are provided with the opportunity “to devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effectual in the Church and in society” (§ 4). The CCE reaffirmed its teaching that Catholic schools play an important role in the evangelizing mission of the Church. It reiterated that Catholic schools should impart a solid Christian formation and that Catholic characteristics should be emphasized. Namely, the education of the whole child should be foremost with Christ at the center of that education. In its 1997 document the CCE reiterated teachings from its earlier writings noting that the Catholic school is an ecclesial community “in which faith, culture, and life are brought into harmony” (1982, § 34).

In its document, *Educating Together in Catholic Schools: A Shared Mission*, the CCE (2007) reiterated the importance of Catholic education to the evangelizing mission of the Church stating,

This mission demands, from all the members of the educational community, the awareness that educators, as persons and as a community, have an unavoidable responsibility to create an original Christian style. They are required to be witnesses of Jesus Christ and to demonstrate Christian life as bearing light and meaning for everyone. (p. 4)

As Catholic school educators build this community, the CCE maintained that they are called to perceive the Catholic school as a learning center where students live in the light of the Gospel and gain a positive perspective of the world in order to discern what injustices need to be transformed. The CCE added that the Catholic school is called to work in partnership with families to educate youth in moral values.

For Bishop O’Connell C.M. (2012) the concepts of identity and mission are two critical elements of any institution, especially the Catholic school. He claimed that it is important for Catholic educators to know whom they are and what they are called to do. He stated, “When identity and mission are in balance, there is a much stronger argument for an organization’s success” (p. 156). Bishop O’Connell argued that Catholic schools that witness the mission that they proclaim are effective. He maintained that all who minister within Catholic schools share in the evangelizing mission of the Church. He declared that Catholic identity has not changed, and it still rests on living and modeling the message of Christ from the Gospels and from Church teachings and traditions. He insisted that Catholic identity is lived in mission “to inspire, to engage, to light a fire, to change lives” (p. 160).

*The Works of Catholic School Experts Concerning Standard 1 Relative to Mission and Catholic Identity*

The works of Heft (1991, 2004) focused on both the mission and identity of Catholic schools. In 2004, Heft identified the cardinal virtues of prudence, justice, and fortitude (courage), as well as the theological virtues of faith, hope, and charity, as foundational to leaders of Catholic schools, who are called to live the Gospel message of Christ and to model the mission of Catholic education to those in their charge. In

addition, Heft asserted that the mission of effective Catholic schools is to “achieve excellence in academics within the context of a community of faith” (p. 10). Likewise the work of Reck (1991) concurred that the Catholic school should be centered on the Gospel message of Christ. She purported that the identity of the Catholic school is also tied to its involvement with the mission of the Church. She avowed that the effective Catholic school (a) forms students in the Catholic faith, (b) builds community infused with Gospel values, (c) is committed to the service of others, and (d) is globally aware.

Groome’s (1996, 1998) work supported the mission of Catholic education rooted in spreading the Gospel message and permeating the lives of students with a Catholic Christian tradition for intellectual thought. Groome (1998) encouraged educators to develop their own sacramental view so as to be able to emulate and nurture that view for students. In nurturing the sacramental view of life for students, Groome stressed the importance of celebrating life and encouraging a sense that life is meaningful and worthwhile. Groome (1996) saw the school as an ecclesial community whose mission included four tasks: a) centered on teaching and preaching the word, b) witnessing as a community of faith, c) worshipping in prayer and liturgy, and d) caring for human welfare.

The work of Harrington (2012) emphasized Catholic identity from an ecclesial perspective in which people of a common faith share the same hopes and desires in the evangelizing mission of the Church. He presented the mission of Catholic education as a continuum from elementary school through higher education, aiming to educate men and women in the Catholic tradition to live their faith and contribute to society. Like Harrington, Burnford (2012) agreed that the fundamental mission of the Catholic school



is to live the Gospel mission and evangelize students and the community. Working specifically with the Archdiocese of Washington, Burnford emphasized that communication, collaboration, and consultation are all important in proclaiming this mission of Catholic education and he asserted, “consultation is integral to ecclesial communion” (p. 181). Burnford was integral to the process of writing new Catholic education policies in Washington that clearly express the mission of Catholic education and insist on schools living their Catholic mission and identity.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 1 relative to the domain of Mission and Catholic Identity of Catholic schools.

### *Standard 2*

Specifically, Standard 2 states: “An excellent Catholic school adhering to mission, provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life” (NSBECS, Ozar & Weitzel-O’Neill, 2012, p. 5).

### *Church Documents*

Church documents (CCE, 1977, 1982, 1988, 1997; NCCB, 1972, 1976, 1979; Pius XI, 1929; USCCB, 2005a, 2005b, 2014) support the integration of Catholic truth, value, and doctrines throughout the curriculum. They declare that the education of the whole child for the common good and for the service of others is essential to Catholic education. The NCCB (1972) asserted that the Catholic school is committed to fostering the integration of religion with learning and living. The CCE (1977) declared that implicitly and explicitly the educational program in schools should address the education

of the whole child where the adherence to Catholic teachings should permeate the school. It charged that the Catholic school should “integrate all the different aspects of human knowledge through the subjects taught, in the light of the Gospel” (§ 37).

The CCE (1988) declared that there is no conflict between faith and science and that with an integrated curriculum in schools, students will get a complete picture of the human person in the world. It continued that teachers should help students see history as a whole where there is a religious dimension that is involved in the development of civilizations. Also, it argued that through this perspective, students would understand the connections of literary and artistic works that have formed communities.

The CCE (1988) also affirmed that religious instruction should be integrated throughout the curriculum, permeating the life of the student. It addressed a clear distinction, yet close connection, between religious instruction of the content of Christology and handing on the Gospel message by enlivening the faith through catechesis, implicating that both must be integrated into the school curriculum and community, enriching the lives of the students with knowledge of the Catholic faith and the maturity to make informed moral decisions. The USCCB (2005a) in the 21<sup>st</sup> century reaffirmed that Catholic schools offer “excellent academics in the context of Catholic teaching and practice” (p. 4).

*The Works of Catholic School Experts Concerning Standard 2 Relative to Mission and Catholic Identity*

The importance of an integrated curriculum to excellence in Catholic schools was studied by Heft (1991). According to Heft, the curriculum in Catholic schools should emphasize four factors: a) integrating learning across subject areas; b) developing a

sense and depth of knowledge of history; c) integrating art, speech, and drama to understand the power of story and beauty of the world; and, d) incorporating service learning. He concluded that a Catholic school with a strong Christian mission develops well-informed students who serve others.

The work of Ozar (1994) maintained that in order to ensure excellence in 21<sup>st</sup> century learning and maintain Catholic identity while focusing on the mission of Catholic education, Catholic schools must find “more effective and compelling ways for the integration of faith, life, and learning to permeate the actual curriculum for every student” (p.2). Likewise, the work of Groome (1998) proposed that curriculum should nurture the sense of dignity and self-worth, thus encouraging a personal relationship with God. It encouraged educators to commit to this positive anthropology with an attitude that affirms the goodness and giftedness of all students given a realistic approach that sees possibilities in each person. Groome maintained that this positive anthropology would lend itself to an integrated education of the whole child addressing the needs of students academically, psychologically, physically, socially, morally, and spiritually. He also asserted that Catholic education fostered a love for wisdom and truth, while integrating faith, culture, and life and reaffirmed this vision as “an attitude that the world is gracious, meaningful, and worthwhile” (p. 130).

According to the work of Krebbs (2012), Catholic schools are called to be institutions of excellence infused with genuine Catholic identity. They are also called to build communities that integrate faith and learning. She noted the availability of curricular designs that enable teachers to integrate Catholic values throughout the school and its programs. Like Baxter (2011) who argued that Catholic schools must be

“unapologetically Catholic” she stated, “Our Catholic identity, our inspiration, and our aspiration, must permeate every aspect of the Catholic school curriculum” (p. 185).

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 2 relative to the domain of Mission and Catholic Identity of Catholic schools.

### *Standard 3*

Specifically, the NSBECS (Ozar & Weitzel-O'Neill, 2012) states Standard 3 as the following: “An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice” (p. 6).

### *Church Documents*

In *The Religious Dimension of Education in a Catholic School*, the CCE (1988) emphasized the importance of community participation in liturgical celebrations, prayer, and service opportunities, engaging students in the lived reality of the Catholic faith. It also stressed the importance of coordinating religious instruction with catechesis in parishes, in families, and in youth organizations (youth groups, and athletic organizations). The CCE maintained that with participation in liturgical experiences outside of the classroom, students will develop and cultivate a personal relationship with God and freely chose to respond positively to God’s love. Archbishop Miller (2006) added that the mission of the Catholic school is to seek holiness for students forming them in the virtues of Christ that will lead them to live a life of faith and justice in the service of others.

*The Works of Catholic School Experts Concerning Standard 3 Relative to Mission and Catholic Identity*

The work of Heft (1991) highlighted the importance of faith formation of students to the Catholic identity of Catholic schools. It proposed that a commitment to service was central to the faith development of students in and outside of school. Heft claimed that, “Service constitutes a step beyond cooperation, for service places the needs of other first” (p. 12). Heft also suggested the importance of positive, active role models in this arena from teachers and parents, which would strengthen the Catholic identity of the school community by living the Gospel message.

The work of Bryk, Lee, and Holland (1993) maintained that Catholic schools build community and faith formation by student participation in liturgies, retreats, and community service. It suggested that students were apt to make a personal connection to the liturgical prayer services when these opportunities are available in the communal setting of classroom or school. Bryk et al. also found that school retreat programs since Vatican II have taken on more personal involvement for students, who often find them life changing experiences where they have addressed moral challenges they encounter in life in light of the Gospel. The researchers also suggested that the approach to service learning for students further strengthened the school community. They noted at the time, that schools did not necessarily require service hours, yet most of the students were involved in service outside of school hours. Bryk et al. proposed that the service programs signified the Catholic school commitment to teaching students about social justice and reaching out to the larger community.

The work of Groome (1996) contended that Catholic educators should make the story of Jesus real by immersing students in the tradition of Catholic faith so that they can understand it, evaluate it, and make it their own. In 1998, he reiterated that the commitment to tradition must pervade the school, leading it to become a community of moral discourse and formation and include opportunities for communal prayer and participation in liturgy. According to Groome, Catholic Christianity must embrace a critical rationality that seeks a biblical wisdom, and the manifestation of the works of peace, mercy, kindness, and justice. He also pointed out the importance of students learning to question knowledge using reason, memory and imagination so that they will make informed judgments and responsible decisions in the service of social justice. Likewise, the work of Denig and Dosen (2009) emphasized that Catholic schools are called to “evangelization, community, holistic education, and worship and a commitment to transform society through social justice and service” (p. 141). All of these activities in and out of school shaped the Catholicity of a school.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 3 relative to the domain of Mission and Catholic Identity of Catholic schools.

#### *Standard 4*

Specifically, the NSBECS (Ozar & Weitzel-O’Neill, 2012) stated Standard 4: “An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice” (p. 6).

### *Church Documents*

The CCE (1988) related the importance of the Catholic school to assist parents, who the Church recognizes as the primary educators of children, to grow in their faith and to be models of service. This partnership with the home is central to the holistic development and faith formation of children. It is also the best way to facilitate the spiritual development of students and to facilitate the spiritual growth of their parents. Schools must find ways to involve parents and students in service projects.

In addition, in *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful*, the CCE (2007) claimed that adult educators in Catholic schools need to be formed culturally and spiritually, and also “intentionally directed at developing their community educational commitment in an authentic spirit of ecclesial communion” (§ 34). It also emphasized the need for educators to be involved in professional formation in a wide range of areas including pedagogy, culture, psychology, morality and the Catholic faith. They too are called to be models of service and exhibit an active call to social justice.

### *The Works of Catholic School Experts Concerning Standard 4 Relative to Mission and Catholic Identity*

The work of Buetow (1985) reported that the mission of Catholic schools harkens back to classic humanism where the emphasis was on the formation of the adult. He acknowledged that this tradition was based on intellectual discipline and the search for truth and justice. Consequently, his work suggested that the mission of Catholic schools needs to continue to offer opportunities for adult formation in order to model the educated Catholic ideal for students in word and deed. This Catholic individual would

develop to his or her full potential, morally formed to do God's will, and rooted in the service of social justice.

The work of Bryk, Lee, & Holland (1993) acknowledged the importance of community in the success of Catholic schools. It affirmed that extensive student-faculty interaction in extracurricular activities, especially acts of service, was a source of building positive relationships in the school community. Bryk et al. supported the idea that faculty who were willing to serve the community in a broad array of extended activities also benefitted by building personal relationships with students, which transferred to positive classroom interactions.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 4 relative to the domain of Mission and Catholic Identity of Catholic schools.

#### *Summary*

Standards 1 through 4 in the domain of Mission and Catholic Identity are extensively supported by church documents (CCE, 1977, 1982, 1988, 1997, 2007, 2014; NCCB, 1972, 1976, 1979; Pius XI, 1929; USCCB, 2005a, 2005b) and by experts in this field (Baxter, 2011; Buetow, 1985; Bryk et.al, 1993; Burnford, 2012; Denig & Dosen, 2009; Groome, 1996, 1998; Harrington, 2012; Heft, 1991, 2004; O'Connell, 2012; Ozar, 1994). Collectively, these works affirmed that adherence to a lived mission and shared Catholic identity support the work of Catholic schools and enables them to be effective. In addition, the literature found that realization of these standards enable Catholic schools to be successful in creating a caring, Christian community environment, wherein students and adults flourish and build positive relationships, as they develop their talents to serve



others, to contribute to the betterment of society, and to promote the mission of the Church.

## Governance and Leadership

### Governance

Governance and Leadership is the second domain of the National Standards and Benchmarks of Effective Catholic Elementary and Secondary Schools (NSBECS, Ozar and Weitzel-O'Neill, 2012). For clarity sake, this section addressed governance and leadership separately. The NSBECS, however recognized the important role that both governance and leadership hold in Catholic schools and stated that,

Catholic school governance and leadership can be seen as a ministry that promotes and protects the responsibilities and rights of the school community. Governance and leadership based on the principles and practices of excellence are essential to insuring the Catholic identity, academic excellence, and operational vitality of the school. (p. 7)

#### *Standard 5*

Specifically, the NSBECS (Ozar & Weitzel-O'Neill, 2012) stated Standard 5:

An excellent Catholic school has a governing body (person or persons) which recognizes and respects the role(s) of the appropriate and legitimate authorities, and exercises responsible decision making (authoritative, consultative, advisory) in collaboration with the leadership team for development and oversight of the school's fidelity to mission, academic excellence, and operational vitality. (p. 8)

#### *Church Documents*

The CCE (1982) declared that the Church calls lay educators to assume roles in both governance and leadership. Often, the Bishops will entrust competent laypersons with complete direction of the Catholic schools, incorporating them in the apostolic mission of the Church. The *Code of Canon Law* (1983) espoused that the bishop has the

responsibility and the authority to ensure Catholic education for the faithful (803 §1 & §3).

The USCCB's (2005a) document *Renewing our Commitment to Catholic Elementary & Secondary Schools in the Third Millennium*, reiterated support for Catholic schools and strongly encouraged clergy and laity to continue to market and support Catholic schools as one of the Church's primary missions. Archbishop Miller (2006) asserted that trust and dialogue between bishops and educators ensured the Catholicity of schools and fostered a relationship that allows coherence between the diocese for Catholic schools and the bishops' pastoral plans. He reaffirmed the importance for the need of cooperation between educators and bishops in Catholic education. He also proclaimed, "Personal relationships marked by mutual trust, close cooperation, and continuing dialogue are required for a genuine spirit of communion" (p. 32).

*The Works of Catholic School Experts Concerning Standard 5 Relative to Governance in Catholic Education*

The work of Hoces, OSU (1991), *Catholic School Governance and Finance* published in *the National Congress on Catholic Schools for the 21<sup>st</sup> Century*, is noteworthy. In reviewing the research on governance in Catholic schools, Hoces found that Catholic schools have a common mission, including faith development, academic excellence, and community building. These qualities are imbedded in Standard 5 of the NSBECS. Hoces studied governance models of Catholic schools and found that there was a need for understanding the roles of the school community members and their relationships. She reviewed the Church documents from 1965 to 1990 and the research of experts on Catholic schools from 1966 to 1987. She asserted from this work that the

development of trusting and collaborative relationships form the human and “social capital,” which Coleman (1985) identified to be essential to enable effective governance to exist. Standard 5 of the NSBECS, addressed governance in Catholic schools highlighting the necessity for collaboration with leadership teams to ensure, realize, and implement the school’s mission and vision.

Likewise, Sheehan, RSM (1991), who at the time was the Secretary for Education for the United States Conference, also wrote a paper for the *National Congress on Catholic Schools for the 21<sup>st</sup> Century*, which addressed the issue of governance in Catholic schools. She too reaffirmed Coleman's (1985) findings on the effectiveness of Catholic schools, which confirmed a direct link between effective governance of Catholic schools and the reality of “social capital” among community members. Because this social capital is a direct result of the relationship between church and school community, Sheehan concluded, "All governance models must provide structures which explicitly keep schools related to the Church" (p. 21). She further noted that when such governance was in place, academic excellence and operational vitality were addressed. Sheehan confirmed the USCCB’s (1990) *Statement in Support of Catholic Elementary and Secondary Schools* that Catholic schools need to address the governance and financial challenges facing Catholic schools in order to make such schools available for Catholic parents desiring this option of education for their children.

In 2002, the work of Kelleher reviewed research concerned with administrative models, through the lens of lay leadership with an emphasis on governance. These lay leaders have much to offer Catholic schools, but the question was asked, “Will these Catholic schools still exhibit spirituality, traditions of the Church, charism of their

founding religious congregations, and the sense of community or “social capital” that sets Catholic schools apart from any other type of school?” (p. 195) Kelleher concluded from the research with communication and collaboration and leaders who are mindful of the teachings of the Church, Catholic schools will flourish under new governance models in the 21<sup>st</sup> century.

A closer look at the literature suggested that individuals of governance in a Catholic elementary school have a responsibility to clearly articulate the expectations of that governing board. In the parish school model, which is most prevalent in the Archdiocese of Portland, Oregon, the pastor and principal share the leadership role often times with the principal leading the enterprise. After completing its 2006 report, *Making God Known, Loved, and Served*, the ND task force decided to revisit the role of the parish priest and their beliefs and assumptions about Catholic schools. Therefore, it reviewed previous research on the subject and conducted its own study. This study, *Faith, Finances, and the Future* (2008), affirmed the importance of the role of the pastor, not just canonically, but also as the leader of the parish that supports families in education in the parish. “Through this endeavor we affirm that the pastor holds a uniquely important leadership role in the parish and in the Catholic school, so important that no effort to serve Catholic schools can succeed without them” (ND Task Force, 2008, p. 45).

The Notre Dame (2006, 2008) reports found that the main concerns of pastors were in the areas of school finances and the faith development of school families. Relative to finances, the pastors were most concerned with issues of management concerning enrollment, fiscal planning, and school affordability. Relative to faith

development, the pastors were concerned that the schools' Catholic identity would be strongly evident in order to make worthwhile the endeavor to the entire community.

In *A Primer on Education Governance in the Catholic Church*, Haney, O'Brien, and Sheehan (2009) reflected on God's call to holiness and community in direct relation to governance and ministry. They concluded, "Governance in itself is a means of exercising rights and responsibilities in the service of others and in the service of one's own growth as a member of Christ" (p. 3). Moreover, their work suggested that it is the administration's responsibility to create an environment that is collaborative and conducive to teaching the gospel message, building community, serving others, and offering the opportunity to worship.

The work of Haney et al. (2009) presented governance structures that are valid canonically but differ depending on the need of the bishops and diocese. The following structures are most commonly found in the United States. Most prominent are single-parish schools wherein the school is under the authority of the juridic person of the parish. The direct line of authority comes from the bishop to the pastor to the administrator of the school. Here the administrator would have a consultative board whose responsibilities are in forming matters of policy in planning, financing, or public relations, or the administrator would have an advisory board whose responsibilities are in advising the administrator in matters of policy. There are also regional or interparish education governance models in which a school is established in an area for more than one parish. In this case, the pastors of the parishes would select one pastor to be the canonical administrator of the school and then the principal or administrator would be

responsible for the operation of the school. Here again there would be a consultative or advisory board for guidance in matters of policy.

Haney et al. (2009) described a second model of school governance that of diocesan schools where there is no parish, but a school has been established. Here the bishop may designate an individual—vicar general, secretary of schools, or superintendent of schools—as the responsible diocesan administrator responsible for the school. This individual is responsible for hiring the school principal or administrator who will have a consultative or advisory board for matters of policy.

A third model described by Haney et al. was that of a private school, which could be owned or sponsored by religious congregations or by boards of trustees. If it is an independent lay-sponsored school, usually the corporate model is utilized, in which a corporate board designs the charter and bylaws, which specify authority and responsibilities of the board. In this model, the board must seek recognition of the school as Catholic by the diocesan bishop, and is subject to canon law. If a religious organization owns and establishes the school, then the religious congregation establishes the board. Here the religious organization delegates the responsibilities of governance to the board and reserves specific rights of governance to the religious congregation and to the diocesan bishop.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 5 relative to the domain of Governance and Leadership of Catholic schools.

## Leadership

This section will address the literature specific to leadership and Standard 6. The NSBECS (2012) recognized the concept of leadership as critical to the mission of effective Catholic education.

### *Standard 6*

Specifically, Standard 6 states: “An excellent Catholic school has a qualified leader/leadership team empowered by the governing body to realize and implement the school’s mission and vision. (p. 9)

### *Church Documents*

Within this review of Church documents, reference to the teacher is inclusive of the principal and administrators when articulating the mission of effective Catholic schools. The CCE (1982) in its document *Lay Catholics in Schools: Witnesses to Faith* projected,

Every person who contributes to integral human formation is an educator; but teachers have made integral human formation their very profession. When, then, we discuss the school, teachers deserve special consideration: because of their number, but also because of the institutional purpose of the school. But everyone who has a share in this formation is also to be included in the discussion: especially those who are responsible for the direction of the school. (¶ 15)

The CCE (1982) recognized the importance of laypersons in Catholic schools as integral to the continuation of the evangelizing mission of education for the Church. As such, these lay leaders work to form human persons communicating the truth of the prophetic mission of Christ offering “a concrete example of the fact that people deeply immersed in the world, living fully the same secular life as the vast majority of the human family possess this same exalted dignity’ (¶ 18). While giving Christian witness, these lay administrators answer the call in the field of education leading schools for the education

of youth. “Lay Catholic educators in school, whether teachers, directors, administrators or auxiliary staff, must never have any doubts about the fact that they constitute an element of great hope for the Church” (§ 81). The CCE also noted “the concrete living out of a vocation as rich and profound as that of the lay Catholic in a school requires an appropriate formation, both on the professional plane and on the religious plane” (§ 60).

The CCE (1997) declared it important to recognize the work of educators whose mission is teaching and leading. They reiterated the role of Catholic schools in the evangelizing mission of the Church. The CCE concluded that with important relationships and collaboration existing between students, parents, teachers, directors and non-teaching staff, there need be continued importance given to the educating community, and to the one responsible for leadership within that community. The USCCB (2005) supported the CCE and proclaimed that the formation of personnel “will allow the Gospel message and the living presence of Jesus to permeate the entire life of the school community and thus be faithful to the school’s evangelizing mission” (p. 9).

Archbishop Miller (2006) noted a shift from religious to lay administrators, which presents challenges, new responsibilities, and new opportunities for the Church. The review of literature revealed that the administrators within Catholic education in the Archdiocese of Portland, Oregon are all laypersons ([www.archdpdx.org](http://www.archdpdx.org), 2014). As Miller noted, the spiritual and professional formation of lay leaders are necessary if administrators are to fulfill their responsibilities as faith leaders effectively.



*The Works of Catholic School Experts Concerning Standard 6 Relative to Leadership in Catholic Education*

The work of Buetow (1988) proclaimed the principal “the master teacher” (p. 258). He maintained that principals have many important roles, but the most significant role is as the instructional leader, hence, “master teacher.” He did not stray from the fact that the principal sets the spiritual tone for the school and inspires a clear vision for the school community, but understood that as the master teacher, the principal is an exemplar of this Christian vision—“Principals, and other Catholic-school administrators, must never lose a clear mental vision of Christ’s face, or their hearts’ hearing of his word” (p. 259).

The work of Kelleher (2002) reviewed the research on governance and administration from 1991-2000. She reviewed the church documents that addressed lay leadership since the numbers of religious leaders had dropped significantly over the previous twenty years. In *The Religious Dimension of Education in a Catholic School* the CCE (1988), stated, “When lay people do establish schools, they should be especially concerned with the creation of a community climate permeated by the Gospel spirit of freedom and love, and they should witness to this in their own lives” (§ 38). This led Kelleher to cite leadership faith formation as a necessity in leadership programs at the university level.

The work of Aymond (2004) found that serving as an administrator is a ministry and as such principals are called to serve and lead others. He recalled, “You are servant-leaders” (p. 5). Aymond espoused courageous moral leadership, teaching teachers to seek God’s dream for humanity and teaching with clarity and humanity. Schuttloffel

(2008, 2012, 2013) identified contemplative leadership as necessary for a culture of continuous improvement, because reflection is critical to dealing with change. Her extensive research on such leadership supports, “the importance of a theological knowledge base and the ability to integrate spiritual leadership into everyday decision-making is also integral to becoming an effective Catholic educational leader” (Schuttloffel, 2008, pp. 3-4).

Cook’s (2008) research found Catholic elementary school principals have myriad responsibilities. Catholic elementary principals must concern themselves with budgeting, personnel, curriculum, grant writing, school calendar, school maintenance, student recruitment, marketing, and fundraising, as well as the day-to-day operations of the school. Moreover, Cook noted that Catholic elementary principals are also tasked to provide faculty faith formation and development, when often they are not trained in this field.

Several researchers (Jacobs, 2009, Schuttloffel, 2008, Traviss, 2001) proposed principals need collaborative, shared, formative communication practices in order to facilitate continuous growth and the transformation of a school into a community of learners in the Catholic tradition. According to Jacobs, principals also need to reflect upon their own practices, as well as to participate in ongoing catechesis about the Catholic Church’s living tradition and teachings about Catholic education. The work of Traviss (2001) supported the need for continued research in leadership to address the myriad responsibilities of the Catholic school principal. It highlighted the need for research in the moral development of Catholic school leadership, as this plays a role in the responsibility of the leader to implement the mission and vision of the institution.

The 2009 Catholic Higher Education Collaborative Leadership Conference (CHEC) also supported this research and promoted continued research in the area of Catholic education governance and leadership to implement findings from data collected.

In addition, the work of Sergiovanni (2000, 2007) viewed leadership as a moral craft where one's virtue is to serve others from the heart, head, and hand. Fitting for a Catholic principal, Sergiovanni (2007) decreed, "When moral authority drives leadership practice, the principal is at the same time a leader of leaders, follower of ideas, minister of values, and servant to the followership" (p. 34). For Sergiovanni, ongoing professional development and personal development are essential to being an effective moral leader.

The work of Baxter (2011) claimed, "For Catholic elementary schools, leadership is personified in the principal and pastor" (p. 6). He emphasized the importance of conveying the mission to all shareholders and stated, "When these constituents believe in the mission of the school, the leader has done an effective job" (p. 6). Baxter maintained principals are charged with autonomy as well as accountability. They have a responsibility to set the tone for success by implementing programs to create effective schools, while looking internally to examine practices that are challenging the school.

The work of Holter and Frabutt (2012) reaffirmed the complexity and comprehensiveness of the role of the Catholic school principal. It identified the tasks of the leader to include expertise in many areas: curriculum and instruction, personnel issues, business and finance, development and marketing, enrollment recruitment, and community relations. For Holter & Frabutt, principals make decisions every day that affect the viability of schools and the success of students. In addition, Holter & Frabutt

found that principals, who performed action research within their schools to study school problems directly and scientifically, were better able to resolve pressing issues in their schools and to resolve them effectively.

Likewise, Ristau (2012), former president of the NCEA, acknowledged that “good leaders are smart and competent people: people who have good ideas, imagination about how things might be otherwise, and have the ability to get others to go along with them for the benefit of all” (p. VII). Ozar and Weitzel O’Neill (2013) also asserted, “Effective governance and leadership ensures Catholic identity, academic excellence, and operational vitality. Governance is central to the achievement of full compliance with all standards and, in turn, facilitates and sustains the successful school” (p. 159).

Schuttloffel’s (2014) current research found that spiritual formation of teachers and succession planning still “remains a weak area in the strategic planning for the future of Catholic schooling” (p. VII). It also found that the responsibilities of principals have increased to include focus on financial topics, marketing, development, and budget analysis and in accountability for data driven results.

#### *Empirical Research in Governance and Leadership*

Hanlon’s (2012) study examined the principals’ perspectives on the organizational changes in the Diocese of Scranton, Pennsylvania and how the inherent dynamics impacted the principals’ leadership in their schools. Hanlon found that principals agreed that effective leadership is crucial for school program effectiveness. She noted that the principals also agreed that they must promote and cultivate the schools to enhance viability. Hanlon reported that the principals were adamant that there should be transparency in communication and better support from the central office. She

affirmed that they emphasized significant factors that would have helped the transition. She stated that the principals felt like they had no input and there was confusion with the decision making process. At the same time, Hanlon reported that the principals “acknowledged that the former, parochial, model of Catholic education was not sustainable and that if an intervention did not occur, schools would simply continue to close one by one until none were left” (p. 43). Hanlon’s research is pertinent to this study in that it emphasizes the importance of involving principals when significant organizational changes are being considered at the diocesan level. Hanlon found principals to be hopeful and optimistic, when they are consulted, even if the situation seems dire. She also found that for future research, one should look specifically at leadership traits that are pertinent to organizational change.

The research found in the literature review and future recommended research would continue to inform leadership ensuring Catholic identity, academic excellence, and operational vitality. The visions of courageous, moral, contemplative, servant leaders emphasized Standard 6 for the NSBECS (2012). Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 6 relative to the domain of Governance and Leadership of Catholic schools.

### *Summary*

Standard 5 and 6 of the NSBECS (2012) support the domain of governance and leadership. Church documents (CCE, 1982, 1988, 1997; The Code of Canon Law, 1983, Miller, 2006; and USCCB, 1990, 2005) and cited experts (Aymond, 2004; Baxter, 2011; Buetow, 1988; Catholic Higher Education Collaborative Leadership Conference, 2009; Coleman, 1985; Cook, 2008; Haney, O’Brien, & Sheehan, 2009; Hanlon, 2012; Hocevar,

1991; Holter & Frabutt, 2012; Jacobs, 2009; Kelleher, 2002; ND Task Force, 2006, 2008; Ozar & Weitzel-O'Neill, 2013; Ristau, 2012; Schuttloffel, 2008, 2012, 2013, 2014; Sergiovanni, 2000, 2007; Sheehan, 1991; and Traviss, 2001) agree that an informed governing body and persons in leadership are called to be committed to the mission of Catholic education and to be well-informed educational Catholic leaders. They also concurred that the complexity and comprehensiveness of the role of the Catholic school principal is expansive, and that principals make decisions every day that affect the viability of schools and the success of students. These experts agreed that effective leadership and governance models are important for organizational change and an optimistic future for Catholic schools.

### Academic Excellence

Academic Excellence is the third domain of *The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS, Ozar & Weitzel-O'Neill, 2012). The essential elements of the NSBECS “provide a framework for the design, implementation, and assessment of authentic academic excellence in Catholic school education from pre-kindergarten through secondary school” (p.10). There are three standards for academic excellence enumerated in the NSBECS.

#### *Standard 7*

Specifically, Standard 7 stated, “An excellent Catholic school has a clearly articulated, rigorous curriculum aligned with relevant standards, 21<sup>st</sup> century skills, and Gospel values, implemented through effective instruction” (p.11).

### *Church Documents*

The standards for academic excellence in the NSBECS (2012) were based upon the Catholic Church's teaching mission of education "to teach as Jesus did" (NCCB, 1972, ¶ 4). In its pastoral *To Teach as Jesus Did*, the NCCB (1972) affirmed that the Catholic school was a unique environment where Gospel values are integrated into the curriculum and to the students' lives each day. It confirmed that Catholic schools are also unique in that they have autonomy to make decisions to design educational models to improve standards and results. The NCCB encouraged cooperation with other school systems in improving instruction and speculated, "Approached with candor and intelligence, cooperative planning need not threaten the identity or independence of any school system and can benefit all" (¶ 126). In its document, *Sharing the Light of Faith*, the NCCB (1979) challenged the educational community to "integrate all learning with faith" and to employ "cooperative teaching which cuts across the lines of particular disciplines, interdisciplinary curricula, and team teaching" (¶ 232). Moreover, the Code of Canon Law (1983) calls Catholic schools to foster high academic standards.

In its document *The Religious Dimension of Education in a Catholic School*, the CCE (1988) stated, "A Catholic school is not simply a place where lessons are taught; it is a center that has an operative educational philosophy, attentive to the needs of today's youth and illumined by the gospel message" (¶ 22). It added that the intellectual work of students and proposed that the light of Christian faith "impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility. It provides the strength needed to accept the sacrifices and the perseverance required by intellectual labour" (¶49).

For the CCE (1988), the Church has always recognized the importance of the academic endeavors of its Catholic educational centers. It has also proclaimed that Catholic education is entrusted with educating the whole child, giving careful attention to their intellectual and creative needs. In addition, it endorsed the idea that a school should have proper academic goals and activities to address education. It claimed that these goals should address school identity and Gospel values, pedagogy, educational and cultural aims of the school, course content, and student assessment. The CCE held that “the cultural, pedagogical, social, civil and political aspects of school life are all integrated” (§101).

Moreover, the CCE in its 1997 document *The Catholic School on the Threshold of the Third Millennium* decreed,

The Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society, which is strongly characterized by technical and scientific skill. But at the same time, it should be able above all, to impart a solid Christian formation. (§ 8)

The CCE proclaimed that the Catholic school is a school for all, offering an opportunity for education and a means of seeking truth for everyone. It declared, “Catholic schools have always promoted civil progress and human development without discrimination of any kind” (§ 16). The CCE urged schools to continue in dialogue with families so that this excellent means of education in 21<sup>st</sup> century skills and instruction in moral values continue as a viable option.

Building upon the teachings of the CCE (1988, 1997), the USCCB (2005a) reiterated that Catholic schools “must provide young people with an academically rigorous and doctrinally sound program of education and faith formation designed to strengthen their union with Christ and his Church” (p. 3). Archbishop Miller (2006) also



asserted that Catholic education provides for intellectual and moral virtue, educating the whole child in the service of others. He reaffirmed that Catholic education “must foster love for wisdom and truth, and must integrate faith, culture, and life” (p. 45). The NSBECS (Ozar & Weitzel-O’Neill, 2012) was founded on the expectations of academic excellence articulated within Church documents. These standards reflected the USCCB’s (2005a) teaching that all students must have an opportunity for an education that has “excellent academics imparted in the context of Catholic teaching and practice” (p. 4).

*The Works of Catholic School Experts Concerning Standard 7 Relative to Academic Excellence*

The work of Groome (1988) proposed that curriculum within the Catholic school should nurture a sense of dignity and self-worth, as humans are created in the image and likeness of God and are called to develop a personal relationship with God. It encouraged educators to commit to this positive anthropology with an attitude that affirms the goodness and giftedness of all students given a realistic approach that sees possibilities in each person. Groome maintained that this positive anthropology would lend itself to an integrated education of the whole child addressing the needs of students academically, psychologically, physically, socially, morally, and spiritually.

According to Ozar’s (1994) research, Catholic educators are called to embrace an outcomes-centered curriculum and decision-making process. She asserted this process assures that our 21<sup>st</sup> century Catholic schools “become and/or remain values-based, learning-centered communities” (p. 2). She maintained that this objective required a carefully designed curriculum and decision-making process to serve as a road map to insure significant learning. The work of Bryk (2008) affirmed that the implementation

of a common core curriculum is essential to student success. The Common Core Catholic Identity Initiative website ([www.cci-online.org/homepage/overview-history](http://www.cci-online.org/homepage/overview-history), retrieved 7-7-2014) was developed as a means to ensure that Catholic professional educators have tools necessary to collaborate and articulate academic standards that are both research based and Catholic identity infused.

The work of Baxter (2011) stated, “We are not meant to be static, but rather to be models for the lifelong learning that we aim to inculcate in our students” (p. 22). It reaffirmed that Catholic schools have been traditionally known for rigorous academics, but teachers and principals need to continue to grow and model lifelong learning for students and families. Principals and teachers should be able to articulate the instructional vision for the school and be well versed in academic standards that will ensure a greater opportunity for academic achievement for all students.

The work of Massa S.J. (2011) advocated the importance of addressing Catholic intellectualism within Catholic education to insure that students would experience a curriculum charged with academic excellence. For Massa this intellectualism integrated the exploration of new ideas, the cultivation of critical thinking, and the development of an atmosphere that allows civility and the questioning of inherited ideas for the love of learning. The work of Weitzel-O’Neill and Torres (2011) reaffirmed Massa’s ideas and added that

School leaders and teachers are needed who are dedicated to the mission of the school, well qualified, and committed to continuous growth and learning. These leaders must maintain high expectations for effective instruction and accountability, and model and share the faith. (p. 77)

Likewise, Leahy, S.J. and McShane, S.J. supported the views of Massa S.J., which advocated a “student-centered, nurturing environment offering students support and

challenge as well as an “honored and unwavering commitment to academic excellence” (p.79). All three of these Jesuit educators called for review of the existence of “Catholic Intellectual Thought” as the impetus for academic excellence.

In *Scholarly Essays on Catholic School Leadership*, Ozar (2012) reported that the NSBECS (Ozar & Weitzel-O’Neill, 2012) was designed to be school effectiveness standards. She noted that in addition to these standards and benchmarks, curriculum content standards were needed, whereby an excellent Catholic school would address what to teach, how to teach, and how students will demonstrate learning. In advocating the Common Core State Standards as research-based standards for academic excellence that Catholic schools can adopt, Ozar introduced the reader to the Common Core Catholic Identity Infusion Project, which she noted was organized “to develop resources and guidelines to assist K-12 Catholic schools in infusing elements of Catholic Identity into curriculum and instruction based on the Common Core” (p. 28).

The work of Crowley (2012) reiterated that, “Academic excellence is the hallmark of a Catholic education” (p. 67). It suggested there was a “need to redefine what excellence and rigor look like in the curriculum” (p. 68), especially now that there are so many educational institutions available to parents including charter schools, magnet schools, home schooling, other private faith based schools, and public school improvement initiatives. Crowley maintained that Catholic schools needed to build a culture of collaboration in order to guarantee a viable curriculum for student learning. He supported Marzano’s (2003) ideas concerning how schools work, and declared that student achievement in school as being predicated on “a guaranteed and viable curriculum” (p. 69). Crowley also insisted that Catholic schools must embrace

collaboration in teaching and learning in the 21<sup>st</sup> century, addressing common learning outcomes and goals while integrating technology into education. He concluded, “Our goal is to enhance the learning and formation of our students...We need to be excellent” (p.76).

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 7 relative to the domain of Academic Excellence of Catholic schools.

### *Standard 8*

Standard 8 of the NSBECS (Ozar & Weitzel-O’Neill, 2012) specifically stated, “An excellent Catholic school uses school-wide assessment methods and practices to document student learning and program effectiveness, to make student performances transparent, and to inform the continuous review of curriculum and the improvement of instructional practices” (p. 12).

### *Church Documents*

Vatican II (1965) decreed that teachers “should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world” (§ 8). It also urged and encouraged Catholic school educators to utilize the findings of social sciences to improve their craft of teaching. In addition, the NCCB (1979) claimed that principals “establish norms and procedures of accountability and evaluation within the school, and in relation to the larger community” (§ 215). Consequently, the leader of a Catholic school is charged with assessing the programs offered at his or her school, as well as supervising the teachers who are called to execute

them. As the instructional leader of the school, the principal is charged with seeing that the school programs are effective and aligned with the schools Catholic identity.

According to Miller (2006) the Church emphasized that all individuals strive to reach perfection and to be images of Christ. In this sense, Catholic educators share a philosophy of education whereby all are held to a standard of excellence in every dimension of the life of the school and engage in self-reflection and assessment.

*The Works of Catholic School Experts Concerning Standard 8 Relative to Academic Excellence*

The work of Schuttloffel (2008), in *Contemplative Leadership that Creates a Culture of Continuous Improvement*, reiterated that accountability in instructional leadership is important in today's climate and that principals must create assessment processes that are appropriate for their schools. She acknowledged that Catholic education permits its community members to become the best students, teachers, or parents they can be. She reinforced Archbishop Miller's (2006) ideas regarding Catholic education as based upon a positive anthropology. She maintained that this positive Christian anthropology sets high expectations for Catholic educators especially its leaders. Schuttloffel stated, "A school culture that focuses on high expectations requires everyone: student, teacher, and parent, to seek their full potential. From that perspective, lifelong learning is...a way of life within the school community" (p. 32).

The work of Kallemeyn (2009) confirmed that Catholic schools need a more purposeful system of assessment to inform classroom instruction and to provide accountability to standards based learning. She agreed with the Notre Dame study (2006) that effective assessment tools and the collection of student outcomes data tied to

students' learning and instruction are important to Catholic education. She acknowledged that transparent communication about student outcomes ensures a quality education. Kallemeyn also argued that Catholic schools have always drawn on qualitative research methodologies that have driven them to excellence. She reported that Catholic schools have been engaged in self-evaluation for the purpose of school improvement for decades. Citing the research by Bryk et al. (1993), she affirmed that the core curricula and teachers in Catholic schools have always held high expectations for students. Kallemeyn noted that as early as 1949 Catholic educators recognized that schools should be held accountable for the formation of students by developing the *Criteria for Evaluating Catholic Elementary Schools*.

The Catholic Higher Education Conference (CHEC) (2009) agreed that in addition to having a highly qualified community to ensure academic excellence, Catholic education and its leaders must be committed to developing and exercising an assessment process that promotes student achievement. Summarizing the work of the CHEC, Weitzel-O'Neill and Torres (2011) reported that

Assessment must be at the center of the instructional process and school leaders need to prioritize data use in their school, providing a professional environment that is supportive of evidence-based practice and creating a feasible plan for making data use central to the role of teaching and learning that includes targeted and sustained professional development. (p.78)

The CHEC members agreed that Catholic schools are called to develop a culture of assessment, utilizing data appropriately to inform instruction and improve student learning. The work of Bryk (2008) acknowledged that such a culture would require a keen understanding of the demands of assessment and the development of professionals

who will be able to put it into practice. He found that it is necessary to support ongoing adult as well as student learning.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 8 relative to the domain of Academic Excellence of Catholic schools.

### *Standard 9*

Specifically, Standard 9 of the NSBECS (Ozar & Weitzel-O'Neill, 2012) stated, "An excellent Catholic school provides programs and services aligned with the mission to enrich the academic program and support the development of student and family life" (p. 12).

### *Church Documents*

Several Church documents (Vatican II 1965; CCE 1988, 1997; NCCB 1972, 1979) support Standard 9 of the NSBECS, which focuses on the development of student and family life. The NCCB (1972) declared,

Education is one of the most important ways by which the Church fulfills its commitment to the dignity of the person and the building of community. Community is central to educational ministry both as a necessary condition and an ardently desired goal. (¶13)

The Code of Canon Law (1983, Can 796 § 2) recognized that the parents are the first educators of their children and entrust their children to the Catholic school for education. Thus, administrators and teachers must be open to communication and collaboration and provide support for the development of student and family life.

*The Works of Catholic School Experts Concerning Standard 9 Relative to Academic Excellence*

The work of McDermott S.J. (1997) reaffirmed the NCCB's (1972) teaching that Catholic schools are called to be effective academic centers where faith, life, and culture are integrated. It also affirmed the work of Coleman and Hofer (1987), which recognized the Catholic school as a faith community, which forms its "social capital". Caruso (2004) described social capital as various tangible resources in conjunction with systems of relationships between students, faculty, administrators, staff, family, and the wider community, which all contribute to and influence educational success. Catholic school research by Bryk et al. (1993) and Bryk (2008) supported the findings of Coleman, Hofer, and Kilgore (1982), which recognized "social capital" to be primary to the academic program and the development of student and family life in Catholic schools.

*Empirical Evidence in Academic Excellence*

The work of Keeley (2001) examined the accreditation process of Catholic elementary schools in the middle states region and its impact on Catholic identity and student learning. She found that the accreditation process permitted the school personnel to focus on school excellence and academic excellence. The examined schools focused on the professional development of faculty in order to improve their instructional methodologies, which in turn, would improve student learning. The researcher found the professional development interventions re-energized the teachers and allowed them to learn new, innovative methods to enhance student learning. Education standards were recognized and teachers held one another accountable for implementing the standards into the curriculum. Keeley's research showed a positive effect of teacher professional



development and academic excellence in Catholic schools when schools focus on the standards of learning in the accreditation process.

Collectively, these Church documents, the works of the cited experts in Catholic education, and empirical research support the validity of Standard 9 relative to the domain of Academic Excellence of Catholic schools.

### *Summary*

The domain of academic excellence in Catholic schools is supported by standards 7-9 of the NSBECS (2012). Church documents (CCE, 1988, 1997; The Code of Canon Law, 1983; Miller, 2006; NCCB, 1972, 1979; USCCB, 1990, 2005, and Vatican II, 1965) and cited experts (Baxter, 2011; Bryk, 2008; Bryk et al, 1993; Caruso, 2004; Catholic Higher Education Collaborative Leadership Conference, 2009; Crowley, 2012; Groome, 2008; Kallemeyn, 2009; Keeley, 2001; Marzano, 2003; Massa, 2011; McDermott, 1997; ND Task Force, 2006; Ozar, 1994, 2012; Schuttlöffel, 2008; Weitzel-O'Neill & Torres, 2011) confirm that an intentional academic program founded on the mission of Catholic education is important for academic excellence in Catholic schools. They concurred that academic rigor founded on doctrinally sound, research based standards and curriculum within a framework of authentic education is the foundation of excellence in Catholic schools for our future generations. In addition, experts agreed that well-informed educational leaders would provide the necessary tools for academic excellence into the 21<sup>st</sup> century.

### *Operational Vitality*

Given the socioeconomic challenges of the 21<sup>st</sup> century, it is important to focus on operational vitality for the future of Catholic schools. The fourth domain of the NSBECS

(Ozar & Weitzel-O'Neill, 2012) is Operational Vitality, which addresses “financial planning, human resource/personnel management and professional formation, facilities maintenance and enhancement, and the requirement for institutional advancement and contemporary communication” (p. 13). In the NSBECS (2012) the concept of operational vitality is inclusive of viability and effectiveness. This domain is addressed within four standards and is measured by 18 benchmarks (See Appendix B). The literature review will examine Church documents and the works of experts in the field regarding this domain’s four standards, which address: a) financial management; b) human resource/personnel policies; c) facilities, equipment, and technology management plan; and, d) institutional advancement.

#### *Standard 10*

Specifically, Standard 10 stated, “An excellent Catholic school provides a feasible three to five year financial plan that includes both current and projected budgets and is the result of a collaborative process, emphasizing faithful stewardship” (NSBECS, Ozar & Weitzel-O'Neill, 2012, p.14).

#### *Church Documents*

The USCCB (2002) emphasized that Catholic individuals need to commit to stewardship—time, treasure, and talent. It stated, “Who is a Christian steward? One who receives God’s gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord” (p. 48).

The USCCB (2005) maintained that throughout the history of Catholic education in the United States, there have been periods when the socioeconomic influences of the

government both local and national levels have had an impact on the operational vitality of Catholic schools. It called on all Catholics “to assist in addressing the critical financial questions that continue to face our Catholic schools” (p. 10). It appeals to all Catholics to embrace the concept of stewardship to answer the call to help Catholic schools in the 21<sup>st</sup> century to remain operationally viable in Catholic communities and in urban areas of the country. The USCCB also called upon its Committee on Education to collaborate with the National Catholic Educational Association (NCEA) to formulate a strategic plan to address the future of Catholic education in the United States.

In addition, Pope Emeritus Benedict XVI (2008) reminded Catholic school educators of the outstanding mission of hope that Catholic education provides in the United States. He reaffirmed that Catholic education offers an opportunity for the entire Catholic community to contribute generously to the long-term sustainability of Catholic institutions. Before his retirement, the Pontiff urged the entire Catholic community to do whatever it can to support Catholic education at all levels.

*The Works of Catholic School Experts in Concerning Standard 10 Relative to Operational Vitality*

The work of Dwyer (2005) reported that a balanced budget should be a financial reflection of an effective five-year strategic plan for a school. He acknowledged that this budget and strategic plan should reflect the mission and operational needs of the school with a vision for the future. He also maintained that each diocese should use a standard budget format to assure consistency and compliance with generally accepted accounting principles and employ a standard chart of accounts to record expenditures accurately and consistently to allow for comparative analysis.

According to Dwyer (2005), there are several best practices recommended for financial management for Catholic schools. He maintained that it is best practice for a school to have at least 85% of its revenue come from “hard sources” consisting of tuition, parish support, diocesan support, income from endowment funds, or previous year surpluses. He asserted that it is best practice to have a diocesan policy in place that requires all parishes to contribute financial support to Catholic schools not just parishes that have a school. In conjunction with this policy, he advised that it is best practice to have a policy in place that clarifies the financial obligation of a parish that sends a child to a Catholic school at a neighboring parish.

As best practice, Dwyer (2005) also recommended that diocesan leaders establish and enforce a diocesan teacher salary scale that is at least 80% of the local public schools, as well as, diocesan scales for administrators commensurate with responsibilities and experience. Dwyer asserted that all of these best practices should be taken together as a whole when working on a long-range strategic plan for schools. He maintained that such strategic planning should be developed with “long-term, mission-specific goals” (p. 39). Dwyer concluded, “Every diocese must establish guidelines and procedures within which parish schools can function effectively and improve financial viability. This will require leadership at all levels to be innovative, collaborative and willing to abandon the status quo” (p. 46).

The work of James, Tichy, Collins, and Schwob (2008) examined the relationship between demographic variables, financial variables, and elementary school closures to create a model for predicting parish school viability. It reported that the 2006 Center for Applied Research in the Apostolate (CARA) maintained critical tipping points for school

closures were due to school enrollment. James et al. examined a combination of factors that were considered integral to school viability, then developed a framework for school viability. Their framework addressed three variables affecting schools vitality: (a) their current enrollment, (b) the percentage change in enrollment from the previous year, and (c) the tuition as a percentage of median household income in the city the school resides. They reported that their framework is only one aspect of predictability in school viability and should be used in conjunction with consideration of other school factors, such as (a) the school's mission, (b) its community, (c) the quality of its curriculum and instruction, and (d) its stakeholder satisfaction when serving as a tool for long term financial planning for Catholic parish schools.

According to the work of DeFiore, Convey, and Schuttloffel (2009), operational vitality refers to the viability, vitality, and effectiveness of a Catholic school. For these researchers, viability refers to the feasibility or the practicality of a school's existence; vitality refers to the energy or strength and activity of a school; and, effectiveness refers to the ability to live the mission of the school. For them factors of operational vitality include (a) enrollment management, (b) financial stability, and (c) strategic planning.

The work of DeFiore et al. (2009) also maintained that transparency in parish-school finances assisted in long-term financial planning, and that actual numbers and realistic demographic projections needed to be addressed. It found that diocesan leadership, as well as parish leadership are important to long-term financial planning for Catholic schools. The researchers claimed that it is important for strategic planning to start at the diocesan level, and continue into the local level for each school. They advised that local parish strategic planning must include marketing and public relations, which is

key to subsequent annual fund drives and school endowment efforts. They added that having an active school board to provide support “knowledge and skills, as well as resources, from the business world” (p. 18) is essential to effective school financial planning.

In addition, the work of DeFiore et al. (2009) examined best practices of financial management of Catholic schools and found that financial management at the diocesan level to be essential. It maintained that the diocese needed to require its schools to create and maintain a balanced budget that is reviewed carefully and systematically annually and is aligned with the diocesan and school’s mission statement. It also concluded that parish subsidies should be monitored and that current models of central financial management need to be examined for use in more diocese.

The work of DeFiore et al. also highlighted two examples of parish stewardship models that were instituted in the early 1990s in response to the USCCB’s (2002) stewardship call. With the explicit support of the Bishop and the Catholic community, the Diocese of Metuchen, New Jersey increased its offertory giving by 50% over three years. This increase directly benefited the diocese’s school parishes. Again with the explicit support of the Ordinary and the Catholic community, the Diocese of Wichita, Kansas instituted a diocesan-wide stewardship program, which allows tuition free participation in schools. These models are offered as examples of what can happen when strong leadership from the diocese is committed to creatively engaging all Catholics in stewardship to support many Church programs including schools.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 10 relative to the domain of Operational Vitality of Catholic schools.

### *Standard 11*

Standard 11 of the NSBECS (Ozar & Weitzel-O'Neill, 2012) specifically stated:

An excellent Catholic school operates in accord with published human resource/personnel policies, developed in compliance with (arch)diocesan policies and/or religions congregation sponsorship policies, which affect all staff (clergy, religious women and men, laity and volunteers) and provide clarity for responsibilities, expectations and accountability. (p.15)

### *Church Documents*

The USCCB (2005a) addressed several issues concerning preparation and ongoing formation of administrators and teachers especially given that 96.8% (NCEA 2014) are now lay people. It acknowledged the need for high quality programs to recruit and prepare future diocesan and school leaders and teachers. It also maintained the importance of providing clarity regarding issues of responsibilities, expectations, and accountability in Catholic schools. The USCCB urged greater cooperation and collaboration among Catholic colleges and universities with Catholic elementary and secondary schools, especially relative to providing ongoing faith formation and professional development programs so that Catholic educators can continue to grow in their ministry employing effective pedagogy and approaches while permeating the endeavor with Catholic identity. It also urged diocesan offices and religious congregation sponsors to have policies in place to support personnel growth and professional development of those who serve in their schools.

Pope Emeritus Benedict XVI (2008) stated that in the United States there are

many men and women who are committed to Catholic education; thus, it is important to examine their contribution and the contribution of Catholic schools for the evangelizing mission of the Church. He thanked those working in Catholic education for their many years of service and appealed to religious brothers, sisters, and priests to continue in the school apostolate. He maintained, “that educators in Catholic schools need a clear and precise understanding of the specific nature and role of Catholic education” (p. 7).

*The Works of Catholic School Experts Concerning Standard 11 Relative to Operational Vitality*

The work of Dwyer (2005) found that assessing the quality and scope of diocesan policies, procedures, and expectations for Catholic school management on an annual basis is critical to the long-term operational vitality of Catholic schools in the United States. It claimed that establishing strategic policies for finances and personnel contribute to the success of Catholic elementary and secondary schools. In addition, Dwyer maintained that it is critical for Catholic school superintendents to advocate for justice in implementing employee salaries, pensions, and benefits and to support professional development for administrators, especially in the area of financial management.

The work of DeFiore et al. (2009) maintained that effective leadership and support from the pastor are crucial for the operational vitality of the school. In addition to strong leadership and pastoral support, it concluded that strong personnel policies should be in place. When all three conditions are operative, DeFiore et al. perceived that the Catholic school becomes a Christian community capable of performing small miracles on a daily basis.



In 2009 in the Archdiocese of Washington under the leadership of Archbishop Cardinal Wuerl, actions, that DeFiore et al. considered being essential to operational vitality of Catholic schools, unfolded. After two years of input from pastors, principals, teachers, parents, parishioners, and archdiocesan staff, new archdiocesan policies were put into place to support Catholic schools ([www.adw.org](http://www.adw.org). Retrieved 7/14/2014). What is unique about these policies is that over 2000 individuals were involved in the process of establishing them, indicating that it was a true collaboration of the community. Archbishop Wuerl (2009) affirmed, “the purpose of the policies is to provide a common and agreed upon instrument for ensuring that our schools are Catholic, academically excellent, well governed, and, to the best of our ability, affordable and accessible” (p. vii). The work in the archdiocese of Washington, DC is indicative of what the USCCB (2005) is calling all arch(dioceses) to initiate to ensure the operational vitality of Catholic schools.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 11 relative to the domain of Operational Vitality of Catholic schools.

### *Standard 12*

Standard 12 of the NSBECS (Ozar & Weitzel-O’Neill, 2012) specifically stated, “An excellent Catholic school develops and maintains a facilities, equipment, and technology management plan designed to continuously support the implementation of the educational mission of the school” (p. 15).

*Church Documents*

Church documents address primarily the importance of technology and its implementation relative to the educational mission of the school. The NCCB (1972) recognized that technological advances were an opportunity that could enrich life or become a tragedy of the age. It saw education as having an important role in shaping the use of technology. As having such a role, the NCCB maintained that Catholic education should develop and monitor a technology management plan designed to meet the challenges and opportunities that await future learners. It affirmed that technology would “foster growth in awareness that the human family is one, united though diverse” (p. 10).

The CCE (1982, 1988, 1997) also saw the opportunity and challenge of the advancements in technology. It affirmed that Catholic educators must continue to update their professional knowledge in pedagogical methods to contribute to the formation of students. The CCE (1997) maintained that given the educational opportunities and complex communication systems available, educators need a well thought out plan to employ these systems with students. It also acknowledged the integration of science and technology, as an opportunity to engage students in seeking truth and finding harmony between faith and science. The CCE insisted that students are given opportunities to acquire knowledge and problem solving skills that will prepare them for the third millennium. It maintained that attention should be paid to formulating and implementing the overall design of a technology maintenance plan for the educational mission of the school.

*The Works of Catholic School Experts Concerning Standard 12 Relative to Operational Vitality*

The work of Hagelskamp, S.P. (2002) reported that the usage of technology in Catholic schools had increased throughout the 1990s with a variety of implementation plans. She asserted that developing and maintaining a comprehensive program for technology usage is essential to schools in the third millennium. It affirmed that the single most important factor consistently driving the successful implementation of a technology plan was the principal. Hagelskamp reported that principals who believed that technology could be an asset to student learning were willing to support a plan with essential allocation of funds for resources, staff development, technology personnel, and adequate infrastructures. She noted that teacher development on integrating technology across the curriculum and on technology safety is of utmost importance in advancing the mission of the school. Finally, Hagelskamp insisted that empirical research about the effectiveness of the use of technology in Catholic schools is needed in order to validate the implementation of technology management plans in the 21<sup>st</sup> century.

The work of Baxter (2011) affirmed that in order to prepare students for the modern world where technology is universal, Catholic schools should focus on “how to impact student learning in the classroom” (p. 37) using technology. He asserted that Catholic schools are an excellent environment for taking risks with technology resources in new ways because they encourage exploration. He maintained that software innovation and implementation focused on instruction and assessment would most positively affect student outcomes. Baxter added that technology would continue to evolve over time and noted,

Catholic schools have the capacity to take the lead with regard to technology because they have the autonomy and flexibility to be able to offer new and creative ways to teach students and build management efficiencies into the operation of the school. (p. 38)

The work of DeFiore (2011) emphasized that the Catholic Church needs to plan more strategically to build Catholic school facilities where Catholic families reside. It reported, the conundrum that exists relative to inner city areas, suburban areas, and the school-age child demographics. It reaffirmed DeFiore et al.'s (2009) viewpoint that each diocese should conduct a study to clarify demographics and then put in place a long-term facilities maintenance plan to build and/or maintain schools for the 21<sup>st</sup> century. DeFiore (2011) noted that between 1965 and 1990 many Catholic families moved from the inner city to the suburbs. He also pointed out that few new schools were built to serve this new Catholic suburban population. He reported that this trend, coupled with decreasing Catholic membership within inner city parishes and the decreasing representation of religious within Catholic schools, contributed to a decline in both Catholic urban schools and the overall financial support of Catholic educational institutions. DeFiore (2011) asserted that while the challenges to the vitality of Catholic schools may be somewhat different in the 21<sup>st</sup> century, Catholic administrators must have a well developed facilities plan to support the implementation of the educational mission of the Church.

The work of Dosen and Gibbs (2012) reported that Catholic schools should have an adequate technology plan in place to implement and to support integrating technology into the curriculum in 21<sup>st</sup> century schools. It asserted that principals should embrace technology and implement a plan to lead teachers to integrate technology into the curriculum. Dosen and Gibbs maintained that technology is an excellent means to differentiate instruction and to engage students more in their learning. Dosen & Gibbs

emphasized that professional development is important for both administrators and teachers so that technology can be used most effectively in student learning and in data analysis for long term school planning. They addressed the importance of an adequate infrastructure to support technology use; therefore, they asserted that a needs assessment for technology support is indispensable. Overall, Dosen and Gibbs agreed that Catholic schools should develop and maintain facilities, equipment, and technology management plans to support the implementation of the educational mission of their schools.

Another important aspect of the school is the actual physical plant. Lee (2012) acknowledged that having a safe, clean, and functional school was most conducive for promoting the implementation of the educational mission of the school. Having learned about facilities management as a necessity as an administrator, Lee maintained that Catholic schools would need a strategic plan that includes facilities, equipment, and technology maintenance. He proposed that each school have a collaborative process in place to review the facilities and create a three-to-five year plan prioritizing long-term goals to facilitate the mission of the school.

Collectively, these Church documents and the works of the cited experts in Catholic education, support the validity of Standard 12 relative to the domain of Operational Vitality of Catholic schools.

### *Standard 13*

Standard 13 of the NSBECS (Ozar & Weitzel-O'Neill, 2012) specifically stated, "An excellent Catholic school enacts a comprehensive plan for institutional advancement based on a compelling mission through communications, marketing, enrollment management, and development" (p. 16).

*Church Documents*

The Code of Canon Law (1983) stipulated that the Catholic community must do everything in its power to establish and maintain Catholic schools. This includes a comprehensive plan for institutional advancement based on the mission of Catholic schools. The USCCB (1990) recognized the importance of Catholic education in the United States and the importance of helping to defray the cost of this educational choice for parents. It called on all citizens to “support federal and state legislative efforts to provide financial assistance to all parents which will ensure that they can afford to choose the type of schooling they desire for their children” (p. 185). In creating a comprehensive plan for institutional advancement, the USCCB sees the need to address potential resources among business, civic, cultural, educational, and religious groups to improve the overall quality education. As part of the plan, the USCCB acknowledges that services that are available for students in public schools should also be available to students in religious schools.

In addition, the CCE (1997) recognized that there is financial strain in many Catholic communities that are trying to provide Catholic education for their students. It prompted the Catholic faithful to look ahead to manifest an institutional advancement plan to address the future of Catholic education for the common good to promote cultural and educational freedom. The CCE stated, “It follows that the work of the school is irreplaceable and the investment of human and material resources in the school becomes a prophetic choice” (§ 21).

*The Works of Catholic School Experts Concerning Standard 13 Relative to Operational Vitality*

The work of Nuzzi, Frabutt, and Holter (2008) reported that pastors agree that in order to run fiscally solvent schools, they also need the Catholic faith to be living and dynamic in the parishes and schools that they serve. It maintained that dioceses could manage financial concerns by enacting a comprehensive plan for institutional advancement. The researchers challenged dioceses to partner regionally or nationally to develop funding sources, including capital campaigns, annual funds, giving societies, alumni associations, bequests and wills, grant writing, and foundation gifts and to negotiate financially sound health care and utility use packages. According to Nuzzi et al., dioceses could pool investment resources for a greater return to use toward developing the mission of Catholic education.

The work of DeFiore et al. (2009) found that having an advancement plan including enrollment management would have a significant impact on whether a Catholic school will remain viable and vital. The researchers described enrollment management as “the critical element in achieving and maintaining financial stability” (p. 23). They acknowledged that demographics play a crucial role in enrollment management and that a significant demographic shift would be a legitimate reason to close a school. DeFiore et al. affirmed diocesan offices would need to create a strategic plan for their schools and institute a formal process to monitor the viability of their schools. They maintained that if each diocese instituted a monitoring plan and intervention strategies where necessary, the operational vitality of Catholic schools would remain strong throughout the 21<sup>st</sup> century.

The work of Baxter (2011) reported that currently, school principals are essentially small business operators, and, as such, must focus on marketing, communications, and enrollment management. It affirmed the USCCB's (2002) teaching on stewardship calling persons who support Catholic education to be good stewards of schools and work to increase enrollment and growth of financial stability through careful planning. Baxter argued that today's parents are market savvy and, if happy with the school, will be its best marketers. Baxter maintained that effective marketing initiatives require strong leadership and an effective Catholic school. He concluded that if the principal is innovative and concerned with the distinctive characteristics of Catholic schools, and if the pastor is involved and supportive, then a well-formulated marketing plan can be both articulated and realized.

The work of McDonald (2012) reported that Catholic educational leaders are responsible for creating a data-driven recruitment and institutional advancement plan. She maintained that stakeholders need to be well informed about the school's mission and successes, as well as, to be invited to participate in the planning and execution of the schools' marketing and development efforts. She noted that recognition of happy and satisfied students within the school community is for Catholic schools, one of their best marketing tools. In addition, she claimed that institutional advancement is dependent upon increasing the presence of Catholic schools within the larger community, so that the community will be motivated to assist in assuring their continuation. She recognized the importance of outreach to alumni for assistance with the school's institutional advancement efforts. Finally, McDonald pointed out comprehensive plans for



institutional advancement take time and require demonstrating the significant impact of our Catholic schools on its students and the common good.

The work of O’Keefe, S.J. (2012) noted that Catholic school leaders, as agents of operational vitality, are charged with outreach to a variety of families, including the new wave of Hispanic/Latino Catholics in the United States; families on the margins of the Church; and, families whose net income has declined over the last few years. It acknowledged that they are charged with building relationships with philanthropic organizations reaching out to diverse communities in the business world for support. O’Keefe encouraged Catholic educational leaders to embrace the Catholic tradition to be energized by challenges and make decisions in the light of ultimate purpose. He reminded leaders, “This teleological perspective provides a rationale for change as something to be discerned and not feared” (p. 108). He maintained that Catholic school leaders should face the changes ahead with compassion and patience. At the same time, he encouraged commitment from communities to move forward with a comprehensive plan for institutional advancement based on the Catholic school mission that powerfully forms students in their spiritual, personal, and academic development. O’Keefe declared that Catholic educational leaders have a legacy of working endlessly to advance the mission of Catholic schools and have remained hopeful and modern leaders must do likewise.

#### *Empirical Research in Operational Vitality*

Kruska’s 2008 research examined financial models of Catholic elementary schools across the United States to gain an understanding of how they would withstand the economic crisis that has impacted Catholic schools nationwide. His study suggested,

“the economic crisis is diverting Catholic education from its original mission” (p. 2). The data collected from U.S. superintendents suggested, “A diocesan support program has the greatest promise for a socially just financial model” (p. 53). He reported that if a diocesan model was developed and made operable, Catholic schools would directly benefit financially, freeing them to directly focus on the equitable education of students wanting to attend Catholic schools. Kruska found that over 80% of the respondents agreed or strongly agreed that a decentralized financial model would be successful for the viability of Catholic elementary schools in the 21<sup>st</sup> century. At the same time, he reported that superintendents cautioned that the tuition-based model for parishes was not sustainable.

Kruska’s (2008) research also found that if dioceses wished to initiate financial models successfully, they needed to address the following: (a) “a need for a purposeful, strategic, comprehensive intent in the application of the various financial models, (b) a need to reframe the leadership model, and (c) a need to review the current decentralized governance model” (p. 58). Kruska reported that the superintendents saw a connection between the financial situation of the school and the educational environment of the school. “The financial environment in a Catholic school has a system wide impact, influencing quality of education, teacher retention, leadership possibilities, professional development options, and educational resources” (p. 65).

Kruska’s research is pertinent to this study in its examination of the effectiveness of school vitality. He recommended that further research in this area is needed. He stated that Catholic leaders needed to reframe their views regarding the financial management of schools. He concluded, “The reframing should include the vision of

effective governance models and new leadership requirements, as well as a new financial landscape” (p. 65).

Collectively, these Church documents, the works of the cited experts in Catholic education, and the empirical research support the validity of Standard 13 relative to the domain of Operational Vitality of Catholic schools.

### *Summary*

The domain of Operational Vitality in Catholic schools is addressed by standards 10-13 of the NSBECS (2012). Church documents (CCE, 1982, 1988, 1997; The Code of Canon Law, 1983; NCCB, 1972; Pope Benedict XVI, 2008; and USCCB, 1990, 2002, 2005) and cited experts (Baxter, 2011; CARA, 2006; DeFiore, 2011; DeFiore, Convey, & Schuttloffel, 2009; Dosen & Gibbs, 2012; Dwyer, 2005; Hagelskamp, 2002; James, Tichy, Collins, & Schwob, 2008; Kruska, 2008; Lee, 2012; McDonald, 2012; NCEA, 2014; Nuzzi, Frabutt, & Holter, 2008; O’Keefe, 2012; and Wuerl, 2009) support operational vitality standards. Collectively, they affirm that intentionally planning for operational vitality is essential to future sustainability of Catholic schools. Experts recognize that contemporary circumstances insist that sustainable financial planning and institutional advancement need to be managed and stimulated by insightful well informed leaders and governing bodies.

### Summary of Chapter II

The review of the literature through the lens of Church documents, the work of experts in Catholic education, and empirical research relative to the nine characteristics of Catholic Identity and the four domains of program effectiveness and their respective

standards, strongly affirmed the purpose of this study. Likewise, the findings of this study have contributed new and relevant knowledge to this body of literature.

Chapter III that follows describes the methodology that was used to measure the perceptions of the Catholic elementary school principals of the Archdiocese of Portland, Oregon in their respective schools, regarding Catholic identity relative to its nine defining characteristics: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Committed to educate the whole child, (e) Steeped in a Catholic worldview, (f) Sustained by Gospel witness, (g) Shaped by communion and community, (h) Accessible to all students, and (i) Established by the expressed authority of the bishop and regarding program effectiveness in the areas of: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality.

## CHAPTER III

### METHODOLOGY

#### Restatement of the Purpose

The purpose of this study was to examine the perceptions of the Catholic elementary school principals in the Archdiocese of Portland, Oregon, regarding the extent to which Catholic identity and program effectiveness are operative in their respective schools. This study also sought to identify the factors that the administrators perceived to aid, as well as to challenge, the Catholic identity and program effectiveness of their schools. Finally, the study obtained recommendations that the Catholic elementary school principals perceived as necessary to strengthen and support the Catholic identity and program effectiveness of their schools.

#### Research Design

This research employed a mixed-methods design. Quantitatively, it utilized survey research and qualitatively, it utilized semi-structured, face-to-face interviews, as both methods provided the most appropriate means of answering the questions under investigation. The selection of an online survey design is supported by the work of Fowler (2009), which suggests that an online survey is most effective when the following factors exist: (a) the statistical data describes the relationship between the variables and population, (b) the population represents a broad geographical area, (c) the right of anonymity and confidentiality of participants are assured, and (d) the participants have access to a computer and possess the ability to complete an online survey. According to Fowler, online survey design also allows for the ease of access to participants, as well as the guarantee of their right to the confidentiality of their responses. He further

maintained that the distribution and data collection of online surveys permit a more efficient administration of the instrument, at minimal cost, with the advantage of electronic systems to compile collected statistical data quickly and with accuracy.

Qualitatively, the study utilized face-to-face, semi-structured interviews with a purposeful-selected sample of six principals from a pool of volunteers, who completed the online survey regarding the Catholic identity and program effectiveness of the Catholic elementary schools in the Archdiocese of Portland, Oregon (N= 6). According to Orcher (2007), interviews are important because they provide the opportunity to gain a deeper understanding of the data collected by survey research, as well as the chance to clarify ambiguous data. It also permits the observations of facial expressions of the interviewee relative to the questions discussed. Consequently, he maintained that a mixed method design enables the breadth and depth of data collection for the research questions under investigation to be gained. In addition, Krathwohl (2009) argued that a mixed-methodology design supports the triangulation and corroboration of data as well as their development and expansion of meaning. He stated, “In many cases only mixed methods can provide the optimal combination required for the powerful development of evidence and an explanation that will gain a consensus around the interpretation of the data” (p. 620).

### Setting

The setting of this study was the Catholic elementary schools in the Archdiocese of Portland, Oregon. The Archdiocese of Portland was initially created as a Vicariate-Apostolic on December 1, 1843, and established as the Archdiocese of Oregon City on July 24, 1846. It is the second oldest archdiocese in the United States following

Baltimore. Its name was changed to its current title by Papal decree on September 26, 1928 to reflect the change of location for the See City of the Archbishop.

The Archdiocese of Portland, Oregon is located east of the Cascade Range, extending from the Washington border to the California border. It operates 40 Catholic elementary schools serving 9134 students within 15 cities, in three settings: urban, suburban, and rural. Most of its Catholic elementary schools are located in the city of Portland. The remaining Catholic elementary schools are situated in the cities of Banks, Beaverton, Eugene, Forest Grove, Gervais, Grants Pass, Hillsboro, Lake Oswego, McMinnville, Medford, Milwaukie, Oregon City, St. Paul, Salem, Sherwood, Stayton, Tigard, and Woodburn. Table 1 presents a listing of the names of the Archdiocese of Portland's 40 elementary schools, their locations, their student enrollment, and their school type based on their location: urban, suburban, and rural.

*Table 1*

*The Names, Locations, Student Enrollments, and School Types of the 40 Catholic Elementary Schools in the Archdiocese of Portland, Oregon*

Name	Location	Student Enrollment	School Type
1. All Saints	Portland	471	Urban
2. Archbishop Howard	Portland	220	Urban
3. Cathedral	Portland	228	Urban
4. Holy Cross Area	Portland	182	Urban
5. Holy Family	Portland	226	Urban
6. Holy Redeemer	Portland	313	Urban
7. Madeleine	Portland	250	Urban
8. St. Agatha	Portland	224	Urban
9. St. Andrew Nativity	Portland	78	Urban
10. St. Clare	Portland	230	Suburban
11. St. Ignatius	Portland	233	Urban
12. St. John Fisher	Portland	226	Urban
13. St. Pius X	Portland	392	Suburban

Table 1 (continued)			
Name	Location	Student Enrollment	School Type
14. St. Therese	Portland	253	Urban
15. St. Thomas More	Portland	224	Urban
16. St. Francis	Banks	97	Rural
17. Holy Trinity	Beaverton	303	Suburban
18. St. Cecilia	Beaverton	289	Urban
19. Valley Catholic Elem	Beaverton	340	Suburban
20. Valley Catholic Mid	Beaverton	238	Suburban
21. O'Hara Catholic	Eugene	521	Suburban
22. St. Paul	Eugene	285	Suburban
23. Visitation School	Forest Grove	172	Rural
24. Sacred Heart	Gervais	71	Rural
25. St. Anne	Grants Pass	71	Suburban
26. St. Matthew	Hillsboro	259	Urban
27. Our Lady of the Lake	Lake Oswego	240	Suburban
28. St. James	McMinnville	111	Suburban
29. Sacred Heart	Medford	262	Suburban
30. Christ the King	Milwaukie	252	Suburban
31. St. John the Baptist	Milwaukie	202	Suburban
32. St. John the Apostle	Oregon City	268	Suburban
33. St. Paul	St. Paul	72	Rural
34. Queen of Peace	Salem	138	Suburban
35. St. Joseph	Salem	201	Urban
36. St. Vincent	Salem	95	Suburban
37. St. Francis	Sherwood	190	Suburban
38. St. Mary	Stayton	222	Rural
39. St. Anthony	Tigard	333	Suburban
40. St. Luke	Woodburn	152	Suburban

Note: Source is Archdiocese of Portland [www.archdpdx.org](http://www.archdpdx.org)

### Population

The population for the quantitative, survey portion of this study was the principals of the 40 Catholic elementary schools in the Archdiocese of Portland, Oregon (N=40).

However, the universal population changed to N=39, at the time of the survey



administration, as one of the elementary school principals was on medical leave and unable to participate in the study. The study's population (N=39) was comprised of Catholic lay principals only, as currently there are no vowed religious, brothers, or priests serving as the chief administrators of the Catholic elementary schools in the Archdiocese of Portland. In addition, the population of the online survey questionnaire represented a mixture of both male and female, veteran and novice lay-Catholic administrators, who are serving as their school's chief administrator for the 2014-2015 school year. Of the 39 Catholic elementary school principals invited to participate in the study, 33 or 85 % completed the online survey.

The population for the qualitative, face-to-face, semi-structured interview portion of this study was a purposeful sample of six principals (N = 6) all of whom accepted the invitation to be interviewees. These individuals were purposefully selected from the pool of survey respondents, who completed the survey and freely volunteered to be interviewed by the researcher for the purpose of obtaining a deeper understanding of the questions under review relative to the Catholic identity and program effectiveness of the Catholic elementary schools in the Archdiocese of Portland. This sample was also asked to share their recommendations for enhancing the two variables under review, Catholic identity and program effectiveness, within their schools.

The researcher purposefully selected a representative sample that would mirror the demographics of survey respondents' population. She selected a sample of both male and female interviewees, who have served as a Catholic school administrator for varying lengths of time: (a) less than one year, (b) between 1 and 5 years, (c) between 5 and 10 years, and (d) over 10 years. She was also sure to select, if possible from the pool of

volunteers, interviewees who would be representative of the three school types under review: urban, suburban, and rural. Lastly, she selected volunteers representative of schools of varying student enrollment.

### Instrumentation

This study utilized two published surveys— *the Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey* — published by the Center for Catholic School Effectiveness (CCSE), School of Education, Loyola Chicago in partnership with the Roche Center for Catholic Education in the Lynch School of Education, Boston College in 2012 and based upon the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS) (Ozar & Weitzel-O’Neill, 2012). The researcher received permission from Dr. Lorraine Ozar, Director of the CCSE to utilize both surveys in this study (Appendix C) and to transcribe them into an online format utilizing *SurveyMonkey®* (Appendix D). The researcher administered both surveys by means of one online questionnaire instrument to the 39 Catholic elementary school principals in the Archdiocese of Portland, Oregon. Both NSBECS surveys retained their titles and their item numbers within the online format of the study’s instrument.

This study’s online *SurveyMonkey®* instrument (Appendix E) was divided into five parts. Part 1 included (a) the Introduction and Welcome to the participants, (b) General Directions relative to the survey, and (c) the Consent Yes/No Option. Participants must have freely selected the “Yes” option in order to complete the survey; those who selected “No” were unable to proceed. Part 2 was comprised of the *Catholic Identity Defining Characteristics Staff Survey* published by the CCES (2012). Part 3 was

comprised of the *Catholic Identity Program Effectiveness Staff Survey* published by the CCES (2012). Part 4 presented six open-ended questions relative to research questions 3 – 8 respectively. Part 5 presented the demographics questions of the survey. The online survey instrument was comprised of a total of 73 items. Completion of the survey by the respondents took approximately 20 minutes. In addition, since the survey was administered electronically via *SurveyMonkey*®, a respondent could have stopped at any time, and returned to the unfinished survey, to complete it at his or her convenience. Once the respondents clicked submit, they were unable return to the survey.

Specifically, Part 2 of the online questionnaire addressed the *Catholic Identity Defining Characteristics Staff Survey*, which contained 17 items. It utilized a five-point Likert scale with 5 equating to “Strongly Agree” and 1 equating to “Strongly Disagree.” Participants were also given an additional “Don’t Know” option. The nine defining characteristics of Catholic schools provided the platform on which the NSBECS rests (Ozar & Weitzel-O’Neil, 2012). The nine characteristics are: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Committed to educate the whole child, (e) Steeped in a Catholic worldview, (f) Sustained by gospel witness, (g) Shaped by communion and community, (h) Accessible to all students, and (i) Established by the expressed authority of the bishop. Table 2 presents a listing of these Defining Characteristics of Catholic schools and their corresponding survey items.

Table 2

<i>Catholic Identity Defining Characteristics and Their Corresponding Survey Items</i>	
Catholic Identity Defining Characteristics	Part 2 Survey Items
Centered on the Person of Jesus Christ	1, 2, 3
Contributing to the Evangelizing Mission of the Church	4, 5
Distinguished by excellence	6
Committed to Educate the Whole Child	7, 8
Steeped in a Catholic Worldview	9, 10, 11
Sustained by Gospel Witness	12, 13
Shaped by Communion and Community	14, 15
Accessible to All Students	16
Established by the Expressed Authority of the Bishop	17

Specifically, Part 3 of the online questionnaire addressed the *Catholic Identity Program Effectiveness Staff Survey*, which contained 42 items. It too utilized a five-point Likert scale with 5 equating to “Strongly Agree” and 1 equating to “Strongly Disagree.” Participants were also given an additional “Don’t Know” option. These 42 items addressed the 13 National Standards of Catholic School Program Effectiveness relative to four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. Table 3 presents a listing of the four domains of program effectiveness, the 13 standards, and the corresponding survey items as they appear within the *Catholic Identity Program Effectiveness Staff Survey*.

Table 3

*The Domains and Standards of Catholic Identity Program Effectiveness and Their Corresponding Survey Items*

Catholic Identity Program Effectiveness		Part 3
Domain	Standard	Survey Items
Mission and Catholic Identity	1	1, 2, 3,
	2	4, 5
	3	6, 7, 8
	4	9, 10, 11, 12, 13
Governance and Leadership	5	14, 15, 16
	6	19, 20
Academic Excellence	7	21, 22, 23, 24, 25
	8	26, 27, 28, 29, 30, 31
	9	32, 33, 34
Operational Vitality	10	35, 36, 37
	11	38
	12	39, 40, 41
	13	42

Part 4 of the online survey consisted of six open-ended questions that sought to answer Research Questions 3 – 8. Specifically, Research Question 3 sought to identify the factors that principals perceived to contribute to the Catholic identity of their schools, whereas Research Question 4 sought to identify the factors that they perceived challenged their schools' Catholic identity. Similarly, Research Question 5 sought to identify the factors that they perceived to contribute to their schools' program effectiveness, whereas Research Question 6 sought to identify the factors they perceived challenged their schools' program effectiveness. Research Question 7 sought to identify the

recommendations they perceived necessary to strengthen and support the Catholic identity of their schools, whereas, Research Question 8 sought to identify the recommendations they perceived necessary to strengthen and support the program effectiveness of their schools

Part 5 of the online survey presented demographic questions regarding the participants' gender, race, ethnicity, religious affiliation, and years of service as a Catholic elementary school administrator. The demographic section also inquired about the extent of the participants' familiarity with the NSBECS. Table 4 presents the alignment among the study's eight research questions and the online survey items that address them.

*Table 4*

*The Alignment of the Study's Research Questions and the Online Survey Items That Address Them*

Research Question	Part 2: Defining Characteristics	Part 3: Program Effectiveness	Part 4: Opened Ended Question
1	1-17		
2		1-42	
3			1
4			2
5			3
6			4
7			5
8			6

### Validity and Reliability

The National Task Force that authored the NSBECS (Ozar & Weitzel-O'Neil, 2012) hired AdvanceED© to test the validity and reliability of (a) the *Catholic Identity Defining Characteristic Staff Survey* and (b) the *Catholic Identity Program Effectiveness Staff Survey*. The portion of the AdvanceEd© (Weaver, 2012) report explaining the validity and reliability measurements of the two instruments utilized in this study may be found in Appendix E. This information contains a summary of reliability tables: Table 4, the *Descriptive Statistics for a Total Scale Composite Score and Subscale Scores* (School-level) Derived from the *Catholic School Program Effectiveness Survey of Adults* and Table B4, *School-level Statistics for the Catholic School Defining Characteristics Survey of Adults*. It also includes Table A2, the *School-level statistics for the Catholic school program effectiveness survey of adults*.

Both surveys have been included in this study's one online survey, and comprise Part 2 and Part 3 of the aforementioned survey (Appendix F). In addition, a panel of experts, including Lorraine A. Ozar, Ph.D. (Chair), Loyola University Chicago; Susan Ferguson, Ed.D. University of Dayton; Adam Krueckeberg, MBA/MA Pastoral Ministry, Boston College; Kathleen Schwartz, Ed.D., Diocese of Venice FL; Patricia Weitzel-O'Neill, Ph.D., Boston College, determined the surveys' content validity and face validity. They also validated the battery of statements concerning the defining characteristics of Catholic identity and the four domains of Catholic school effectiveness. Weaver's report confirmed the criterion validity of both surveys. Weaver's report (see Appendix F) also confirmed the construct validity based on the analyses of the surveys,

finding that there is “general shared perceptions of schools’ adherence to the standards” (p.16).

Weaver’s (2012) report also confirmed that both NSBECS’ surveys were reliable. A variety of people—administrators, teachers, parents, and other stakeholders—participated in the initial surveys. The patterns of responses proved consistent, thus indicating internal consistency and reliability.

Also of note, a reliability test was done in relationship to the sample of this study (N=33). The survey items that measure the four domains were analyzed for reliability using Cronbach’s Alpha. Table 5 below indicates the reliability statistics for (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. All four domains have a positive reliability coefficient indicating that the survey items are reliable, receiving consistent results from respondents.

Table 5

<i>Reliability Scales for the Four Domains of Program Effectiveness</i>		
Program Effectiveness Domains	Cronbach’s Alpha	No. of Items
Mission and Catholic Identity	.847	13
Governance and Leadership	.833	7
Academic Excellence	.863	14
Operational Vitality	.870	8

### Interviews

Qualitatively, this study collected additional data through the use of face-to-face, semi-structured interviews with six principals (N=6). The work of Merriam (2009) affirmed that the use of face-to face, semi-structured interviews to be of great importance, as they provide the researcher the opportunity to gain deeper insights relative to the data



collected by survey research, as well as to clarify any ambiguities that may surface from the survey data collection. In addition, Merriam suggested that the face-to-face, semi-structured interview design “allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic during the interview process” (p. 90). Therefore, while the researcher utilized a core set of questions, which served as her interview protocol (See Appendix G), she also utilized probing or follow-up questions that were developed on the spot during the interview process to obtain a greater depth of understanding and further clarification of the responses made by those interviewed. For, as Merriam (2009) concluded, “follow-up questions or probes are an important part of the (interview) process” (p.114).

#### Data Collection

The data collection for the survey portion of this study was done utilizing an online version (*SurveyMonkey®*) of two surveys published by the CCES and based upon the NSBECS namely, (a) the *Catholic Identity Defining Characteristics Staff Survey* and (b) *Catholic Identity Program Effectiveness Staff Survey* (Ozar & Weitzel-O’Neill, 2012). It was also collected through six open-ended survey questions designed by the researcher, as well as general demographic data. This quantitative data was collected from 33 Catholic elementary school principals of the Archdiocese of Portland (N= 33).

On October 13, 2013, at the onset of this process, the researcher met with Mr. Robert Mizia, who was the Superintendent of Catholic Schools in the Archdiocese of Portland at the time, to inform him about her doctoral research and to explore his interest in allowing her to study the perceptions of his Catholic elementary school principals regarding the Catholic identity and program effectiveness of their Catholic schools. At

that meeting, Mr. Mizia gave the researcher his verbal approval to conduct her study within his schools, and on February 13, 2014 his formal permission was secured (Appendix H). When Mr. Mizia left his position as the Superintendent of Catholic schools in the Archdiocese of Portland, the researcher secured the permission from Bishop Peter L. Smith on July 31<sup>st</sup>, 2014 (Appendix I) to perform her study in the Archdiocese of Portland's Catholic elementary schools.

Upon receiving the approval of her dissertation committee of her proposal, the researcher sent an email to the 39 Catholic elementary school principals in the Archdiocese of Portland, Oregon (N=39) explaining her dissertation project and inviting them to participate (See Appendix J). The correspondence informed the administrators that their participation in the study was strictly voluntary, and that those who did choose to participate were guaranteed the right of confidentiality and anonymity. The email also included a link to the *SurveyMonkey*® instrument with notification that the survey should take approximately 15 to 20 minutes to complete.

The first page of the online survey presented an Introduction and Welcome to the respondents, the directions for the survey, and its timeline (See Appendix E). Most importantly, it included a Yes/No Consent option for the participant to consider. Those who select the "Yes" option were then able to proceed to take the survey. Those who select the "No" option were not able to proceed.

A three-week time period, from the date of the first email (December 28<sup>th</sup>) sent by the researcher, was allowed for completion of the on-line survey instrument. Participants were encouraged to complete the survey within the first week. To encourage full participation in the study's survey, the researcher utilized three waves of reminders to

non-respondents. The first reminder was sent one week after the introductory email and survey link was sent. The second reminder was sent two weeks after the introductory email and a third and final reminder occurred three days before the close of the online survey January 19<sup>th</sup>, 2015. Each time the researcher sent a link to the survey to expedite the request. A period of three weeks from the date of original emailing of the survey questionnaire was established as the cut off period for survey returns. The researcher sought to receive a response rate of 60% or more so that her findings could be generalizable. Thirty-three principals or 85% of the respondents completed the survey enabling the generalizability of the study's results.

The qualitative data for this study was collected through face-to-face, semi-structured interviews with a purposeful sample of six Catholic elementary school principals (N=6). The interview protocol or questions are presented in Appendix G. Upon the closing date of the online survey, six principals were invited by the researcher via email (See Appendix K) to participate in a follow-up face-to-face interview, which would be an hour in length. All six accepted the invitation and confirmed that they had completed the online survey.

In the aforementioned email communication, the interviewees were informed that their participation in the interview process was strictly voluntary, and that the right of confidentiality of their comments would be guaranteed. They were informed that the researcher had selected the purposeful sample for the interviews to mirror the general demographics of the survey population in gender, length of service at their school, and school type. Once the interviewees (N= 6) accepted the invitation to be interviewed, the

researcher sent each of them an email to set up a convenient date and time for their one-on-one, face-to-face, semi-structured interview with the researcher.

Interviewees who were selected were also asked for their permission to digitally record their interviews. All six principals granted permission, thus all interviews were recorded. Once all of the interviews were completed, the researcher transcribed the collected data, and returned each transcription to the appropriate respondent for his or her review and verification of accuracy of responses. Once verification and accuracy were established, the data was analyzed and codified for common themes and unique points of view. Following the analyses, the recordings were erased.

#### Data Analysis

An online survey was used to gather data necessary to answer the quantitative research questions of the study. The quantitative data in parts 2, 3, and 5 of the online survey were analyzed by means of a computer program, Statistical Package for the Social Sciences (SPSS). Descriptive statistics, such as frequency distributions, percentages, means, and standard deviations were used to analyze *Research Questions 1 & 2*. *Research Question 1* is also analyzed relative to the principals as a whole (N=33), relative to the types of schools in which they serve (urban, suburban, and rural), to their years of service, and their familiarity of the NSBECS. Inferential statistics was also employed to measure the relationship among the four domains studied. In addition, the respondents' comments to the six open-ended survey questions were coded, analyzed, and reported to add depth to the forced responses of the participants.

Qualitative data gained from face-to-face, semi-structured interviews were transcribed, verified, codified, and analyzed. The researcher analyzed the data for

common and contrasting themes as well as for unique perspectives. She noted the points of clarification offered by the interviewees as well as their recommendations.

### Ethical Considerations

The researcher requested and received the approval for her study from the University of San Francisco's Institutional Review Board for the Protection of Human Subjects [IRBPHS] (Appendix L). The background and rationale for the study, the description of the survey population and interview sample, the recruitment procedures for participation in the study, the consent process, copies of the questionnaires, description of potential risks and benefits to the participants, and the confidentiality of records were all included in the IRBPHS application (Appendix L).

Upon the approval of the dissertation proposal by her committee, the researcher sent the participants an introductory and invitational email to participate in the research (Appendix J). Acknowledgment that the researcher had received approval from the IRBPHS and the bishop was included in the email. The electronic communication also addressed the issue of beneficence, justice, and respect for persons, which are the three principles of the Belmont Report for the treatment of survey respondents (Groves et al., 2011).

There were no potential risks to the subjects. Anonymity was given in the survey and the right of confidentiality of responses was guaranteed in both the survey and the interview process. There was no cost to any administrator or to his or her school for participation in the study.

Some participants may have felt pressured to participate as they work with the researcher, who has been a principal in the Archdiocese of Portland for eight years and

employed by the Archdiocese for 18 years. However, all participants had the right and freedom to choose not to participate in the study without any consequences. In contrast, there was potential for positive contributions to the Archdiocese of Portland from the results of this study, as the Archdiocese has been concerned with issues of Catholic identity and program effectiveness of its school, both elementary and secondary.

Positive dialogue resulting from this study can help direct the Archdiocese of Portland to address challenges that administrators identified in the areas of program effectiveness and in Catholic identity. The results could also be used to help determine next steps in long-term strategic planning for successful Catholic schools in the Archdiocese of Portland. The possible contributions to the archdiocese outweigh any possible risks. All the ethical issues were highly considered in this study because, “the best a researcher can do is to be conscious of the ethical issues that pervade the research process and to examine his or her own philosophical orientation vis-a-vis these issues” (Merriam, 2009, p. 235).

### Limitations

This study was limited in scope and context, the population and sample, and by the researcher. First, the scope of this research was limited to the issues of Catholic identity and program effectiveness of Catholic elementary schools in the Archdiocese of Portland, Oregon. Secondly, its content was drawn from Church documents and the NSBECS (Ozar & Weitzel-O’Neill, 2012) statement, both of which participants may not have read. Thirdly, the population of the survey was limited to 39 Catholic elementary school principals. Neither elementary school teachers, nor secondary school personnel were investigated in this study. Also the sample of the interviewees was limited to six

respondents, who were purposefully selected to mirror the demographics of the general population of the study. Fourthly, the researcher presented a limitation, as she is a colleague of all of the Catholic elementary school principals in the Archdiocese of Portland. Plus, she knows many of them very well. Therefore, there could have been a tendency on the part of her colleagues toward social desirability, that is, responding to both the survey questionnaire and the interview process in such a way that places their schools' Catholic identity and program effectiveness in a positive light. Lastly, this study was limited in that its findings may be generalizable only to the perceptions of Catholic elementary school principals in the Archdiocese of Portland, Oregon.

#### Background of Researcher

The researcher is a product of Catholic education, attending Catholic schools from 1<sup>st</sup> grade through college. She graduated with her BA from the University of San Francisco in Physical Education and Theology in 1977. She received her Master of Arts in Teaching from Concordia University in 1997. She earned her Initial Administrator's License and Continuing Administrator's License from Lewis and Clark College in 2006 and 2011. She was a Catholic school teacher for 10 years and a Catholic school administrator for eight years. This woman has served the Archdiocese of Portland on its Curriculum and Instruction Committee, the Superintendent's Advisory Committee, and as the Western Catholic Educational Association (WCEA) Commissioner. She has also served as the chair of several WCEA accreditation teams serving Catholic schools in Oregon, Washington, and California. As of January 2015 she began her new ministry as the Director of School Accreditation, Curriculum, Assessment, and Catholic Identity for the Archdiocese of Portland. In addition, her husband, who is also a product of Catholic

schools, shares her commitment to Catholic education. Their five children also attended Catholic schools from grade school through high school.



## CHAPTER IV

### RESULTS

#### Overview

The purpose of this study was to investigate the perceptions of Catholic elementary school principals in the Archdiocese of Portland, Oregon, regarding the extent to which Catholic identity and program effectiveness as defined by the *National Standards and Benchmarks of Effective Catholic Elementary and Secondary Schools* (NSBECS) (Ozar & Weitzel-O'Neill, 2012) were operative in their respective schools. It also examined the factors that the principals perceived as aiding, as well as challenging, the concepts of Catholic identity and program effectiveness within their respective schools. The researcher also sought recommendations from the Catholic elementary principals concerning ways to strengthen and support the Catholic identity and program effectiveness within their schools.

The study utilized with permission the *Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey*, designed by the CCSE (Ozar & Weitzel-O'Neill, 2012) as well as, semi-structured, face-to-face interviews to collect its data regarding the following research questions:

1. To what extent do the Catholic elementary school principals in the Archdiocese of Portland, Oregon perceive the nine defining characteristics of Catholic identity to be operative in their schools?

2. To what extent do Catholic elementary school principals in the Archdiocese of Portland, Oregon, perceive their schools to exhibit program effectiveness within the four domains (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?
3. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?
4. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?
5. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?
6. What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?
7. What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the Catholic identity within their schools as defined by the nine characteristics?

8. What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the program effectiveness within their schools?

In this chapter, the researcher will report the findings of this study. First, the demographics of the participants will be presented. Second, the findings for each research question will be summarized. Third, additional significant findings related to the Catholic Identity and Program Effectiveness of the Catholic elementary schools in the Archdiocese of Portland will be highlighted.

### Demographics

The *Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey* (NSBECS, 2013) were sent to 40 Catholic elementary school principals in the Archdiocese of Portland, Oregon (N=40). However, because one of the administrators invited to participate in this study was out on medical leave, the universal population of the study changed to (N=39). Of the 39 administrators to receive the invitation to participate in this study, a total of 33 administrators, or 85% completed the survey (N=33). A summary of their demographics follows.

All of the participating principals were lay Roman Catholics. Seventy-six percent were female, 24% were male. Most or 94% of the respondents reported to be white, 3% reported to be American Indian or Alaska Native and 3% reported to be Black or African American. Relative to their years of service as a Catholic school principal, the majority or 55% of the respondents reported having more than 10 years of experience, 24% of them reported having 5-10 years of experience, 12% of them reported 1-4 years of experience, and 9% of them reported having less than a year of experience. Relative to

their school type, the majority or 55% of the respondents administered in a suburban school, 30% administered in an urban school, and 15% administered in a rural school. Relative to the participants' knowledge of the *National Standards and Benchmarks of Effective Catholic Elementary and Secondary Schools* (Ozar, & Weitzel-O'Neill, 2012), 70% of the respondents reported having an average knowledge of it, 18% reported having an extensive knowledge of it, and 12% reported having a limited knowledge of the document.

### Summary of the Demographic Variables

The administrators that responded to this survey were all Roman Catholics. The majority of the respondents were female, white, and veterans with over 10 years of experience. Twenty-four percent of the respondents were male, and 24% reported having 5-10 years of experience as a Catholic school administrator. Most respondents reported to have average knowledge of the NSBECS (2012).

The following section will summarize the findings for each of the research questions this study investigated.

### Research Question 1

*To what extent do the Catholic elementary school principals in the Archdiocese of Portland, Oregon perceive the nine defining characteristics of Catholic identity to be operable in their schools?*

To answer Research Question1, the respondents completed the *Catholic Identity Defining Characteristics Staff Survey* (see Appendix E). The respondents reported their perceptions utilizing a five-point Likert scale with a score of 5 equaling "strongly agree" and 1 equaling "strongly disagree." They also were given a "Don't Know" option. Table

6 summarizes the means and standard deviations of the 33 administrators' responses to the extent to which they perceived the nine defining characteristics of Catholic identity to be operative in their schools.

*Table 6*

*Summary of Means and Standard Deviations of the Defining Characteristics of Catholic Identity for Elementary School Principals of the Archdiocese of Portland, OR (N=33)*

Defining Characteristics	M	SD
Centered on the person of Jesus Christ	4.75	.26
Contributing to the evangelizing mission of the Church	4.85	.29
Distinguished by excellence	4.79	.48
Committed to educate the whole child	4.68	.43
Steeped in a Catholic world view	4.61	.46
Sustained by Gospel witness	4.83	.35
Shaped by communion and community	4.33	.35
Accessible to all students	4.61	.61
Established by the expressed authority of the bishop	4.85	.44

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 6 the Catholic elementary school principals in the Archdiocese of Portland, Oregon (N=33) "agreed" to "strongly agreed" that all nine characteristics of Catholic identity were operative in their schools. The characteristics, Contributing to the evangelizing mission of the Church and Established by the expressed authority of the bishop received the highest mean score (4.85), while the characteristic, Shaped by community received the lowest mean score (4.33).

The researcher also analyzed the survey data for Research Question 1 relative to three demographic variables: (a) the length of principal's administrative service in Catholic education (Table 7), (b) their type of school (Table 8), and (c) the extent of their knowledge of the NSBECS (Table 9).

Table 7

*Summary of Means and Standard Deviations of the Defining Characteristics of Catholic Identity of Principals Grouped by Their Years of Administrative Service (N=33)*

Defining Characteristics	< 1 year (n=3)		1-4 Years (n=4)		5-10 Years (n=8)		> 10 Years (n=18)	
	M	SD	M	SD	M	SD	M	SD
Centered on the person of Jesus Christ	4.56	.38	4.50	.43	4.70	.21	4.85	.17
Contributing to the evangelizing mission of the Church	4.50	.43	4.63	.48	4.88	.23	4.86	.29
Distinguished by excellence	4.70	.21	4.25	.96	4.75	.46	4.89	.32
Committed to educate the whole child	4.83	.29	4.25	.65	4.75	.38	4.72	.39
Steeped in a Catholic worldview	4.44	.96	4.42	.42	4.38	.38	4.78	.36
Sustained by Gospel witness	4.67	.29	5.00	.00	4.63	.52	4.92	.26
Shaped by communion and community	4.50	.50	4.38	.63	4.06	.56	4.42	.49
Accessible to all students	4.67	.58	4.00	1.15	4.75	.46	4.67	.49
Established by the expressed authority of the bishop	5.00	.00	4.50	1.00	4.88	.35	4.89	.32

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 7 the respondents within all four categories of years of administrative service in Catholic education “agreed” to “strongly agreed” that the nine defining characteristics of Catholic identity were operative in their schools. Specifically, the principals with more than 10 years of administrative service in Catholic education had the highest means relative to three characteristics: (a) Centered on the person of Jesus Christ, (b) Distinguished by excellence, (c) Steeped in a Catholic world view, and were very high in two characteristics (a) Contributing to the evangelizing mission of the Church and (b) Sustained by Gospel witness. Principals serving less than 1 year within a Catholic school had the highest means related to three characteristics: (a) Committed to educate the whole child, (b) Shaped by communion and community, and (c) Established by the expressed authority of the bishop. Principals with 5 -10 years of Catholic administrative service had the highest means for two characteristics: (a) Contributing to the evangelizing mission of the Church, and (b) Accessible to all students, whereas those with 1- 4 years of administrative service had the highest means relative to one characteristic: Sustained by Gospel witness. This analysis revealed that the Catholic school principals with the most administrative experience and the least administrative experience had the highest mean scores for the greatest number of characteristics.

Table 8 summarizes the means and standard deviations for the nine characteristics of Catholic identity for the respondents (N=33) grouped by the type of Catholic elementary school in which they administer: urban (n=10), suburban (n=18), and rural (n=5).

Table 8

*Summary of Means and Standard Deviations of the Defining Characteristics of Catholic Identity of Principals Grouped by Their Type of Catholic Elementary School (N=33)*

Defining Characteristics	Urban (n=10)		Suburban (n=18)		Rural (n=5)	
	M	SD	M	SD	M	SD
Centered on the person of Jesus Christ	4.77	.27	4.72	.29	4.80	.18
Contributing to the evangelizing mission of the Church	4.80	.35	4.86	.29	4.90	.45
Distinguished by excellence	4.70	.48	4.83	.51	4.80	.45
Committed to educate the whole child	4.90	.21	4.64	.45	4.40	.55
Steeped in a Catholic worldview	4.53	.59	4.65	.40	4.60	.43
Sustained by Gospel witness	4.70	.42	4.92	.26	4.80	.45
Shaped by communion and community	4.25	.63	4.36	.51	4.40	.42
Accessible to all students	4.60	.52	4.61	.70	4.60	.55
Established by the expressed authority of the bishop	4.90	.32	4.83	.51	4.80	.45

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 8 the principals of all Catholic elementary school types reported that they “agreed” to “strongly agreed” that the nine characteristics of Catholic identity were operative in their schools. A closer analysis revealed that the principals of Catholic *rural* elementary schools had the highest means for the characteristics: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, and (c) Shaped by communion and community. Likewise, the principals of Catholic *suburban* elementary schools had the highest means for the characteristics: (a) Distinguished by excellence, (b) Steeped in a Catholic worldview, and (c) Sustained by Gospel witness. Finally, the principals of the *urban* Catholic elementary schools had the



highest means for the characteristics: (a) Committed to educate the whole child, and (b) Established by the expressed authority of the bishop. The administrators of all three school-types received a common mean score of 4.6 relative to the Catholic identity characteristic: accessible to all students.

Table 9 presents the means and standard deviations of the defining characteristics of Catholic identity relative to the extent of the principals' knowledge of the NSBECS.

Table 9

*Summary of Means and Standard Deviations of the Defining Characteristics of Catholic Identity of Principals Grouped by the Extent of Their Knowledge of the NSBECS (N=33)*

Defining Characteristics	Extensive (n=6)		Average (n=23)		Limited (n=4)	
	M	SD	M	SD	M	SD
Centered on the person of Jesus Christ	4.78	.17	4.77	.27	4.58	.32
Contributing to the evangelizing mission of the Church	4.91	.20	4.83	.32	4.88	.25
Distinguished by excellence	4.83	.41	4.83	.49	4.50	.58
Committed to educate the whole child	4.67	.41	4.70	.45	4.63	.48
Steeped in a Catholic worldview	4.78	.34	4.64	.41	4.17	.69
Sustained by Gospel witness	5.00	.00	4.83	.36	4.63	.48
Shaped by communion and community	4.33	.52	4.39	.54	4.00	.41
Accessible to all students	4.67	.52	4.57	.66	4.75	.50
Established by the expressed authority of the bishop	4.83	.41	4.83	.49	5.00	.00

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 9 the principals with extensive, average, and limited knowledge of NSBECS reported that they "agreed" to "strongly agreed" that the nine characteristics of Catholic identity were operative in their Catholic elementary schools.

Also, those with *extensive* knowledge of the NSBECS had the highest means for five of the nine characteristics: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Steeped in a Catholic worldview, and (e) Sustained by Gospel witness. Principals with *average* knowledge of the NSBECS had the highest means for three characteristics: (a) Distinguished by excellence, (b) Committed to educate the whole child, and (c) Shaped by communion and community. Those with *limited* knowledge of the NSBECS had the highest means for two characteristics: (a) Accessible to all students, and (b) Established by the expressed authority of the bishop.

#### Research Question 2

*To what extent do Catholic elementary school principals in the Archdiocese of Portland, Oregon perceive their schools to exhibit program effectiveness within the four domains (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?*

Table 10 presents the means and standard deviations of the aforementioned domains of program effectiveness for the principals as a whole (N=33).

Table 10

*Summary of Means and Standard Deviations of the Domains of Program Effectiveness for Catholic Elementary School Principals of the Archdiocese of Portland, OR (N=33)*

Program Effectiveness Domains	M	SD
Mission and Catholic identity	4.36	.41
Governance and leadership	4.75	.35
Academic excellence	4.44	.42
Operational vitality	4.31	.60

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 10 the Catholic elementary school principals in the Archdiocese of Portland, Oregon (N=33) “agreed” that the domains of (a) Mission and Catholic Identity, (b) Academic Excellence, and (c) Operational Vitality were operative in their schools. In addition, they all “strongly agreed” that the domain of Governance and Leadership was operative in their schools.

Table 11 presents the mean and standard deviation scores of the domains for the principals (N=33) relative to their years of administrative service in their Catholic school.

Table 11

*Summary of Means and Standard Deviations of the Domains of Program Effectiveness of Principals Grouped by Their Years of Administrative Service (N=33)*

Program Effectiveness	< 1 Year (n=3)		1-4 Years (n=4)		5-10 Years (n=8)		> 10 Years (n=18)	
	M	SD	M	SD	M	SD	M	SD
Mission And Catholic Identity	4.54	.35	4.06	.33	4.20	.39	4.36	.41
Governance And Leadership	4.95	.08	4.39	.55	4.61	.42	4.86	.20
Academic Excellence	4.43	.50	4.07	.56	4.43	.37	4.53	.38
Operational Vitality	4.25	.57	3.84	.81	4.31	.57	4.41	.58

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 11, principals at the four levels of experience “agreed” that the four domains of program effectiveness were operative in their schools. Respondents with less than 1 year of administrative service had the highest mean score in the domains of Mission and Catholic Identity and Governance and Leadership, while those with more than 10 years received the highest mean score in the domains of Academic Excellence and Operational Vitality.

Table 12 presents the mean scores and standard deviations of the domains of program effectiveness relative to type of school in which the respondents administer: urban, suburban, or rural.

Table 12

*Summary of Means and Standard Deviations of the Domains of Program Effectiveness of Principals Grouped by the Type of School in Which They Administer (N=33)*

Program Effectiveness	Urban n=(10)		Suburban (n=18)		Rural (n=5)	
	M	SD	M	SD	M	SD
Mission And Catholic Identity	4.32	.43	4.41	.41	4.29	.37
Governance And Leadership	4.74	.31	4.75	.36	4.74	.42
Academic Excellence	4.44	.34	4.43	.48	4.47	.39
Operational Vitality	4.25	.41	4.38	.70	4.15	.62

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 12, the respondents of all three types of schools “agreed” that the domains of Mission and Catholic Identity, Academic Excellence, and Operational Vitality of program effectiveness were present in their schools. In addition all three groups “strongly agreed” that the domain of Governance and Leadership was operative.

Table 13 presents the mean scores and the standard deviations of the domains of program effectiveness for the Catholic elementary principals in the Archdiocese of Portland, Oregon based upon their extent of knowledge of the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS)* (2012).

Table 13

*Summary of Means and Standard Deviations of the Domains of Program Effectiveness of the Principals Grouped by Their Extent of Knowledge of the NSBECS (N=33)*

Program Effectiveness	Extensive (n=6)		Average (n=23)		Limited (n=4)	
	M	SD	M	SD	M	SD
Mission and Catholic identity	4.60	.22	4.33	.42	4.21	.45
Governance and leadership	4.86	.22	4.77	.32	4.46	.54
Academic excellence	4.60	.31	4.43	.42	4.23	.53
Operational vitality	4.68	.30	4.27	.63	3.39	.56

Note: CCSE (2012) Scoring Scale: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree; Don't Know.

As can be seen in Table 13, the principals with *extensive* knowledge of the NSBECS (2012) received the highest mean scores in all four domains, whereas those with *limited* knowledge of the NSBECS reported the lowest mean scores for all four domains.

In addition to calculating the data's frequency of means and their standard deviations, the researcher utilized the Pearson product-moment correlation coefficient to measure if there were any significant relationships between the four domains of program effectiveness: (a) Mission and Catholic Identity (MCI), (b) Governance and Leadership (GL), (c) Academic Excellence (AE), and (d) Operational Vitality (OV). Table 14 presents the findings of these analyses. The Pearson product-moment correlation coefficient's score ranges for the degree of relationship between variables are as follows: (a) 0 - .2 equates to a *nonexistent* relationship, (b) .2 - .6 equates to a *moderate* relationship, (c) .6 - .8 equates to a *strong* relationship, and (d) .8 - 1 equates to a *very strong* relationship.

Table 14

*Pearson Correlation of the Program Effectiveness Domains: Mission and Catholic Identity (MCI), Governance and Leadership (GL), Academic Excellence (AE), and Operational Vitality (OV) (N=33)*

Program Effectiveness Domains		MCI	GL	AE	OV
MCI	Pearson Correlation	1	.742**	.685**	.470**
	Sig (2-tailed)		.000	.000	.006
	N	33	33	33	33
GL	Pearson Correlation	.742**	1	.649**	.424*
	Sig (2-tailed)	.000		.000	.014
	N	33	33	33	33
AE	Pearson Correlation	.685**	.649**	1	.744**
	Sig (2-tailed)	.000	.000		.000
	N	33	33	33	33
OP	Pearson Correlation	.470**	.424*	.744**	1
	Sig (2-tailed)	.006	.014	.000	
	N	33	33	33	33

Note. \*p<.5, two-tailed. \*\* p <.01, two-tailed.

As can be seen in Table 14 there are several significant relationships that were found between the four domains of program effectiveness. Specifically, the Pearson product moment correlation coefficient analysis indicated that a *strong* relationship exists between the domains of Mission and Catholic Identity and Governance and Leadership, and between Mission and Catholic Identity and Academic Excellence. In addition, the analysis measured a moderate relationship between Mission and Catholic Identity and Operational Vitality. Further, the Pearson product moment correlation coefficient analysis indicated a strong relationship between the domains of Governance and Leadership and Academic Excellence and a moderate relationship between Governance and Leadership and Operational Vitality. Lastly, it measured a strong relationship between the domain of Academic Excellence and Operational Vitality.

### Research Question 3

*What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?*

All of the surveyed principals (N=33) were invited to self-report their comments relative to Research Question 3. Twenty-one or 62% of the principals chose to respond. Consequently, the reported aiding factors represent their views (n=21). Their comments were analyzed and coded for themes and are reported under the appropriate characteristic.

Relative to the first defining characteristic of Catholic Identity, Centered on the person of Jesus Christ, the following factors were identified as *aiding* its presence in their schools:

- The community (faculty, staff, parents, and parish) is committed to the Catholic mission of the school.
- School community participates regularly in liturgies (worship) and prayer.
- The schools' culture and religion program are centered on Jesus Christ.

Relative to the second defining characteristic of Catholic identity, Contributing to the evangelizing mission of the Church, the following factors were identified as *aiding* its presence in their schools:

- The Department of Catholic Schools (DCS) and principals understand and support the importance of the role of the school to the mission of the Church.
- The pastor supports the school's mission within the Church.
- Teachers model their Catholic faith with their students.

Relative to the third defining characteristic of Catholic identity, Distinguished by excellence, the following factors were identified as *aiding* its presence in their schools:

- The schools maintain high academic standards for all students.
- Teachers are professionally competent and personally committed.
- Students participate in a variety of academic activities outside of the classroom (e.g., science fairs, chess club, spelling bees, geography bees, and Lego robotics).

Relative to the fourth defining characteristic of Catholic identity, Committed to educate the whole child, the following factors were identified as *aiding* its presence in their schools:

- Teachers foster the holistic development of their students.
- The schools offer robust electives and special programs (e.g., music, foreign language, drama, band, and PE) to address student holistic development.
- Schoolwide Learning Expectations (SLEs) guide the schools' efforts to develop the whole child through an integrated curriculum.

Relative to the fifth defining characteristic of Catholic identity, Steeped in a Catholic worldview, the following factors were identified as *aiding* its presence in their schools:

- Teachers facilitate the integral development of students (i.e., spiritual, moral, intellectual, emotional, social).
- Catholic social teaching is included in the curriculum.
- Students learn the importance of social justice and participate in service projects in and outside of school.



Relative to the sixth defining characteristic of Catholic identity, Sustained by Gospel witness, the following factors were identified as *aiding* its presence in their schools:

- Adult community (priests, administrators, teachers, and school and parish staff) model gospel values to students and each other.
- The school community participates in liturgies and reconciliation services.
- School community participates in service projects on campus and in the community.

Relative to the seventh defining characteristic of Catholic identity, Shaped by communion and community, the following factors were identified as *aiding* its presence in their schools:

- The school partners with parents and parish in the faith formation of students.
- The school community participates in liturgies and prayer on a regular basis.
- The school and parish communities participate in joint sacramental activities.

Relative to the eighth defining characteristic of Catholic identity, Accessible to all students, the following factors were identified as *aiding* its presence in their schools:

- The school is open to students of other religious affiliations.
- Financial aid is available to families of need.
- Title I programs and learning specialists are available for student remediation and enhancement.

Relative to the ninth defining characteristic of Catholic identity, Established by the expressed authority of the bishop, the respondents expressed a need for more knowledge concerning this characteristic.

#### Research Question 4

*What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?*

All of the surveyed principals (N=33) were invited to self-report their comments relative to Research Question 4. Eighteen or 53% of the principals responded. Consequently, the reported challenging factors represent their views (n=18). Their comments were analyzed and coded for themes and are reported under the appropriate characteristic.

Relative to the first defining characteristic of Catholic identity, Centered on the person of Jesus Christ, the following factors were identified as *challenging* its presence in their schools:

- The academic achievement of children is supported more than the faith formation of children by some parents.
- Involvement in the school is limited or non-existent on the part of some pastors.
- Participation in parish liturgies and school activities is limited or non-existent on the part of some parents.

Relative to the second defining characteristic of Catholic identity, Contributing to the evangelizing mission of the Church, the following factors were identified as *challenging* its presence in their schools:

- Some teachers do not feel equipped to integrate faith, culture, and life in their classrooms.

- Time and resources are limited relative to the training of new and veteran teachers regarding their role as ministers of faith.

Relative to the third defining characteristic of Catholic identity, Distinguished by excellence, the following factors were identified as *challenging* its presence in their schools:

- Professional development opportunities in differentiated instruction are limited.
- Teacher turnover interrupts the consistency in the teaching of diverse learners.

Relative to the fourth characteristic of Catholic identity, Committed to educate the whole child, the following factors were identified as *challenging* its presence in their schools:

- Professional development opportunities in differentiated instruction are limited.
- Time for enrichment activities outside of the core curriculum is limited or non-existent.
- Financial resources for enrichment activities (music, PE, art, band, drama) for some schools are limited or non-existent.

Relative to the fifth characteristic of Catholic identity, Steeped in a Catholic worldview, the following factors were identified as *challenging* its presence in their schools:

- The meaning of “a Catholic worldview” is not fully understood by all members of the community (teachers, staff, parents and students).
- School families have varying ideas as to what Catholicism means.

- Not all teachers are prepared to integrate a Catholic worldview into their curriculum.

Relative to the sixth defining characteristic of Catholic identity, Sustained by Gospel witness, the following factors were identified as *challenging* its presence in their schools:

- Parents and teachers may have different views regarding what “witnessing the gospel message” means.
- Educational opportunities for adult faith formation for parents and teachers are limited.

Relative to the seventh defining characteristic of Catholic identity, Shaped by communion and community, the following factors were identified as *challenging* its presence in their schools:

- All school shareholders do not understand what a school “shaped by communion and community” means and entails.
- There is a wide range of understanding regarding what Catholicism means.
- Growing demands on families often prevent their involvement in school and parish community life.

Relative to the eighth defining characteristic of Catholic identity, Accessible to all students, the following factors were identified as *challenging* its presence in their schools:

- High cost of tuition is a burden to families.
- Many schools face financial instability.
- There are limited resources for students with special needs or ELL instruction.

Relative to the ninth characteristic of Catholic identity, Established by the expressed authority of the bishop, the respondents did not report any challenging factors. Rather, they commented on their desires concerning their schools' relationship with the local ordinary. First, they looked forward to greater visibility of the Archbishop at their schools. Secondly, they looked forward to sharing with him the many wonderful things that are happening at their respective Catholic elementary school sites.

#### Research Question 5

*What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?*

All of the surveyed principals (N=33) were invited to self-report their comments relative to Research Question 5. Seventeen or 51% of the total population responded. Consequently, the reported *aiding* factors represent their views (n=17). Their comments were analyzed and coded for themes and are reported under the appropriate domain.

Relative to the first domain of program effectiveness, Mission and Catholic identity, the following factors were identified as *aiding* its presence in their schools:

- Participation in the self-study accreditation process permits the school communities to focus more deeply on their mission and Catholic identity.
- The mission and Catholic identity of Catholic schools are addressed and supported by Catholic school leadership: the Department of Catholic Schools (DCS) and Catholic school principals.

Relative to the second domain of program effectiveness, Governance and leadership, the following factors were identified as *aiding* its presence in their schools:

- The roles and responsibilities of Catholic school leaders (principal, school advisory council, and pastor) are clearly articulated.
- The pastor and principal share a collaborative relationship.
- Principals possess strong administrative skills.

Relative to the third domain of program effectiveness, Academic excellence, the following factors were identified as *aiding* its presence in their schools:

- Catholic schools are committed to excellence and high standards.
- Administrators and teachers are competent and dedicated.
- Archdiocesan curriculum standards are addressed by the DCS.

Relative to the fourth domain of program effectiveness, Operational vitality, the following factors were identified as *aiding* its presence in their schools:

- Fiscally sound governance is an asset.
- School and parish committees (School Advisory Council, Administrative Council, and Parent Club) are supportive.
- The financial needs of the school is understood and assisted by the pastor.

#### Research Question 6

*What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?*

All of the surveyed principals (N=33) were invited to self-report their comments relative to Research Question 6. Sixteen or 48% of the total population responded. Consequently, the reported *challenging* factors represent those views (n=16). All comments were analyzed and coded for themes and are reported under their appropriate domain.

Relative to the first domain of program effectiveness, Mission and Catholic identity, the following factors were identified as *challenging* its presence in their schools:

- Teacher turnover coupled with having limited time to train new teachers relative to the schools' mission and Catholic identity is problematic.
- The lack of support of mission and Catholic identity of schools on the part of some parents is problematic.

Relative to the second domain of program effectiveness, Governance and leadership, the following factors were identified as *challenging* its presence in their schools:

- The inordinate responsibilities of Catholic school principals are problematic; there is too much to do, to be effective in all areas.
- The lack of support of the administration by some of the school shareholders poses challenges.

Relative to the third domain of program effectiveness, Academic excellence, the following factors were identified as *challenging* its presence in their schools:

- Professional development of teachers is limited due to lack of resources.
- Best practice training related to teaching diverse learners (special needs and gifted students) is limited.

Relative to the fourth domain of program effectiveness, Operational vitality, the following factors were identified as *challenging* its presence in their schools:

- Lack of an Archdiocesan (DCS) strategic plan to address the future of Catholic education in Portland.
- Financial issues related to Catholic education are numerous (e.g., rising tuition costs, aging facilities, limited financial support from shareholders, and limited marketing and development initiatives by schools and the DCS).

#### Research Question 7

*What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the Catholic identity within their schools as defined by the nine characteristics?*

All of the surveyed principals (N=33) were invited to add their comments relative to Research Question 7. Twelve or 35% of the total population responded. Consequently, the reported recommendations represent their views (n=12). All comments were analyzed and coded for themes and are reported under their appropriate characteristics.

Relative to the first defining characteristic of Catholic identity, Centered on the person of Jesus Christ, the recommendations were:

- To offer ongoing adult faith formation opportunities for teachers at their respective school sites, and
- To offer ongoing catechetical in-services for all school personnel at the Archdiocesan (DCS) level.

Relative to its second characteristic of Catholic identity, Contributing to the evangelizing mission of the Church, the recommendations were:



- To encourage pastors and priests to be more visible within the school community, and
- To provide more school-site opportunities to foster the faith life of parents.

Relative to the third characteristic of Catholic identity, Distinguished by excellence, the recommendations were:

- To have the DCS establish an archdiocesan venue for the sharing of ideas among school faculties, and
- To have the DCS provide more funding for the professional development of teachers.

Relative to the fourth characteristic of Catholic identity, Committed to educate the whole child, the recommendations were:

- To provide more DCS funding in support of best practices for faculty and co-curricular specialists, and
- To provide greater school-site opportunities for collaboration between school and home.

Relative to the fifth characteristic of Catholic identity, Steeped in a Catholic worldview, the recommendations were:

- To provide ongoing education of the faculty concerning what a Catholic worldview entails, and
- To provide greater outreach community services by the school and the DCS.

Relative to the sixth characteristic of Catholic identity, Sustained by Gospel witness, the recommendations were:

- To provide more education to all school shareholders concerning the meaning, importance, and impact of Gospel witness in Catholic education, and
- To provide more adult faith formation opportunities for all school shareholders.

Relative to the seventh characteristic of Catholic identity, Shaped by communion and community, the recommendations were:

- To provide more opportunities at both the school-sites and Archdiocesan (DCS) level for *faith-community* building among school shareholders, and
- To provide more opportunities at both the school-sites and Archdiocesan (DCS) level for *educational-community* building among school shareholders.

Relative to the eighth characteristic, Accessible to all students, the recommendations were:

- To investigate new methods of funding for all Catholic schools, and
- To foster greater collaboration among schools and between the DCS to explore ways to make Catholic education accessible to all who desire it.

Relative to the ninth characteristic of Catholic identity, Established by the expressed authority of the bishop, the respondents expressed one recommendation, which in theme, focused on a way to build a relationship between the schools and the local ordinary. Namely, they recommended that an invitation be given to the archbishop to visit their schools so that they could share with him both their achievements and needs.

### Research Question 8

*What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the program effectiveness within their schools?*

All of the surveyed principals (N=33) were invited to self-report their comments relative to Research Question 8. Sixteen or 48% of the total population chose to respond. Consequently, the reported recommendations represent their views (n=16). All comments were analyzed and coded for themes and are reported under their appropriate domain.

Relative to the first domain of program effectiveness, Mission and Catholic identity, the recommendations were:

- To establish an archdiocesan (DCS) strategic plan for the future of Catholic schools, inclusive of outreach to the larger Catholic community for their support, and
- To educate the pastors and priests regarding the importance of their active support of and involvement in the mission of Catholic schools.

Relative to the second domain of program effectiveness Governance and leadership, the recommendations were:

- To establish an archdiocesan (DCS) strategic plan that addresses governance and leadership, inclusive of administrative licensure requirements, funding for leadership development, and recognition and support of teacher leadership within their respective schools, and

- To establish an archdiocesan (DCS) platform for Catholic school leaders to collaborate and to sharpen their administrative skills.

Relative to the third domain of program effectiveness, Academic excellence, the recommendations were:

- To establish archdiocesan (DCS) funding assistance relative to professional development of administrators and faculty, textbook purchasing, and curricular resources, and
- To establish archdiocesan (DCS) policies addressing school-wide curricular standards and benchmarks.

Relative to the fourth domain of program effectiveness, Operational vitality, the recommendations were:

- To establish an archdiocesan (DCS) strategic plan for the operational vitality of Catholic schools, inclusive of generating new financial models and marketing and development initiatives at both the archdiocesan and school-site levels, and
- To initiate a formal outreach program to the entire Catholic community in the Archdiocese of Portland to gain their financial support of the legacy of Catholic education.

### Summary of Survey Research Findings

In summation, the survey portion of the study found that the Catholic elementary school principals, as a group (N=33), as well as by particular demographics (i.e., their length of administrative service, the types of school in which they served, and the extent of their knowledge of the NSBECS) agreed to strongly agreed that the nine defining characteristics of Catholic identity: (a) Centered on the person of Jesus Christ, (b)

Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Committed to educate the whole child, (e) Steeped in a Catholic world view, (f) Sustained by Gospel witness, (g) Shaped by communion and community, (h) Accessible to all students, and (i) Established by the expressed authority of the Bishop, and the four domains of Catholic school program effectiveness: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality, were operative in their schools.

In addition, correlation analysis found significant relationships to exist between the participants' views concerning the domains of Catholic school effectiveness. Namely, the participants' agreed responses related to the domain of mission and Catholic identity were significantly correlated to their agreed responses for the domains of (a) Governance and Leadership, and (b) Academic Excellence. Likewise, their agreed responses related to the domain of Governance and Leadership were significantly correlated to their agreed responses for the domain of Academic Excellence. Finally, their agreed responses related to the domain of Academic Excellence were significantly correlated to their agreed responses to the domain of Operational Vitality.

The survey also identified numerous factors that the respondents perceived to either aide or challenge the aforementioned characteristics and domains' presence in their schools. Key factors that *aided* both the Catholic identity and program effectiveness of their schools were (a) a committed, competent, and supportive school community (administrators, teachers, parents, and pastors), (b) the understanding and valuing of the mission of Catholic education by their school communities, (c) the schools and DCS's actions and programs that were already in place that actualized the standards and

benchmarks of effective Catholic schools. The key factors that *challenged* both the Catholic identity and program effectiveness of their schools were (a) the absence of a formalized archdiocesan strategic plan concerning current issues facing today's Catholic schools, (b) the discord with some of the parents concerning the mission of Catholic education, (c) the lack of involvement by some pastors in the schools, and (d) teacher turnover and lack of funding and time to train new hires.

The survey also identified numerous recommendations to strengthen and support the Catholic identity and program effectiveness of the Catholic elementary schools in the Archdiocese of Portland. Key recommendations overlapped both concepts: (a) the development of an archdiocesan (DCS) strategic plan that addresses the future of Catholic schools, the NSBECS, and an outreach to the entire Catholic community, (b) more involvement and visibility in schools on the part of the clergy and the archbishop, (c) more support from the DCS relative to professional development funding and venues for administrators and teachers, (d) more opportunities for adult faith formation (catechesis) for school community (administrators, teachers, and parents), and (e) more opportunities for collaborations among administrators and teachers, and between the school and home.

### The Study's Interview Findings

To gain a deeper understanding on the data collected from the 33 principals in the Archdiocese of Portland, Oregon who responded to the *Catholic Identity Defining Characteristics Survey* and the *Catholic Identity Program Effectiveness Survey*, the researcher conducted follow-up, semi-structured, face-to-face, interviews with six respondents, who completed the survey (N=6). The interviewees represented a

purposeful sample that matched the general demographics of the universal population. Namely, the interviewees were comprised of three men and three women, who served as administrators for varying lengths of time, and who represented each type of Catholic school studied: urban, suburban, and rural. In reporting their comments all respondents will be noted as the interviewees rather than using pseudonyms in order to further assure their right to confidentiality and anonymity.

The interview protocol included the following questions:

1. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have aided in the inclusion of the nine defining characteristics of Catholic identity to be present in their schools?
2. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have challenged the inclusion of the nine defining characteristics of Catholic identity to be present in their schools?
3. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have aided in the inclusion of four domains of Catholic school effectiveness to be present in their schools?
4. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have challenged the inclusion of the four domains of Catholic school effectiveness to be present in their schools?
5. What recommendations would you have to offer to the DCS relative to the future of Catholic education in the Archdiocese of Portland, Oregon?

Questions one and two of the interview protocol sought to gain a deeper understanding of Catholic elementary school principals' perceptions regarding the factors

that aided and challenged the nine defining characteristics of Catholic identity in their respective schools in the Archdiocese of Portland, Oregon. Because of the time limit of the interview process, the interviewees addressed both questions relative to the notion of Catholic identity, in general, rather than in reference to each of its characteristics.

Analysis of their responses revealed numerous common factors that aided the Catholic identity of schools. It should be noted that the interviewees affirmed the factors reported within the survey portion of this study. Hence, in this qualitative section, the researcher will report the *additional factors* that were noted by the interviewees. The *additional aiding factors* include:

- The ability of the principal to model his or her personal faith to the school community openly, intentionally and consistently.
- The ability of the principal to articulate and promulgate a school wide understanding of the mission and Catholic identity of the school, so that school shareholders are able to answer the question, “Who are we?”
- The schools’ commitment to aims of Catholic education: Gospel values, community building, worship, service, and social justice.
- The Catholic elementary schools in the Archdiocese of Portland embrace their Catholicity and work hard to establish supportive relationships with their pastors, teachers, students, parents, the parish, and the DCS.

In addition, analysis of their interview responses revealed numerous common factors that challenged the Catholic identity of their respective schools. While most of the challenges reported in the survey portion of the study were reaffirmed by the



interviewees, the following factors were considered to be essentially challenging and worth re-emphasizing.

- The inordinate scope of the principal's responsibilities, which makes it difficult to achieve all required tasks.
- The scope of the pastor's responsibilities is also inordinate, and his training relative to school management is often limited or non-existent.
- Increased secularism in modern culture, coupled with an increased emphasis on academic advancement collides with the faith-based mission of schools.
- Financial issues affect the school's Catholic identity: (a) high cost of tuition prevents the accessibility of Catholic schools to all students, and (b) rising cost of operations leads to more concentration on financial issues.

In general, the interviewees recognized that addressing the factors that either aided or challenged the Catholic identity of their schools rested directly upon them as administrators. They also recognized that such responsibilities were overwhelming, but looked forward to greater collaboration with each other, with their school communities, and with the DCS to tackle them. Unity in mind and effort was seen essential to fostering the Catholic identity of their schools. To this reality, one of the interviewees remarked, "You put the community on like your sport coat" as oneness between the two is most essential to establishing the Catholic culture of the school.

Questions three and four of the interview protocol sought to gain a deeper understanding of principals' perceptions regarding the factors that aided and challenged the four domains of program effectiveness (i.e., mission and Catholic identity, governance and leadership, academic excellence, and operational vitality) within the

Catholic elementary school in the Archdiocese of Portland, Oregon. The comments offered by the six interviews were analyzed for common themes relative to the aforementioned domains. It should be noted that the interviewees affirmed the aiding and challenging factors that were reported within the survey portion of this study. Hence, in this section the researcher will report the *additional factors* that the interviewees reported as either aiding or challenging their schools' program effectiveness per each domain.

With regard to the program effectiveness domain of Mission and Catholic Identity, the following *additional* aiding factors were identified:

- Thoughtful, intentional, and ongoing communication concerning the faith mission and Catholic identity of Catholic elementary schools by principals
- Faith leadership and visible support from Archbishop, pastors, and DCS
- Catholic schools that are operated or sponsored by a religious community have their mission and Catholic identity supported strongly by their charism.

With regard to the program effectiveness domain of Mission and Catholic Identity, the following *additional challenging* factors were identified:

- Insufficient training of pastors related to managing a Catholic school
- The responsibility to serve non-English speaking parents without training and resources
- School families may belong to other parishes, and therefore do not affiliate themselves with the parish that sponsors the school their children attend
- Discord between school program and parish religious education program

With regard to the program effectiveness domain of Governance and Leadership, the following *additional aiding* factors were identified:

- Administrative competence in strategic planning and financial planning
- Trusting relationships between the administration and the school community
- Leadership wisdom gained from lived and learned experiences

With regard to the program effectiveness domain of Governance and Leadership, the following *additional challenging* factors were identified:

- Lack of understanding regarding the roles and duties of Catholic school leaders: Archbishop, pastors, superintendent, directors, principals, and advisory boards (archdiocesan & school-level)
- Lack of clearly articulated and promulgated archdiocesan policies and procedures for systemic decision-making for schools
- Lack of support for the Archdiocesan Chancery and its policies

With regard to the program effectiveness domain of Academic Excellence, the following *additional aiding* factors were identified:

- The articulation of Archdiocesan (DCS) standards for specific subject areas
- New Improving Student Learning (ISL) accreditation protocol that focuses on student outcomes
- New Archdiocesan Renaissance STAR assessments
- Ad hoc curricular committees that serve at the Archdiocesan level
- Enrichment projects added to core curriculum

With regard to the program effectiveness domain of Academic Excellence, the following *additional challenging* factors were identified:

- The mindset that impoverished students cannot learn
- The reality of teacher burnout, coupled with small teaching staffs

- Keeping abreast with technological advances

With regard to the program effectiveness domain of Operational Vitality, the following *additional aiding* factors were identified:

- Foundations that financially support Catholic education
- Principals with competency skills in budget and financial management
- Archdiocesan (DSC) financial polices and Human Resources support
- Trusting partnerships with parents and teachers

With regard to the program effectiveness domain of Operational Vitality, the following *additional challenging* factors were identified:

- Need for greater marketing Catholic school at the Archdiocesan level
- Need to establish equity among the Archdiocesan elementary schools
- Pastors overwhelmed by inordinate responsibilities: parish-wide and school-wide
- Enrollment and demographic issues

In general, the six interviewees confirmed that there are numerous factors that both aid and challenge the program effectiveness of their schools regarding the four domains outlined by the NSBECS, namely (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. A common perception of the interviewees is that thoughtful and intentional decisions are critical to facilitating Catholic school program effectiveness in all four domains.

Relative to governance and leadership, an interviewee declared, “Our governance model is a double-edged sword. It is a benevolent dictatorship. If you have a good leader

effective changes can be made pretty rapidly. If you don't, it creates big problems.”

Academic excellence is central to Catholic education, but it must not take precedence over the schools' mission to advance the faith of their shareholders and the Church itself.

Lastly, the future of Catholic schools is critically tied to their operational vitality.

Therefore, the interviewees agreed that intentional and thoughtful actions must be taken in its regard.

The fifth and final interview question sought to identify the recommendations that the six interviewees had to strengthen and support the future of Catholic education in the Archdiocese of Portland, Oregon. Their recommendations were analyzed and the common themes are reported relative to the four domains of Catholic school program effectiveness: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. For each domain three recommendations were identified.

Relative to the domain of Mission and Catholic Identity, the following recommendations were offered:

- To reach out to the entire Catholic community to support the continuation of Catholic education in the Archdiocese of Portland, Oregon,
- To develop a charism for the Catholic schools in the Archdiocese of Portland, Oregon, and
- To work for equity among the Catholic elementary schools and parishes in the Archdiocese of Portland, Oregon.

Relative to the domain of Governance and Leadership, the following recommendations were offered:

- To explore new models of governance, whereby pastors would concentrate on the pastoral needs of the parish, and the DCS would concentrate on the educational needs of the schools,
- To create a central forum that would allow principals to collaborate and share ideas, practices, and concerns with each other, either online or in person, and
- To explore other models of elementary schools administrative structures.

Relative to the domain of Academic Excellence, the following recommendations were offered:

- To provide school-wide, professional development opportunities for teachers by grade levels or by specialty areas (e.g. special needs, enrichment, junior high departmentalized subject areas),
- To provide regional professional development sessions for Catholic elementary school principals and teachers, and
- To create a central forum that would allow teachers to collaborate and share their ideas, practice, and concerns with each other, either online or in person.

Relative to the domain of Operational Vitality, the following recommendations were offered:

- To institute archdiocesan marketing and development initiatives,
- To work with the entire Catholic community to establish a stable financial base for all schools, and
- To seek new models of financing Catholic schools.

The data collected from the interview portion of the study substantiated that the Catholic elementary school principals in the Archdiocese of Portland, Oregon are deeply

committed to their ministry. They recognize that collaboration is critical to their success. They are also well aware that there are many challenges facing them. As one interviewee remarked, “I love Catholic education, but the biggest headache we face is how we are going to finance it. We must take a real serious look at how Catholic schools are to be funded across the archdiocese, across the state, and across the nation.” Just as the USCCB has called upon the entire Catholic community to address this issue, Catholic school leaders in the Archdiocese of Portland, Oregon are looking to their local ordinary and their DCS for more guidance in this issue.

#### Summary of the Interview Findings

The study’s interview findings affirmed the data collected by the survey portion of this study, namely that the administrators of the Catholic elementary schools in the Archdiocese of Portland, Oregon perceive the nine defining characteristics of Catholic identity, and the four domains of Catholic school program effectiveness to be operative in their schools. In addition, the interviewees confirmed that there are numerous factors that aid and challenge the concepts of Catholic identity and program effectiveness in their schools. In addition to reinforcing those mentioned in the survey, they added new insights to consider. Moreover, they offered numerous recommendations to address the issues before them in all four domains. Of importance to them, is thoughtful, intentional collaborative, strategic planning between and among all school shareholders (i.e., the administration, faculty, parents, pastors, parish, advisory boards, the DCS, and the local ordinary), as this is foundational to answering the USCCB call to keep the legacy of Catholic schools alive in their archdiocese.

## CHAPTER V

### CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

#### Summary of the Study

Historically, Catholic schools have been important to the ecclesial mission of the Church (Benedict XVI, 2008; Congregation for Catholic Education [CCE], 1977, 1982, 1988, 1997, 2002, 2007, 2009, 2014; Miller, 2006; National Conference of Catholic Bishops [NCCB], 1972, 1976, 1979; Pius XI, 1929 John Paul II, 2003; United States Conference of Catholic Bishops [USCCB] 1990, 2002, 2005a, 2005b; Vatican II, 1965a) and to the education of students in its fourfold mission: message, community, service, and worship (NCCB, 1979). Since the start of Catholic schools in the United States, this integral formation of students has remained constant; however, the USCCB (2005) recognized that Catholic schools faced enormous challenges in the 21<sup>st</sup> century related to personnel, economics, and Church-related issues: (a) the dramatic shift of Catholic school personnel from vowed religious to lay people, (b) the high cost of tuition, (c) the increased options for parents' educational choices for their children, (d) the ongoing rise of secularism, and (e) the changing role of religion in the lives of American Catholics (Notre Dame Task Force, 2006).

Recognizing these challenges Catholic schools faced, the USCCB (2005) called upon the entire Catholic community to support Catholic education in the following areas: (a) the strengthening of the Catholic identity of Catholic elementary and secondary schools, (b) the formation of highly competent, faith-filled, Catholic educational leaders and teachers for Catholic schools, (c) the assurance of academic excellence within all Catholic schools, and (d) the effective financing of Catholic schools to enable their



accessibility to all families who choose them. The Catholic schools in the Archdiocese of Portland, Oregon have faced these same challenges.

The Center for Catholic School Effectiveness, Loyola University Chicago, School of Education also answered the 2005 call of the bishops, gathering a task force to garner collaboration and input from Catholic educators across the nation. The result of which created the *National Standards and Benchmarks of Effective Catholic Elementary and Secondary Schools* (NSBECS) (Ozar & Weitzel-O'Neill, 2012), which delineated nine defining characteristics of Catholic schools, as well as, their four domains of program effectiveness. The NSBECS is grounded in Church documents (Benedict XVI, 2005, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; John Paul II, 2003; Miller, 2006; NCCB, 1972; USCCB, 2005a, 2005b; and Vatican II, 1965).

The purpose of this study was to explore the perceptions of Catholic elementary school principals relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools. The NSBECS (2012) provided the framework for the nine defining characteristics of Catholic education and four domains of program effectiveness that were utilized in this study.

The concept of Catholic identity was operationally defined in this study to be the nine defining characteristics of Catholic education: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Committed to educate the whole child, (e) Steeped in a Catholic worldview, (f) Sustained by Gospel witness, (g) Shaped by communion and community, (h) Accessible to all students, and (i) Established by the expressed authority of the bishop. The concept of program effectiveness was operationally defined in this study as

the 13 NSBECS standards of Catholic school effectiveness divided into four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality (See Appendix A). In addition, this study identified factors that aided and challenged both the defining characteristics of Catholic identity and the program effectiveness of the four domains. This study also identified recommendations from the administrators for the Department of Catholic Schools (DCS) in the Archdiocese of Portland relative to these concepts. Further, this study sought input from six administrators via interviews to add depth to these questions and to offer recommendations to the DCS.

The theoretical rationale of this study was based upon the theories and empirical research concerning the variables of “identity” and “behavior.” The idea of Catholic identity in Catholic schools is grounded in ecclesial documents authored by the Holy See (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; John Paul II, 2003; Miller, 2006; Vatican II, 1965), and the American bishops (NCCB, 1972; USCCB 2005a, 2008). Miller (2006) reviewed the Church teachings and substantiated the defining characteristics of Catholic identity for Catholic education. The Code of Canon Law (1983) affirmed that a Catholic school’s identity is also dependent upon the expressed authority of the bishop and is distinguished by academic excellence. In addition, the American bishops (USCCB, 2005a) declared that a Catholic school is to be accessible to all students. Collectively, these characteristics were acknowledged in the NSBECS (2012) as the nine defining characteristics of Catholic education.

Lewin’s (1951) Field Theory provided the theoretical rationale for measuring the operative behavior within the Catholic elementary schools of the Archdiocese of Portland

relative to Catholic identity and program effectiveness. Lewin's (1951) Field Theory emphasized the importance of "force field analysis," that is, systematically analyzing a situation as a whole, and paying close attention to the physical and psychological factors that are impacting the behavior. It suggested that change in behavior is facilitated successfully when the opposing elements and restraining forces that are impacting an individual's behavior are identified, addressed, and resolved. This study sought to understand behavior within a particular field or life space, that of Catholic elementary schools. Specifically, it analyzed the data collected utilizing the work of Lewin as its frame of reference to identify, address, and resolve behaviors. This study identified the factors that administrators perceive to aid or challenge Catholic identity and program effectiveness in their respective Catholic elementary schools.

This study utilized a mix-methods research design in order to gather both quantitative and qualitative results. With permission from Ozar and Weitzel-O'Neill (see Appendix C), the *Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey* (2012) (see Appendix D) were utilized to gather quantitative data for the study. The researcher utilized *SurveyMonkey*© for ease of usage for the administrators and the researcher. The survey explored the administrators' perceptions of the extent to which the nine defining characteristics of Catholic identity are operative in their respective schools. It also explored the factors that aided and challenged Catholic identity in their schools. In addition, the survey explored the administrators' perceptions of the extent to which their schools exhibit program effectiveness within the four domains, as well as the factors they perceived to have aided or challenged them. Finally, the survey identified recommendations from the

administrators pertinent to the Department of Catholic Schools in Portland.

Of the 39 elementary principals who received the invitation to participate in the survey, 33, or 85%, accepted and completed the survey (N=33). The study also examined demographics relative to the participants' religion, gender, ethnicity, the length of years of service as an administrator, the type of school in which they administered (urban, suburban, or rural), and the extent of their knowledge of the NSBECS (2012). All of the participating principals were lay Catholics and 76% were female. Most or 94% of the respondents were white and 55% had more than ten years of service as an administrator. Also, 55% were administrators in suburban schools, while most, or 70%, had an average knowledge of the NSBECS (Ozar-Weitzel-O'Neill, 2012).

Qualitatively, face-to-face interviews served to add depth to the survey findings. A purposeful sample of six administrators that matched the demographics of the general population was selected. There were three male and three female interviewees who collectively represented urban, suburban, and rural schools. The interviews addressed the factors that aided and challenged the inclusion of the nine defining characteristics of Catholic identity in their schools, along with the factors that aided and challenged the operability of the four domains of program effectiveness. Finally, the interviewees offered recommendations to strengthen and support the future of Catholic education to the Department of Catholic Schools (DCS) in Portland.

The study's findings relative to the eight research questions and the supporting data from the face-to-face interviews are summarized below.

*Research Question 1*

To what extent do the Catholic elementary school principals in the Archdiocese of Portland, Oregon perceive the nine defining characteristics of Catholic identity to be operable in their schools?

The data collected revealed that all 33 principals (N=33) agreed or strongly agreed that the nine defining characteristics of Catholic identity are operative in their schools. The researcher also examined *Research Question 1* relative to three demographic variables: type of school, length of service, and extent of knowledge of the NSBECS (2012). Relative to type of school, the data indicated that administrators of all types of schools, urban, suburban, and rural evidenced affirmation of the distinguishing characteristics as operative in their schools. Principals with more than ten years of service to leadership reported the highest means for most of the defining characteristics of Catholic identity. In addition, data relative to extent of knowledge of the NSBECS (2012) revealed that those principals with extensive knowledge had the highest scores in over half of the distinguishing characteristics: (a) Centered on the person of Jesus Christ, (b) Contributing to the evangelizing mission of the Church, (c) Distinguished by excellence, (d) Steeped in a Catholic worldview, and (e) Sustained by Gospel witness. Those with extensive knowledge also strongly agreed with three of the remaining distinguishing characteristics: (a) Committed to educate the whole child, (b) Accessible to all students, and (c) Established by the expressed authority of the Church. This led the researcher to surmise that administrators with extensive knowledge of the NSBECS had a well defined understanding of the defining characteristics of Catholic identity, recognized it in their schools, and encouraged its operability in their schools.

Collectively, the responses of study participants supported the Catholic Church's teachings that Catholic schools impart a solid Christian formation and address all of the characteristics of Catholic identity with Christ at its center and evangelization as its purpose (Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; NCCB, 1972, 1979; Pope Benedict XVI, 2005, 2008; Pope Pius XI, 1929; USCCB, 2005a, 2005b; and Vatican II, 1965). The responses also affirmed Pope Pius XI teaching, which recognized the need to partner with families and society for the holistic education of youth and to build community and communion with all shareholders for the common good. In addition the study supported Miller's (2006) work and affirmed the centrality of a supernatural vision in which the whole child is formed to live the Gospel message within a community of faith. The data affirmed Benedict XVI's statement that Catholic education is a mission of the Church and that Catholic identity rested on the convictions of the educators working in the endeavor.

The study's findings also aligned with experts (Cook, 2008; Groome, 1996, 1998; and Nuzzi, 2002) who called educators to model living their relationship with God, including showing reverence for self and others, emulating the life of Christ communally each day, and educating a student's mind, heart, imagination, and soul. Study data affirmed Cook's (2008) findings that a Catholic school must embrace and witness its Catholic identity especially in our current culture. In addition, the data confirmed his work that emphasized the importance of the universality of the Catholic Church to be aware of our global reach and responsibilities. This study's findings reaffirmed Cook's assertion that Catholic identity and contemporary vision contribute to the vitality of Catholic education. The respondents reaffirmed Groome's (1996) assertion that

educators must form students with a sacramental consciousness by permeating the whole curriculum with a sense of awe, while promoting their dignity and encouraging their gifts. Their perceptions affirmed Groome's message that all students have a longing to have a relationship with God and that Catholic schools can nurture the students to this personal relationship. Study findings also affirmed the call for humans to live for one another, creating a Christian community in right relationship in their schools. Finally, the study's data affirmed Groome's advocacy for teachers to model peace, justice, and service to others. The interview data also substantiated this commitment to service and social justice.

The study's findings also aligned with Blecksmith's (1996) research that identified attributes of Catholic identity and supported their presence as distinguishing characteristics in Catholic schools including: (a) faith community, (b) message, (c) academic community, (d) relationship to Christ, and (e) formation of the whole person. The interview data also affirmed and strengthened these findings, emphasizing the importance of articulating the mission and Catholic identity of the school so that the whole community can answer the question "Who are we?" The findings also aligned with Bauer's (2011) assertion that Catholic identity is a spiritual atmosphere of Christian morals and values within the community. In addition, the interviewees substantiated the importance of a faith-filled faculty, staff, and community, as well as, a supportive pastor and a supportive Department of Catholic Schools (DCS). All principals agreed of the importance of their personal modeling of faith to fostering the Catholic identity of their schools.

*Research Question 2*

To what extent do Catholic elementary school principals in the Archdiocese of Portland, Oregon, perceive their schools to exhibit program effectiveness within the four domains (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?

The data collected revealed that all 33 principals (N=33) agreed or strongly agreed that the four domains of program effectiveness are exhibited in their respective schools. The data relative to those administrators with extensive knowledge of the NSBECS (Ozar & Weitzel-O'Neill, 2012) were compelling. Of note, they reported the highest mean scores for all four domains. In contrast, administrators with limited knowledge of the NSBECS reported lower mean scores in all four domains. This finding suggests that extensive knowledge of the standards and benchmarks of the four domains of program effectiveness aided elementary school administrators in clearly recognizing the importance of these domains to the program effectiveness of their schools.

The survey findings indicated significant relationships between the domains (See Table 14). Pearson's Correlation Analysis measured a strong relationship exists between the following domains: (a) Mission and Catholic Identity with Governance and Leadership, (b) Mission and Catholic Identity with Academic Excellence, (c) Governance and Leadership with Academic Excellence, and (d) Academic Excellence with Operational Vitality. It also measured a moderate relationship between (a) Mission and Catholic Identity with Operational Vitality and (b) Governance and Leadership with Operational Vitality. These significant correlations may be interpreted to mean that the four domains of program effectiveness are integrally connected. Hence, if a school



exhibits characteristics in one domain then it would hold true that it exhibits the characteristics of another domain. Likewise, if a school is challenged in one domain of program effectiveness, they are likely to be challenged in another domain. A clear understanding of mission and Catholic identity and a strong leadership are central to a school's effectiveness.

The survey data were analyzed per domain: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality.

#### *Mission and Catholic Identity*

The study's findings regarding *Research Question 2* affirmed the Catholic Church's teachings on mission and Catholic identity (CCE, 1977, 1982, 1988, 1997; NCCB, 1972, 1976, 1979, 2014; Pius XI, 1929; USCCB, 2005a, 2005b). These teachings uphold the integration of Catholic truth, value, and doctrines throughout the curriculum and school. The Church declared that the education of the whole child for the common good and for the service of others is essential to the mission of Catholic education. Study data affirmed the Church teaching that the mission demands that educators have a responsibility to be witnesses of Jesus Christ. Specifically, the study affirmed the Church teaching that principals play a critical role in realizing the mission of Catholic education by fostering faculty catechesis so that they will integrate it into their teaching across the curriculum. The collected data also affirmed the Church teaching that lay people share the responsibility of educating students centered on the Gospel message and infused in a community shaped by the Gospel message of love (CCE, 1982). They also affirmed the CCE assertions that Catholic schools are important to the evangelizing role of the Church, and as such, provided a learning faith community where students live

in the light of the Gospel and are taught moral values based on a Catholic worldview (1997, 2007).

The study data also affirmed Church documents (CCE, 1977, 1982, 1988, 1997; NCCB, 1972, 1976, 1979, 2014; Pius XI, 1929; USCCB, 2005a, 2005b) that support academic excellence in light of educating the whole child, giving students a perspective of the whole world through a Catholic lens (CCE, 1977, 1988). They also affirmed Church teaching, which emphasized the importance of engaging students and families in liturgical celebrations, prayer, and service opportunities in order to further their personal relationship with God (CCE, 1988). Participants short answer responses also affirmed that a partnership with the home is central to the holistic development and faith formation of children (CCE, 1988). Survey findings supported this notion that forming a partnership with parents is an optimum way to facilitate the spiritual development of students and their parents.

Participants' comments also supported the work of experts such as O'Connell (2012) who asserted that the concepts of identity and mission are two critical elements of any institution, especially the Catholic school. He claimed that it was important for Catholic educators to know whom they are and what they are called to do. This also aligns with the work of Albert and Whetten on organizational identity. Study participants agreed with experts (O'Connell, 2012; Heft, 2004; Harrington, 2012; and Burnford, 2012) who asserted that Catholic schools that witness the mission that they proclaim are effective. Respondents affirmed Heft's work that the mission of Catholic schools is to live the Gospel of Christ, achieve excellence in academics, and foster a community of faith (1991, 2004). Interview data confirmed the message of Burnford that

communication, collaboration, and consultation are all integral to proclaiming the mission of Catholic education (2012).

In addition the comments provided by participants relative to *Research Question 2* aligned with the works of experts (Baxter, 2011; Groome, 1998; Heft, 1991; Krebs, 2012; and Ozar, 1994) which stated that it was important for Catholic schools to integrate learning and faith across all subject areas in order to develop well-informed students who serve others. Survey data also supported the aforementioned works identifying the importance of focusing on the mission while educating and addressing the needs of the whole child: academically, psychologically, physically, socially, morally, and spiritually.

Study findings also affirmed the work of Buetow (1985) who emphasized the importance of the formation of adults. Study findings confirmed his suggestion that adults be given opportunities for ongoing formation and education in order to model fulfilling one's potential and serving others rooted in the Gospel message. Data collected also supported the findings of Bryk, Lee, and Holland (1993) who affirmed that interactions between students and faculty in extracurricular activities, especially acts of service, build a positive community. Interview findings confirmed the importance of opportunities for adults to participate in service opportunities to model their faith in light of social justice.

### *Governance and Leadership*

The study participants added comments supported the Church documents (CCE, 1982; Code of Canon Law, 1983; Miller, 2006; USCCB, 2005a) that have called lay educators to assume roles in both governance and leadership. The bishops entrust competent laypersons to direct Catholic schools and incorporate them into the apostolic

mission of the Church. Miller asserted that trust and dialogue between bishops and lay educators ensured the Catholicity of schools and fostered positive relationships in the diocese for schools and pastoral plans. Interview findings also supported the importance of the dialogue and collaboration between the bishop, pastors, and administrators.

The study's findings also supported Church documents (CCE, 1982, 1997; Miller, 2006; USCCB, 2005), which expressed the importance of laypersons to evangelize and form human persons by their own faith witness. Study findings also confirmed the Church teaching that administrators are entrusted with the spiritual and professional formation of personnel with the will to model the Gospel message and instruct students.

The study's findings also support the work of experts (Coleman, 1985; Haney, O'Brien, and Sheehan, 2009; Hocevar, 1991; Kelleher, 2002; and Sheehan, 1991) who agreed that trusting and collaborative relationships form the human and social capital essential to enable effective governance to exist in Catholic schools and to implement the mission and vision of the community. The data collected confirmed experts' assertions that this positive social capital is a direct result of the relationship between the church and school community facilitated by a positive governance structure. The survey data also affirmed Sheehan's (1991) findings that when positive governance structures are in place, academic excellence and operational vitality were addressed. Study participants' responses affirmed Haney et al. (2009) who suggested that it is the administration's responsibility to create an environment that is collaborative and conducive to teaching the gospel message, building community, serving others, and offering the opportunity to worship. Interview findings also supported this notion and affirmed the importance of trusting relationships between the administration and the school community.

As it pertains to the principal as leader, Buetow (1988) maintained that principals have many important roles, setting the spiritual tone for the school and inspiring a clear vision. Interview findings supported Buetow's views as interviewees stated that their personal faith was a driving force for their leadership practices. Study respondents comments also affirmed the work of experts (Aymond, 2004; Baxter, 2011; Cook, 2008; Jacobs, 2009; Schuttloffel, 2008; Sergiovanni, 200, 2007; and Traviss, 2001) who suggested that administrators approach their myriad responsibilities as a vocation, serving others from the heart, head, and hand. The study's findings supported the notion that a principal has the responsibility to set a tone for success by implementing programs to create effective schools.

Study findings also supported the empirical research of Hanlon (2012) who found that principals agreed that effective leadership is crucial for school program effectiveness. She found that principals agreed that they must promote and cultivate schools to enhance viability and that there must be transparent communication and support from the central office. The principals of this study concurred. Interviewees also confirmed the importance of building a relationship with the Department of Catholic Schools to enhance leadership.

### *Academic Excellence*

Study findings supported Church documents (Code of Canon Law, 1983; CCE, 1988, 1997; NCCB, 1972, 1979; and USCCB, 2005a) advancing the concept of academic excellence and affirming the unique environment where Gospel values are integrated into the curriculum each day. Church teachings challenged and called Catholic schools to foster high academic standards while integrating all learning with faith. The study's

respondents agreed with these teachings and self-reported that they have high expectations of academic standards permeated by faith. The data also supported the proclamation from the Church that Catholic education is entrusted with educating the whole child, and that it should have academic goals addressing school identity, Gospel values, pedagogy, course content, and student assessment. The study's findings affirmed Miller's (2006) assertions that Catholic education provides for intellectual and moral virtue, while educating the whole child in the service of others.

The Church documents (Vatican II 1965; NCCB, 1979; and Miller, 2006) relative to student performance and school-wide assessment are also supported by the study findings. These documents decreed that teachers need to be knowledgeable in pedagogical skill and secular and religious knowledge in order to be prepared to impart knowledge to their students. The Church emphasized that all individuals strive to reach perfection and to be images of Christ; hence, in Catholic education all are held to a standard of excellence and should engage in self-reflection and assessment. Responses from the study uphold this teaching. Interviewees expressed affirmation articulating the importance of self-study and assessment with regard to the academic performance of their teachers and their students.

The findings of the study also supported the works of experts (Baxter, 2011; Crowley, 2012; Groome, 1988; Marzano, 2003; Massa, 2011; Ozar, 1994; and Weitzel-O'Neill & Torres, 2011), which emphasized the importance of an education that addresses the goodness and giftedness of all students and a curriculum that is aimed at rigorous academics. The participants, in their survey responses and interview responses, reported that their schools work to do both. The interview data supported these concepts,

adding that the new Improving School Learning (ISL) protocol leads administrators and schools through a vigorous process of self-study toward improving the achievement of all students in an environment of faith.

Study findings also affirmed the works of experts (Bryk, Lee, & Holland, 1993; Caruso, 2004; Kallemeyn, 2009; McDermott, 1997; and Schuttloffel, 2008), which addressed the importance of accountability in instructional leadership and in assessment appropriate to schools. These experts agreed that transparency in communicating student outcomes and in communicating school curricula and expectations leads to high expectations and achievement. The principals who participated in this study concurred with these assertions and that of employing student assessment to drive instruction.

#### *Operational Vitality*

Church documents (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1982, 1988, 1997; NCCB, 1972; and USCCB, 1990, 2002, 2005a) emphasized that Catholic individuals need to commit to stewardship-time, treasure, and talent to support Catholic education. They also affirmed that Catholic education offers an opportunity of hope and that the entire Catholic community should contribute generously to its long-term sustainability. The study's findings support these concepts put forth by the Church. The data also confirmed that administrators acknowledged the need for continued professional development and expertise to address the issue of operational vitality in their schools. Interview data affirmed the need for strategic planning at the local level and at the archdiocesan level to ensure the operational vitality of Catholic schools in the Archdiocese of Portland, Oregon.

Findings of this research also aligned with the works of experts cited (DeFiore, Convey, & Schuttloffel, 2009; Dwyer, 2005; and James, Tichy, Collins, & Schwob, 2008), which maintain that financial planning and management is essential to the mission and operational needs of a school. The participants in their survey responses, as well as those who were interviewed, highlighted the importance of financial planning to their Catholic school legacy. In addition, the principals of this study recognize the complexity of operational vitality, the importance of long range planning, and the inclusion of all shareholders in this process. Finally, they look to the DCS and the entire Catholic community to help them keep their schools vibrant.

### *Research Question 3*

What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?

All of the surveyed principals (N=33) were invited to self-report their comments relative to *Research Question 3*. Twenty-one or 62% of the principals chose to respond. Their comments were analyzed and coded for themes and were reported under the appropriate characteristic in Chapter IV. The general findings will be analyzed in relation to Church documents and cited experts.

Relative to the Catholic identity of their schools, the principals were in agreement that a supportive community (faculty, staff, pastor, parents, and parishioners) was an aiding factor. This finding echoes the teaching of the Catholic Church that the Catholic school mission belongs to the entire Catholic community (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; John Paul II, 2003; Miller, 2006;



NCCB, 1972; USCCB 2005a; and Vatican II, 1965). In addition, the participants maintained that the leadership and support from the DCS aided in establishing the Catholic identity of their schools. Central to Church teaching is Gospel witness and a Catholic worldview to the Catholic identity of a school. The survey findings as well as the interview data revealed that the respondents perceived such witness and leadership both in their schools and at their central office. The respondents saw their schools to be cultures of faith, hope, and love built on Gospel values.

Church documents (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; Miller, 2006; NCCB, 1972; USCCB 2005a) adhere to the importance of academic excellence and having a holistic approach to educate students to prepare them to be contributing members of society. Study participants support this concept maintaining that schools must engage students with high academic standards, while employing professionally competent and personally committed faculty. Study findings emphasized the importance of offering robust electives and special programs that are centered on the Schoolwide Learning Expectations, which should guide the schools' efforts to develop the whole child through an integrated curriculum. The study also supported Church documents (CCE, 1977, 1982, 1988, 1997, 2002), which emphasized the universality of the Church to promote global awareness and solidarity, teaching our schools to be Gospel and Global. These documents also emphasize the importance of a community of faith, which supports its members and reaches out to the surrounding world. The study participants and interviewees echoed this sentiment and added that Catholic schools are committed to Gospel values, community building, service, and social justice in and beyond its community. Study participants also communicated the

need to partner with parents and the parish in the faith formation of students and adults to nurture the community. In addition, interview findings strengthened this position and added that administrators need embrace their Catholicity and establish supportive relationships with their pastors, teachers, students, parents, the parish, and the Department of Catholic Schools.

Finally, the factors that the participants perceived to aid the Catholicity of the school were the following: (a) the support of the Archbishop to Catholic education and (b) the desire of the Catholic schools to be accessible to all students. The respondents also acknowledged their desire to work with the Archbishop to keep their Catholic schools vibrant and to seek financial ways to make them more accessible to all students. These two factors are articulated in the NSBECS (2012) as important both under Catholic identity and under program effectiveness for operational vitality.

#### *Research Question 4*

What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the Catholic identity of their schools relative to the nine defining characteristics of Catholic schools?

All of the surveyed principals (N=33) were invited to self-report their comments relative to *Research Question 4*. Eighteen or 53% of the principals responded. Their comments were analyzed and coded for themes and were reported under the appropriate characteristic in Chapter IV. The general findings for this question will be analyzed relative to Church documents and cited experts.

The three major challenges to the Catholic identity of schools were (a) limited involvement by the pastor in the schools, (b) limited involvement by the parents in

liturgical celebrations and parish life, and (c) lack of adult faith formation on the part of parents and teachers. Church documents (NCCB, 1972, 1979; USCCB 2005a, 2005b; CCE, 1977, 1982, 1988, 1997) affirmed the necessity of support and engagement in the mission of the school by pastor, parents, teachers, and community. Survey data also revealed that time and resources are limited relative to the training of new and veteran teachers regarding their role as ministers of faith; hence, some teachers did not feel equipped to integrate faith into the curriculum and culture of the school. The above-cited Church documents proclaimed that Catholic schools are one of the best ways to evangelize students; hence, it is important to address these challenges. In addition, the work of Bauer (2011) supported the importance of the pastors' involvement in the school to uphold Catholic identity. Bauer suggested that more opportunities for mentoring from dioceses should be forthcoming and administrators should pursue ongoing faith formation.

In addition, there were other challenges identified: (a) lack of professional development opportunities for teachers, (b) limited financial resources, and (c) the current societal culture. Church documents (CCE, 1988, 1997) supported the call for Catholic school educators to seek excellence, encourage intellectual thought, and to seek professional competence for faculty and the holistic education of children. Also, as related in the review of literature, experts (Baxter, 2011; Groome, 1988; Massa, 2011; and Ozar, 1994) affirmed the need for curriculum that nurtures the worth of the whole child and provides intellectual and moral virtue. Survey respondents also found the current societal culture affecting parent perspectives on Catholic teachings and witnessing the Gospel message. In addition, Groome (1996) recognized that educators

needed to share tradition and story with students and families to help bridge this fracture in understanding the Christian tradition.

### *Research Question 5*

What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as aiding the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence and (d) Operational Vitality?

All of the surveyed principals (N=33) were invited to self-report their comments relative to *Research Question 5*. Seventeen or 51% of the total population responded. Their comments were analyzed and coded for themes and were reported under the appropriate domain in Chapter IV. The findings will be analyzed in relation to Church documents and cited experts according to each domain.

### *Mission and Catholic Identity*

As reported relative to *Research Question 2*, most administrators agreed that the domain of Mission and Catholic Identity was exhibited in their schools. Study data reported by respondents as to what aided this domain of program effectiveness validated the works of the experts (Cook, 2008; Heft, 1991, 2004; O'Connell, 2012; Reck, 1991). Cook noted that educators must build upon Church teachings when focusing attention on Catholic identity in modern times. At the same time, O'Connell emphasized the importance for Catholic educators to know whom they are and what they are called to do. Reck concurred that the identity of the Catholic school is tied to its involvement with the mission of the Church. These experts resonated with respondents who stated that the self-study accreditation process permitted their school communities to focus more deeply

on their mission and Catholic identity, as well as, acknowledging the importance of support for the mission from administrators and the DCS.

### *Governance and Leadership*

As reported relative to *Research Question 2*, most respondents strongly agreed that the domain of Governance and Leadership was exhibited in their respective schools. Study data recorded by respondents as to what aided this domain of program effectiveness validated the work of cited experts (Aymond, 2004; Cook, 2008; Haney, O'Brien, & Sheehan, 2009; Hocevar, 1991; Kelleher, 2002; Sheehan, 1991; Traviss, 2001), which highlighted the importance of strong leadership to program effectiveness. Both experts and respondents agreed that the roles and responsibilities of administrators need to be clearly articulated and the result of a collaborative effort. The experts also purported, as did the study respondents and interviewees, that Catholic leaders must reflect God's call to holiness and community, modeling Christ's leadership and serving others if they are to have successful Catholic schools.

### *Academic Excellence*

As reported relative to *Research Question 2*, most respondents agreed that the domain of Academic Excellence was exhibited in their respective schools. Study data recorded by respondents as to what aided this domain of program effectiveness affirmed the work of Church documents (Code of Canon Law, 1983; CCE, 1988, 1997; NCCB, 1972, 1979; USCCB, 2005a), which expressed the importance of academic excellence within a faith-based Christian message. Respondents also validated the works of experts (Baxter, 2011; Bryk, 2008; Crowley, 2012; Keeley, 2001; Massa, 2011; Ozar, 1994), which suggested that effective Catholic schools are called to facilitate excellence as well

as holiness. Study findings reiterated the importance of the Catholic tradition of high academic standards, competent and educated teachers and administrators, and a well-articulated curriculum supported by the DCS.

### *Operational Vitality*

As reported relative to *Research Question 2*, most respondents agreed that the domain of Operational Vitality was exhibited in their respective schools. Study data recorded by respondents as to what aided this domain of program effectiveness affirmed the work of Church documents (Benedict XVI, 2008; USCCB, 2002, 2005), which called Catholic educators and the Catholic community to embrace the concept of stewardship and support the mission of Catholic schools. Respondents also validated the works of experts (DeFiore, Convey, & Schuttloffel, 2009; Dwyer, 2005; James, Tichy, Collins, & Schwob, 2008; Nuzzi, Frabutt, & Holter, 2008), which substantiated the importance of strategic planning for operational vitality in order for Catholic schools to remain vital in the 21<sup>st</sup> century. The respondents echoed that fiscally sound governance is paramount to school vitality, as well as, a supportive and well informed pastor, and school and parish community.

### *Research Question 6*

What factors do the Catholic elementary principals in the Archdiocese of Portland, Oregon perceive as challenging the program effectiveness in their schools relative to the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality?

All of the surveyed principals (N=33) were invited to self-report their comments relative to *Research Question 6*. Sixteen or 48% of the total population responded. All

comments were analyzed and coded for themes and were reported under their appropriate domain in Chapter IV. The findings will be analyzed in relation to Church documents and cited experts according to each domain.

#### *Mission and Catholic Identity*

Three challenges were reported in this domain: (a) insufficient training of pastors in managing a school, (b) discord between the school program and the religious education program, and (c) school families who are not affiliated with the parish. Church documents (Pius XI, 1929, CCE, 1977, 1982, 1997, 2007; NCCB, 1979) declared the importance of partnership between parish, school, and home. They noted that such partnerships are essential to the Christian education of youth permeated by the Gospel message. Respondents noted that it is a challenge when these partnerships are not in full accord.

#### *Governance and Leadership*

Two challenges were reported in this domain: (a) lack of clarity regarding the roles of Catholic school leaders (Archbishop, pastors, superintendent, directors, principals, and advisory boards) by the principals, and (b) lack of clearly articulated and promulgated archdiocesan policies and procedures for systemic decision-making for schools. The works of experts (Aymond, 2004; Cook, 2008; Schuttloffel, 2014; Sergioivanni, 2000, 2007; Traviss, 2001) supported the importance of a clear understanding of the roles of leaders to the successful operation of Catholic schools. In addition, these experts recognized that the role of administrators of schools is comprehensive and complex and must be supported by all shareholders. Respondents affirmed this finding and added that a clear delineation of shared responsibilities would

better serve schools. Respondents also upheld the finding of Schuttloffel that there is a need for the spiritual formation of lay administrators and a need for succession planning.

### *Academic Excellence*

There were three challenges in this domain: (a) a community mindset that poverty inhibits learning, (b) teacher burnout, and (c) the difficulty to keep up with the complexity and speed of technological advances. The works of cited experts (Bryk, 2008; Hagelskamp, 2002, Keeley, 2001) acknowledged the importance of the teacher keeping abreast of technological advancements to academic excellence. In addition, respondents concurred that the mindset of the community needed to be changed relative to children of poverty. Furthermore, the Church has always supported the call of its schools to safeguard the dignity of all children while facilitating their fullest potential. More resources and professional development opportunities are needed to educate faculty to meet the diverse needs of all students and to prevent teacher fatigue.

### *Operational Vitality*

There were three major challenges in this domain: (a) the need for greater marketing at the archdiocesan level, (b) the need for more financial equity among the archdiocesan schools, and (c) enrollment and demographic issues. Interviewees as well as survey respondents affirmed that a solution to these problems rested in strategic planning instituted by the DCS to address specific factors and financial needs of their schools, which in turn would address enrollment and demographic issues.

The works of cited experts (Dwyer, 2005; DeFiore, Convey, & Schuttloffel, 2009; Nuzzi, Frabutt, & Holter, 2008; Wuerl, 2009) confirmed the advantage of strategic planning at a



macro level as a key to operational vitality of Catholic education in the following areas marketing, facilities, enrollment, development, and leadership succession.

*Research Question 7 and 8*

Question 7: What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the Catholic identity within their schools? Question 8: What are the recommendations of the Catholic elementary principals in the Archdiocese of Portland, Oregon concerning ways to strengthen and support the program effectiveness within their schools?

All of the surveyed principals (N=33) were invited to add their comments relative to *Research Question 7*. Twelve or 35% of the total population responded. In addition, all of the surveyed principals (N=33) were invited to self-report their comments relative to *Research Question 8*. Sixteen or 48% of the total population chose to respond. All comments were analyzed and coded for themes and were reported under their appropriate characteristics in Chapter IV. The findings will be analyzed in relation to Church documents and cited experts.

Relative to Catholic identity, respondents recommended offering ongoing faith formation opportunities for administrators and teachers in schools, ongoing catechetical training for all school personnel, and ongoing faith formation for parents, as well as instruction for all these entities about what is entailed to achieve a Catholic worldview. Respondents also recommended providing education and faith formation concerning the meaning, importance, and impact of modeling Gospel values and forming a faith-based community at the diocesan level. These recommendations were supported by numerous

Church documents (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; 2002, 2007; NCCB, 1972, 1979; Pius XI, 1929; USCCB, 2005a, 2005b; Vat. II, 1965).

Relative to program effectiveness respondents and interviewees recommended reaching as many Catholic shareholders as possible to ensure that the message of Catholic education is proliferated and its importance to the mission of the Church addressed. They also affirmed the need for financial equity among Catholic elementary schools and parishes and the need to seek alternative models for financing schools. They also recommended both macro and micro shared marketing and development efforts, investigating new governance models, and developing a charism for the Catholic schools in the Archdiocese of Portland. Finally, they recommended that the DCS address protocols and policies for adopting curricular standards and benchmarks, a new forum for collaboration and sharing among administrators and faculties, and continued professional development of best practices for administrators and teachers. All of these recommendations are supported by the works of experts (Dwyer, 2005; DeFiore, Convey, & Schuttloffel, 2009; Nuzzi, Frabutt, & Holter, 2008; Wuerl, 2009), which emphasized the importance of strategic planning at the archdiocesan level relative to operational vitality of schools.

## Recommendations

### *Recommendations for Future Research*

Based on the results of this study, the following recommendations are made for future research in the area of Catholic identity and program effectiveness in Catholic schools in general and specifically for the Archdiocese of Portland, Oregon.

1. Conduct a study of the perceptions of *Catholic high school administrators* in the Archdiocese of Portland, Oregon relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools.
2. Conduct a study of the perceptions of *faculty and staff of Catholic elementary schools* in the Archdiocese of Portland, Oregon relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools.
3. Conduct a study of the perceptions of *faculty and staff of Catholic high schools* in the Archdiocese of Portland, Oregon relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools.
4. Conduct a study of the perceptions of *parents of students in Catholic schools* in the Archdiocese of Portland, Oregon relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools.
5. Conduct a study of the perceptions of *pastors and priests* in the Archdiocese of Portland, Oregon relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools.
6. Conduct a study of the perceptions of *students* in the Archdiocese of Portland, Oregon relative to the extent to which Catholic identity and program effectiveness are operative in their respective schools.
7. Conduct a study of the perceptions of *parishioners* within parish school communities in the Archdiocese of Portland, Oregon relative to the extent to

which Catholic identity and program effectiveness are operative in their respective schools.

8. Conduct research replicating this study with administrators of elementary and high schools within any archdiocese in the Northwest (Seattle, Spokane) as the Northwest shares secular challenges that affect specific religious practices.
9. Conduct research replicating this study with administrators of elementary and high schools within any archdiocese across the United States.

### *Recommendations for Future Practice*

The future vitality of Catholic education relies in large part on the administrators in Catholic schools and the larger communities that support them. Church documents (Benedict XVI, 2008; CCE, 1977, 1982, 1988, 1997, 2002, 2007, 2009, 2014; Miller, 2006; NCCB, 1972, 1976, 1979; Pius XI, 1929; John Paul II, 2003; USCCB 1990, 2002, 2005a, 2005b; Vatican II, 1965a) have affirmed throughout time that Catholic education rests on the vocation of the administrators who lead this enterprise that is crucial to the future of the Catholic Church.

Based on the findings of this study, the following are recommendations for future practice in the areas of Catholic identity and program effectiveness in Catholic elementary schools in the Archdiocese of Portland, Oregon in particular and for Catholic elementary schools throughout the United States in general.

1. In regard to professional development it is recommended that:
  - a. All new administrators and new teachers receive ongoing training pertinent to the nine defining characteristics of Catholic identity so that they may know them and address them with competence and confidence;

- b. All veteran administrators and teachers receive ongoing training and resources needed to create an even more robust program of Catholic identity in their schools;
  - c. All administrators and teachers receive training to thoroughly understand the *National Standards and Benchmarks of Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) so that they can effectively implement nine defining characteristics of Catholic identity and the four domains of Catholic school effectiveness in their own schools; and,
  - d. The Archdiocese of Portland, Oregon further cultivates their relationship with the University of Portland to provide more continuing education for administrators and teachers pertinent to Catholic school program effectiveness.
  - e. Dioceses throughout the United States could further cultivate relationships with their local Catholic higher educational institutions to provide continuing education for administrators and teachers pertinent to Catholic school program effectiveness.
2. In regard to planning for the future vitality of Catholic schools, it is essential that The Department of Catholic Schools (DCS) in Portland, Oregon commence the process for an archdiocesan wide strategic plan for Catholic education. This proposal should include specific categories that address the nine defining characteristics of Catholic identity and the four domains of program effectiveness.

3. In regard to garnering further support for Catholic schools from pastors and priests, it is recommended that pastors receive the foundation and professional development necessary to support Catholic educators in implementing the nine defining characteristics of Catholic identity and the four domains of Catholic school effectiveness in their respective schools.
4. In regard to garnering support from the larger community, it is recommended that the Archbishop of Portland begin initiatives to include the entire Catholic community to rally around Catholic education as has been done in other arch(diocese), including the Archdiocese of Washington, DC; the Archdiocese of Las Angeles; the Diocese of Palm Beach, Florida; and the Diocese of Hartford, Connecticut.

#### Closing Remarks

Catholic schools are essential to the ecclesial mission of the Church and to the advancement of humankind (Benedict XVI, 2008; Code of Canon Law, 1983; CCE, 1977, 1982, 1988, 1997; John Paul II, 2003; Miller, 2006; NCCB, 1972; USCCB 2005a, 2008; and Vatican II, 1965). Its institutions have a fourfold mission: message, community, service, and worship. They are called to celebrate and to witness their Catholic identity and academic excellence. This noble task is now mainly in the hands of the lay administrators as the numbers of religious who serve in Catholic schools have dwindled over the past 60 years to less than three percent. As Catholic schools enter the third millennium, new demands and enormous challenges face them: the formation of personnel, finances and the high cost of tuition, and the ongoing rise of secularism in our culture.

The USCCB (2005) called upon all bishops and Catholics in the United States to rise to the challenge to address these demands. Many Catholic educators and bishops have responded with wisdom, faith and the will to succeed to keep Catholic education vibrant in this country. The *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (NSBECS) (Ozar & Weitzel-O'Neill, 2012) was one response to the bishop's call, which gave Catholic educators a framework for examining the many facets of Catholic identity and program effectiveness in their schools. This framework was utilized in this study to garner the perceptions of Catholic elementary school administrators in Portland relative to Catholic identity and program effectiveness in their respective schools.

The findings of this study supported the notion that Catholic identity is understood by administrators of the Catholic elementary schools in the archdiocese of Portland and operative in their respective schools. The findings also confirmed that the administrators perceived their schools to exhibit program effectiveness in the four domains: (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality. In addition, the principals identified factors that aided as well as challenged the Catholic identity and program effectiveness in their schools. Finally, the administrators offered recommendations to the archdiocese to further the Catholic identity and program effectiveness of Catholic education to ensure its vitality into the future. Collectively, these men and women reported their deep commitment to their vocation in Catholic education in the archdiocese.

Given that the administrators in the Catholic elementary schools in Portland perceived their schools as distinctively Catholic and effective in the four domains, it is

imperative that the archdiocese continue to support them and their mission into the third millennium. The myriad responsibilities of the Catholic elementary school administrator are so vast that principals are challenged to address all domains effectively. These inordinate responsibilities lead administrators to look to and call upon the Department of Catholic Schools (DCS), their pastors, and the Archbishop for a high level of support. In addition, there is a great desire for more opportunities and collaboration for growth in the human, spiritual, intellectual, and pastoral dimensions of Catholic school leadership. A sense of vision and foresight is necessary to call on the wisdom of Catholic administrators, the Archbishop, educators, and advocates as the Archdiocese of Portland plans for the future and the administrators of this study look to the DCS for this vision.

The positive news in the Catholic elementary schools in the Archdiocese of Portland, Oregon is that all administrators were aware of and committed to the importance of the mission and Catholic identity of their schools, and all acknowledged the importance of the four domains of program effectiveness. The administrators recognized that the response of the DCS, their pastors, the Archbishop, and the Catholic community as a whole would have a crucial effect on the future of Catholic schools in Portland. Continuing to prioritize the specific needs of the schools by means of archdiocesan level strategic planning and assistance from the Archbishop, pastors, and the greater community will assist and guarantee the future vitality of Catholic schools.

The findings of this study lend optimism for the future of Catholic education in the Archdiocese of Portland, Oregon. The distinguishing characteristics of Catholic identity are visible and vibrant, while the four domains of program effectiveness are clearly operative in the 33 Catholic elementary schools represented in this study. As



administrators, pastors, the DCS, and the Archbishop continue to engage the greater Catholic community to understand and support Catholic education in the Archdiocese of Portland, the future is propitious. With continued faith and guidance from the Holy Spirit, Catholic schools in Portland will flourish.

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## APPENDICES

## Appendix A

National Standards and Benchmarks for Effective Catholic Elementary and Secondary  
Schools (NSBECS, Ozar & Weitzel-O'Neill, 2012)

*National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*

Domains	Standards
Mission and Catholic Identity	<p>Standard 1: An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service.</p> <p>Standard 2: An excellent Catholic school adhering to mission, provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture and life.</p> <p>Standard 3: An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.</p> <p>Standard 4: An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.</p>
Governance and Leadership	<p>Standard 5: An excellent Catholic school has a governing body (person or persons) which recognizes and respects the role(s) of the appropriate and legitimate authorities, and exercises responsible decision making (authoritative, consultative, advisory) in collaboration with the leadership team for development and oversight of the school's fidelity to mission, academic excellence, and operational vitality.</p> <p>Standard 6: An excellent Catholic school has a qualified leader/leadership team empowered by the governing body to realize and implement the school's mission and vision.</p>

## Academic Excellence

Standard 7: An excellent Catholic school has a clearly articulated, rigorous curriculum aligned with relevant standards, 21<sup>st</sup> century skills, and Gospel values, implemented through effective instruction.

Standard 8: An excellent Catholic school uses school-wide assessment methods and practices to document student learning and program effectiveness, to make student performances transparent, and to inform the continuous review of curriculum and the improvement of instructional practices.

Standard 9: An excellent Catholic school provides programs and services aligned with the mission to enrich the academic program and support the development of student and family life.

## Operational Viability

Standard 10: An excellent Catholic school provides a feasible three to five year financial plan that includes both current and projected budgets and is the result of a collaborative process, emphasizing faithful stewardship.

Standard 11: An excellent Catholic school operates in accord with published human resource/personnel policies, developed in compliance with (arch)diocesan policies and/or religious congregation sponsorship policies, which affect all staff (clergy, religious women and men, laity and volunteers) and provide clarity for responsibilities, expectations and accountability.

Standard 12: An excellent Catholic school develops and maintains a facilities, equipment, and technology management plan designed to continuously support the implementation of the educational mission of the school.

Standard 13: An excellent Catholic school enacts a comprehensive plan for institutional advancement based on a compelling mission through communications, marketing, enrollment management, and development.



## Appendix B

National Standards and Benchmarks for Effective Catholic Elementary and Secondary  
Schools (NSBECS, Ozar & Weitzel-O'Neill, 2012)

*National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*

Standards	Benchmarks
Standard 1: An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service.	<p>1.1 The governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity.</p> <p>1.2 The governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning.</p> <p>1.3 The school leader/leadership team regularly calls together the school's various constituencies (including but not limited to faculty and staff, parents, students, alumni(ae)) to clarify, review and renew the school's mission statement.</p> <p>1.4 The mission statement is visible in public places and contained in official documents.</p> <p>1.5 All constituents know and understand the mission.</p>
Standard 2: An excellent Catholic school adhering to mission, provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life.	<p>2.1 Religious education curriculum and instruction meets the religious education requirements and standards of the (arch)diocese.</p> <p>2.2 Religion classes are an integral part of the academic program in the assignment of teachers, amount of class time and the selection of texts and other curricular materials.</p> <p>2.3 Faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide effective religion curriculum and instruction.</p> <p>2.4 The school's Catholic identity requires excellence in academic and intellectual formation in all subjects including religious education.</p> <p>2.5 Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them.</p> <p>2.6 Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture.</p> <p>2.7 The theory and practice of the Church's social teachings are essential elements of the curriculum.</p>
Standard 3: An excellent Catholic school adhering to	<p>3.1 Every student is offered timely and regular opportunities to learn about and experience the nature and importance of</p>

mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

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

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

- 4.1 The leader/leadership team provides retreats and other spiritual experiences of the faculty and staff on a regular and timely basis.
- 4.2 The leader/leadership team and faculty assist parents/guardians in their role as the primary educators of their children in faith.
- 4.3 The leader/leadership team collaborates with other institutions (for example, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents/guardians to grow in the knowledge and practice of the faith.
- 4.4 All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice.
- 4.5 Every administrator, faculty, and staff member visibly supports the faith life of the school community.

Standard 5: An excellent Catholic school has a governing body (person or persons) which recognizes and respects the role(s) of the appropriate and legitimate authorities, and exercises responsible decision making (authoritative, consultative, advisory) in collaboration with the leadership team for development and oversight of the school's fidelity to mission, academic excellence, and operational vitality.

- 5.1 The governing body, representing the diversity of stakeholders, functions according to its approved constitution and by-laws.
- 5.2 The governing body systematizes the policies of the school's operations to ensure fidelity to mission, and continuity and sustainability through leadership successions.
- 5.3 The governing body, in collaboration with or through the actions of the leader/leadership team, maintains a relationship with the Bishop marked by mutual trust, close cooperation, continuing dialogue, and respect for the Bishop's legitimate authority.
- 5.4 The governing body, in collaboration with or through the actions of the leader/leadership team, maintains a constructive and beneficial relationship with the (arc)diocesan Education Office consistent with (arch)diocesan policy pertaining to the recognition of

Catholic schools by the Bishop.

- 5.5 In the case of a parish school, the governing body, in collaboration with the leader/leadership team, maintains a relationship with the canonical administrator (pastor or designee of Bishop) marked by mutual trust, close cooperation, and continuing dialogue.
- 5.6 The governing body engages in formation and on-going training and self-evaluation for itself and the leadership team to ensure the faithful execution of their respective responsibilities.

Standard 6: An excellent Catholic school has a qualified leader/leadership team empowered by the governing body to realize and implement the school's mission and vision.

- 6.1 The leader/leadership team meets national , state and/or (arch)diocesan requirements for school leadership preparation and licensing to serve as the faith and instructional leader(s) of the school.
- 6.2 The leader/leadership team articulates a clear mission and vision for the school, and engages the school community to ensure a school culture that embodies the mission and vision.
- 6.3 The leader/leadership team takes responsibility for the development and oversight of personnel, including recruitment, professional growth, faith formation, and formal assessment of faculty and staff in compliance with (arch)diocesan policies and/or religious congregation sponsorship policies.
- 6.4 The leader/leadership team establishes and supports networks of collaboration at all levels within the school community to advance excellence.
- 6.5 The leader/leadership team directs the development and continuous improvement of curriculum and instruction, and utilizes school-wide data to plan for continued and sustained academic excellence and growth.
- 6.6 The leader/leadership team works in collaboration with the governing body to provide an infrastructure of programs and services that ensures the operational vitality of the school.
- 6.7 The leader/leadership team assumes responsibility for communicating new initiatives and/or changes to school programs to all constituents.

Standard 7: An excellent Catholic school has a clearly articulated, rigorous curriculum aligned with relevant standards, 21<sup>st</sup> century skills, and Gospel values,

- 7.1 The curriculum adheres to appropriate, delineated standards, and is vertically aligned to ensure that every student successfully completes a rigorous and coherent sequence of academic courses based on the standards and rooted in Catholic values.
- 7.2 Standards are adopted across the curriculum, and include

implemented through effective instruction.

integration of the religious, spiritual, moral, and ethical dimensions of learning in all subjects.

- 7.3 Curriculum and instruction for 21<sup>st</sup> century learning provides students with the knowledge, understanding and skills to become creative, reflective, literate, critical, and moral evaluators, problem solvers, decision makers, and social responsible global citizens.
- 7.4 Curriculum and instruction for 21<sup>st</sup> century learning prepares students to become expert users of technology, able to create, publish, and critique digital products that reflect their understanding of the content and their technological skills.
- 7.5 Classroom instruction is designed to intentionally address the affective dimensions of learning, such as intellectual and social dispositions, relationship building, and habits of mind.
- 7.6 Classroom instruction is designed to engage and motivate all students, addressing the diverse needs and capabilities of each student, and accommodating students with special needs as fully as possible.
- 7.7 Faculty collaborate in professional learning communities to develop, implement and continuously improve the effectiveness of the curriculum and instruction to result in high levels of student achievement.
- 7.8 The faculty and professional support staff meet (arch)diocesan, state, and/or national requirements for academic preparation and licensing to ensure their capacity to provide effective curriculum and instruction.
- 7.9 Faculty and professional support staff demonstrate and continuously improve knowledge and skills necessary for effective instruction, cultural sensitivity, and modeling of Gospel values.
- 7.10 Faculty and staff engage in high quality professional development, including religious formation, and are accountable for implementation that supports student learning.

Standard 8: An excellent Catholic school uses school-wide assessment methods and practices to document student learning and program effectiveness, to make student performances transparent, and to inform the continuous review of curriculum and the

- 8.1 School-wide and student data generated by a variety of tools are used to monitor, review, and evaluate the curriculum and co-curricular programs; to plan for continued and sustained student growth; and to monitor and assess faculty performance.
- 8.2 School-wide and aggregated student data are normed to appropriate populations and are shared with all stakeholders.
- 8.3 Faculty use a variety of curriculum-based assessments

improvement of instructional practices.

aligned with learning outcomes and instructional practices to assess student learning, including formative, summative, authentic performance, and student self-assessment.

- 8.4 Criteria used to evaluate student work and the reporting mechanisms are valid, consistent, transparent, and justly administered.
- 8.5 Faculty collaborate in professional learning communities to monitor individual and class-wide student learning through methods such as common assessments and rubrics.

Standard 9: An excellent Catholic school provides programs and services aligned with the mission to enrich the academic program and support the development of student and family life.

- 9.1 School-wide programs for parents/guardians provide opportunities for parents/guardians to partner with school leaders, faculty, and other parents/guardians to enhance the educational experiences for the school community.
- 9.2 Guidance services, wellness programs, behavior management programs, and ancillary services provide the necessary support for students to successfully complete the school program.
- 9.3 Co-curricular and extra-curricular activities provide opportunities outside the classroom for students to further identify and develop their gifts and talents and to enhance their creative, aesthetic, social/emotional, physical, and spiritual capabilities.

Standard 10: An excellent Catholic school provides a feasible three to five year financial plan that includes both current and projected budgets and is the result of a collaborative process, emphasizing faithful stewardship.

- 10.1 The governing body and leader/leadership team engage in financial planning in collaboration with experts in nonprofit management and funding.
- 10.2 Financial plans include agreed-upon levels of financial investment determined by the partners involved who may include but are not limited to parishes, dioceses, religious orders, educational foundations, the larger Catholic community, and responsible boards.
- 10.3 Financial plans define revenue sources that include but are not limited to tuition, tuition assistance/scholarships, endowment funds, local and regional partnerships, public funding, regional cost sharing, (arch)diocesan and/or religious communities' assistance, foundation gifts, entrepreneurial options and other sources not listed.
- 10.4 Financial plans include the delineation of costs for key target areas such as instruction, tuition assistance, administration, professional development, facilities, equipment, technology, program enhancement/expansion, capital projects and other planned projects.
- 10.5 Current and projected budgets include a statement of the actual and projected revenue sources, indicating an appropriate balance among revenue sources, and a

- statement of actual and projected expenditures including the actual cost per child, benchmarked compensation/salary scales, and other health benefits and retirement costs.
- 10.6 Financial plans include educational materials for distribution to all members of the community explaining the total cost per child and how that cost is met by identifying the percentage of cost that is paid for by tuition and the remaining amount of cost that is supported by other sources of revenue.
- 10.7 The governing body and leader/leadership team provide families access to information about tuition assistance and long-term planning for tuition and Catholic school expenses.
- 10.8 The governing body and leader/leadership team ensure that appropriately developed financial plans and budgets are implemented using current and effective business practices as a means of providing good stewardship of resources.
- Standard 11 An excellent Catholic school operates in accord with published human resource/personnel policies, developed in compliance with (arch)diocesan policies and/or religious congregation sponsorship policies, which affect all staff (clergy, religious women and men, laity and volunteers) and provide clarity for responsibilities, expectations and accountability.
- 11.1 Human resource programs are professionally staffed at the appropriate level (i.e. central office, school office) and ensure full compliance with human resource policies.
- 11.2 Human resource policies delineate standards for position descriptions including staff responsibilities and qualifications, hiring, compensation and benefits, as well as standards for professional development, accountability, succession planning and retirement.
- 11.3 Human resource policies ensure that competitive and just salaries, benefit, and professional growth opportunities are provided for all staff.
- 11.4 Human resource policies ensure that institutional planning includes investment in personnel growth, health care and retirement.
- Standard 12 An excellent Catholic school develops and maintains a facilities, equipment, and technology management plan designed to continuously support the implementation of the educational mission of the school.
- 12.1 The schools facilities, equipment, and technology management plan includes objectives to support the delivery of the educational program of the school and accessibility for all students.
- 12.2 The school's purchasing, and physical and technological improvements are, by design, done in alignment with the mission and the school's planning and curricular goals, and consistent with environmental stewardship.
- Standard 13 An excellent Catholic school enacts a
- 13.1 The communications/marketing plan requires school leader/leadership team and staff person(s) to insure the

comprehensive plan for institutional advancement based on a compelling mission through communications, marketing, enrollment management, and development.

implementation of contemporary, multiple information technologies to reach targeted audiences and to establish reliable and secure databases and accountability to stakeholders.

- 13.2 The enrollment management plan requires the governing body to review and the school leader/leadership team to supervise annual and continuous measurement and analysis of both enrollment and retention patterns for all student groups.
- 13.3 The development plan requires school leader/leadership team, in collaboration with the governing body, to insure that key strategies are in place to identify, grow and maintain significant funding prospects, including alumni(ae), over time and when appropriate.



### Appendix C

Letter of Permission from Dr. Loraine Ozar,

Director of the Center for Catholic School Effectiveness Chicago Loyola

To Utilize the Catholic Identity and Program Effectiveness Surveys in Online Format

From: **Jeannie Ray-Timoney** <jtimoney@stmatthewschoolhillsboro.org>  
 Subject: Fwd: CI Program Effectiveness survey  
 Date: December 5, 2014 at 11:33 AM  
 To: Doreen Jones jonesdf@usfca.edu

----- Forwarded message -----

From: **Ozar, Lorraine** <Lozar@luc.edu>  
 Date: Wed, Mar 5, 2014 at 9:56 AM  
 Subject: RE: CI Program Effectiveness survey  
 To: Jeannie Ray-Timoney <jtimoney@stmatthewschoolhillsboro.org>

Jeannie-Rae,

Yes, you may put the survey questions, as is, into a survey monkey format to administer. I will be interested in your findings when you have done your research. It is exciting to learn of Catholic educators who see the value of these standards and benchmarks for Catholic schools and who find effective and creative ways to use them. Thanks.

Lorraine

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**From:** Jeannie Ray-Timoney <jtimoney@stmatthewschoolhillsboro.org>  
**Sent:** Sunday, March 2, 2014 5:40 PM  
**To:** Ozar, Lorraine  
**Subject:** CI Program Effectiveness survey

Dear Dr. Ozar-My name is Jeannie Ray-Timoney. I met you briefly last summer at the University of Portland during one of your presentations and again in Palm Springs when you gave the address for the Catholic Common Core conference.

I have been working on my doctorate in Catholic Educational Leadership through USF. I am currently working on my dissertation proposal to possibly defend in September.

I am hoping to use the Catholic Identity Program Effectiveness Survey and the Catholic Identity Defining Characteristics Survey with administrators in the Archdiocese of Portland, OR. I have gained permission from the superintendent of my diocese to conduct the survey. I have a couple of thoughts that I am hoping you can share your input on with me.

I have read through the survey reliability and validity study that you had completed with the collaboration of AdvanceED. It is informative. I am seeking permission to use *surveymonkey* as a tool to administer the Catholic Identity surveys to the administrators in my diocese in order to gather data that is more easily accessible for statistical review. As one of the central authors of the NSBCS and the survey tools, I am asking you for that permission. Am I going through the right process to secure this permission? Please let me know what my next steps should be in order to follow through with these survey tools.

Thank you for your work to ensure the Catholic identity and effectiveness of our Catholic schools in the United States. It is a topic that I am particularly drawn to especially for my Archdiocese. Christ's Peace-Jeannie

--

Jeannie Ray-Timoney  
 Principal, St. Matthew Catholic School  
 221 SE Walnut St. Hillsboro, OR 97123

## Appendix D

NSBECS Catholic Identity Defining Staff Survey and Catholic Identity Program

Effectiveness Staff Survey (2012)

## ***Catholic Identity Defining Characteristics Staff Survey***

### ***Defining Characteristics of Catholic Schools: Staff Survey***

**Instructions:**

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

<b>Gender:</b>	<input type="checkbox"/> Male <input type="checkbox"/> Female
<b>Race:</b>	<input type="checkbox"/> American Indian or Alaska Native <input type="checkbox"/> Asian <input type="checkbox"/> Black or African American <input type="checkbox"/> Native Hawaiian or Other Pacific Islander <input type="checkbox"/> White <input type="checkbox"/> Two or more races
<b>Ethnicity:</b>	<input type="checkbox"/> Hispanic <input type="checkbox"/> Not Hispanic or Latino
<b>Religious Affiliation:</b>	<input type="checkbox"/> Catholic <input type="checkbox"/> Non-Catholic
<b>Role</b>	<input type="checkbox"/> Less than 1 year <input type="checkbox"/> 1-4 years <input type="checkbox"/> 5-10 years <input type="checkbox"/> more than 10 years
<b>Relation to School:</b>	<input type="checkbox"/> Administrator <input type="checkbox"/> Staff <input type="checkbox"/> Teacher

# Catholic Identity Defining Characteristics Staff Survey

## Defining Characteristics of Catholic Schools: Staff Survey

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

## ***Catholic Identity Defining Characteristics Staff Survey***

### ***Defining Characteristics of Catholic Schools: Staff Survey***

15. Everyone connected with our school works together and respects each other's gifts, for the sake of building a strong, faith-filled learning community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Our school does everything it can to eliminate obstacles that hinder or exclude students from receiving a Catholic education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Our school operates with the expressed approval and support of our Bishop.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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

## ***Catholic Identity Program Effectiveness Staff Survey***

### ***Standards and Benchmarks Program Effectiveness Staff Survey***

**Instructions:**

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

<b>Gender:</b>	<input type="checkbox"/> Male <input type="checkbox"/> Female
<b>Race:</b>	<input type="checkbox"/> American Indian or Alaska Native <input type="checkbox"/> Asian <input type="checkbox"/> Black or African American <input type="checkbox"/> Native Hawaiian or Other Pacific Islander <input type="checkbox"/> White <input type="checkbox"/> Two or more races
<b>Ethnicity:</b>	<input type="checkbox"/> Hispanic <input type="checkbox"/> Not Hispanic or Latino
<b>Religious Affiliation:</b>	<input type="checkbox"/> Catholic <input type="checkbox"/> Non-Catholic
<b>Role</b>	<input type="checkbox"/> Less than 1 year <input type="checkbox"/> 1-4 years <input type="checkbox"/> 5-10 years <input type="checkbox"/> more than 10 years
<b>Relation to School:</b>	<input type="checkbox"/> Administrator <input type="checkbox"/> Staff <input type="checkbox"/> Teacher

## ***Catholic Identity Program Effectiveness Staff Survey***

### ***Standards and Benchmarks Program Effectiveness Staff Survey***

Please rate the following statements from Strongly Agree (5) to Strongly Disagree (1)	Strongly Agree (5)	4	3	2	Strongly Disagree (1)	Don't Know
1. Everyone in the school community - administrators, faculty, staff, students, parents/guardians, alums, and supporters - knows and understands the school's mission.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Everything we do in our school is guided and directed by our mission.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Our school mission clearly expresses a commitment to Catholic identity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Our school provides an academically rigorous Catholic religion program, taught by qualified teachers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. In all subjects, teachers help students think critically and ethically about the world around them, using the lens of Gospel values and Catholic doctrine and beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Our school provides opportunities outside the classroom for students' faith formation, and participation in retreats, prayer, Mass, sacraments, and other spiritual experiences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Our school provides opportunities outside the classroom for students to participate in service activities for social justice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Administrators, faculty, and staff serve as role models of faith and service to students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Our school provides opportunities for faith formation for faculty and staff.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Our school provides opportunities for faith formation for parents/guardians and other adult members of the school community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Our school helps parents/guardians support the faith life of their child.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Our school provides opportunities for adult members of the school community to participate in service activities for social justice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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



## ***Catholic Identity Program Effectiveness Staff Survey***

### ***Standards and Benchmarks Program Effectiveness Staff Survey***

13. Every adult in the school supports the faith life of the school community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. There is a person or group (such as a pastor or a board) who collaborates with the school administration to make or recommend decisions for the success of the school.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. A person or group (such as a pastor or a board), in collaboration with the school administration, takes responsibility for monitoring that the school is faithful to its mission, academically excellent and sound in its business decisions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Our school administration effectively carries out its responsibilities in the areas of faith formation and instructional leadership.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Our school administration has authority to realize and implement the school's mission and vision.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Our school administration involves all members of the school community to ensure a school culture that embodies the mission and vision.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. Our school administration takes responsibility for the development and oversight of school programs, personnel, and school operations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Our school has a strong culture of collaboration on all levels within the school to advance excellence.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. Our school has a clearly articulated rigorous curriculum infused with Gospel values that prepares students for life and work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. In classes in our school, students spend most of the time solving problems, discussing ideas, creating their own work, reading, writing, speaking, and researching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. Curriculum and instruction in our school prepares students to be capable and critical users of media and technology.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. Teachers use effective instruction to deliver the curriculum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. At our school, teachers use different teaching approaches to meet the diverse needs of all students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## ***Catholic Identity Program Effectiveness Staff Survey***

### ***Standards and Benchmarks Program Effectiveness Staff Survey***

26. At our school, teachers collaborate systematically and regularly in order to increase student achievement and improve teaching effectiveness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. At our school, all administrators, faculty and staff engage in ongoing professional development.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Our school uses standardized and teacher – developed assessments to document student learning and report the outcome to parents/guardians.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. Our school uses the results of standardized and teacher-developed assessments to improve the curriculum and increase learning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Teachers vary the types of assessments they use to monitor individual and class-wide student learning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. Our school communicates how well students are achieving in comparison to similar students locally and/or nationally.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Our school provides programs and services that help students successfully complete the school program (for example, guidance and resource programs).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Our school provides enriching programs for students to develop their gifts and talents and enhance their creative, artistic, social/emotional, physical, and spiritual potential.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. Our school provides opportunities for parents/guardians to be involved in the education of their children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Our school's financial plan is the result of a collaborative process including expert advisors.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. Our school consistently shares its financial plan with the school community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. Our school leaders take responsibility for ensuring that the financial plans and budgets are implemented using best practices.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. Our school treats all personnel with consistency, fairness, and justice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. Our school maintains and shares plans for managing the facilities and equipment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. Our school maintains and shares a technology management plan.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## ***Catholic Identity Program Effectiveness Staff Survey***

### ***Standards and Benchmarks Program Effectiveness Staff Survey***

41. Our school's facilities, equipment, and technology management plans are designed to enhance teaching and learning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42. Our school has an institutional advancement plan, based on our mission, which uses current and effective strategies for communications, marketing, enrollment management, and development.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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

## Appendix E

SurveyMonkey® adapted NSBECS Catholic Identity Defining Staff Survey and Catholic  
Identity Program Effectiveness Staff Survey (2012)

## Part 1 Welcome and Introduction

Welcome to the Catholic Identity Defining Characteristics and Catholic Identity Program Effectiveness Administrators Survey. Thank you for taking time out of your very busy schedule to complete the survey. With your help, I will be able to analyze research based statistical data gathered from administrators about their respective schools, concerning Catholic identity and program effectiveness in the areas of (a) mission and Catholic Identity, (b) governance and leadership, (c) academic excellence, and (d) operational vitality.

This survey will provide helpful information that will contribute to the dialogue about Catholic education in the Archdiocese of Portland. Your participation in this survey is voluntary and your identity will remain anonymous to the researcher and all other individuals. There are four open-ended questions in part 3 of the survey where you will be able to add in your own specific thoughts pertaining to program effectiveness in your school.

This survey should take approximately 15-20 minutes. Again, thank you for participating.

**\*I understand that my participation in this survey will be voluntary and anonymous.**

☐ I choose to freely participate in this survey.

☐ I do not want to participate in this survey.

[illegible]



	Strongly Agree (5)	4	3	2	Strongly Disagree (1)	Don't Know
1. Everyone in the school community-administrators, faculty, staff, students, parents/guardians, alums, and supporters-knows and understands the school's mission.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Everything we do in our school is guided and directed by our mission.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Our school mission clearly expresses a commitment to Catholic identity.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Our school provides an academically rigorous Catholic religion program, taught by qualified teachers.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. In all subjects, teachers help students think critically and ethically about the world around them, using the lens of Gospel values and Catholic doctrine and beliefs.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Our school provides opportunities outside the classroom for students' faith formation, and participation in retreats, prayer, Mass, sacraments, and other spiritual experiences.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. Our school provides opportunities outside the classroom for students to participate in service activities for social justice.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Administrators, faculty, and staff serve as role models of faith and service to students.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Our school provides opportunities for faith formation for faculty and staff.	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Our school provides opportunities for faith formation for	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



parents/guardians and other adult members of the school community.

11. Our school helps parents/guardians support the faith life of their child.

C

C

C

C



C

12. Our school provides opportunities for adult members of the school community to participate in service activities for social justice.



C



C



C

13. Every adult in the school supports the faith life of the school community.



C



C



C





communicates how well students are achieving in comparison to similar students locally and/or nationally.

32. Our school provides programs and services that help students successfully complete the school program (for example, guidance and resource programs).

33. Our school provides enriching programs for students to develop their gifts and talents and enhance their creative, artistic, social/emotional, physical, and spiritual potential.

34. Our school provides opportunities for parents/guardians to be involved in the education of their children.



## Part 4 Open-ended Questions

The following questions are open-ended. Please include your specific thoughts regarding the Catholic identity of your school and the program effectiveness of the domains of (a) Mission and Catholic Identity, (b) Governance and Leadership, (c) Academic Excellence, and (d) Operational Vitality.

### What factor(s) do you perceive have aided the inclusion of the following nine defining characteristics of Catholic identity within your school?

- a. Centered on the Person of Jesus Christ
- b. Contributing to the Evangelizing Mission of the Church
- c. Distinguished by Excellence
- d. Committed to Educate the Whole Child
- e. Steeped in a Catholic worldview
- f. Sustained by Gospel Witness
- g. Shaped by Communion and Community
- h. Accessible to All Students
- i. Established by the Expressed Authority of the Bishop

### What factor(s) do you perceive have challenged the inclusion of the following nine defining characteristics of Catholic identity to be present in your school?

- a. Centered in the Person of Jesus Christ
- b. Contributing to the Evangelizing Mission of the Church
- c. Distinguished by Excellence
- d. Committed to Educate the Whole Child
- e. Steeped in a Catholic Worldview
- f. Sustained by Gospel Witness
- g. Shaped by Communion and Community
- h. Accessible to All Students
- i. Established by the Expressed Authority of the Bishop

### What factor(s) do you perceive have aided the inclusion of the following domains of program effectiveness within your school?

- a. Mission and Catholic Identity
- b. Governance and Leadership
- c. Academic Excellence
- d. Operational Vitality

**What factor(s) do you perceive to have challenged the inclusion of the following domains of program effectiveness within your school?**

a. Mission and Catholic Identity

b. Governance and Leadership

c. Academic Excellence

d. Operational Vitality

**What recommendations do you have concerning ways to strengthen and support the following domains of program effectiveness in your school?**

(a) Mission and Catholic identity:

(b) Organization and leadership:

(c) Academic excellence:

(d) Operational vitality:

**What recommendations do you have concerning ways to strengthen and support the nine defining characteristics of Catholic identity in your school?**

(a) Centered on the person of Jesus Christ

(b) Contributing to the evangelizing mission of the Church

(c) Distinguished by excellence

(d) Committed to educate the whole child

(e) Steeped in a Catholic worldview

(f) Sustained by Gospel witness

(g) Shaped by communion and community

(h) Accessible to all students

(i) Established by the expressed authority of the Bishop

## Part 5 Demographics

### \*Gender

- ☐ Male
- ☐ Female

### \*Race:

- ☐ American Indian or Alaska Native
- ☐ Asian
- ☐ Black or African American
- ☐ Native Hawaiian or Other Pacific Islander
- ☐ White
- ☐ Two or more races

### \*Ethnicity:

- ☐ Hispanic
- ☐ Not Hispanic or Latino

### \*Religious Affiliation:

- ☐ Catholic
- ☐ Non-Catholic

### \*Years of Service:

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

### \*Relation to School:

- ☐ Principal
- ☐ Other



**How would you rate your knowledge of the National Standards and Benchmarks of Effective Catholic Elementary and Secondary Schools?**

☐ Extensive

☐ Average

☐ Limited

☐ None

## Appendix F

Reliability and Validity Tables for the NSBECS Staff Surveys (AdvancEd, 2012)

**Table 4.** Descriptive Statistics for a Total Scale Composite Score and Subscale Scores (School--level) Derived from the Catholic School Program Effectiveness Survey of Adults

	Mean	Standard Deviation	Minimum	Maximum	25 <sup>th</sup> Percentile	Median	75 <sup>th</sup> Percentile	Reliability	SEM
Mission and Catholic Identity	4.15	0.26	3.39	4.65	4.01	4.15	4.32	0.98	0.04
Governance and Leadership	4.22	0.33	2.94	4.74	4.09	4.23	4.42	0.99	0.03
Academic Excellence	4.08	0.33	2.87	4.63	3.99	4.10	4.29	0.98	0.05
Operational Vitality	3.86	0.39	2.56	4.53	3.69	3.90	4.14	0.98	0.06
Total Score	4.08	0.30	3.12	4.56	3.98	4.09	4.27	0.99	0.03

**Table A.2.** School--level Statistics for the Catholic School Program Effectiveness Survey of Adults

Subscale Item	Average Rating	Standard Deviation	Minimum Rating	Maximum Rating	25 <sup>th</sup> Percentile	Median	75 <sup>th</sup> Percentile
<b>Mission and Catholic Identity</b>							
1. Everyone in the school community – administrators, faculty and staff, students, parents/guardians, alums, and supporters – knows and understands the school's mission.	4.15	0.35	2.90	4.67	4.00	4.22	4.41
2. Everything we do in our school is guided and directed by our mission.	4.11	0.36	2.82	4.57	3.98	4.14	4.35
3. Our school mission clearly expresses a commitment to Catholic identity.	4.51	0.25	3.75	4.89	4.40	4.52	4.69
4. Our school provides an academically rigorous Catholic religion program, taught by qualified teachers.	4.29	0.34	3.25	5.00	4.13	4.29	4.53
5. In all subjects, teachers help students think critically and ethically about the world around them, using the lens of Gospel values and Catholic doctrine and beliefs.	4.13	0.33	3.00	4.75	4.00	4.15	4.37
6. Our school provides opportunities outside the classroom for students to participate in service activities for social justice.	4.37	0.29	3.75	4.92	4.15	4.37	4.57
7. Administrators, faculty, and staff serve as role models of faith and service to students.	4.04	0.33	3.39	4.80	3.84	4.01	4.29
8. Our school provides opportunities outside the classroom for student faith formation, and participation in retreats, prayer, mass, sacraments, and other spiritual	4.25	0.31	3.33	4.76	4.10	4.25	4.45

<i>Subscale Item</i>	<i>Average Rating</i>	<i>Standard Deviation</i>	<i>Minimum Rating</i>	<i>Maximum Rating</i>	<i>25<sup>th</sup> Percentile</i>	<i>Median</i>	<i>75<sup>th</sup> Percentile</i>
<b><i>Mission and Catholic Identity</i></b>							
<i>1. Everyone in the school community – administrators, faculty and staff, students, parents/guardians, alums, and supporters – knows and understands the school's mission.</i>	4.15	0.35	2.90	4.67	4.00	4.22	4.41
<i>2. Everything we do in our school is guided and directed by our mission.</i>	4.11	0.36	2.82	4.57	3.98	4.14	4.35
<i>3. Our school mission clearly expresses a commitment to Catholic identity.</i>	4.51	0.25	3.75	4.89	4.40	4.52	4.69
<i>4. Our school provides an academically rigorous Catholic religion program, taught by qualified teachers.</i>	4.29	0.34	3.25	5.00	4.13	4.29	4.53
<i>5. In all subjects, teachers help students think critically and ethically about the world around them, using the lens of Gospel values and Catholic doctrine and beliefs.</i>	4.13	0.33	3.00	4.75	4.00	4.15	4.37
<i>6. Our school provides opportunities outside the classroom for students to participate in service activities for social justice.</i>	4.37	0.29	3.75	4.92	4.15	4.37	4.57
<i>7. Administrators, faculty, and staff serve as role models of faith and service to students.</i>	4.04	0.33	3.39	4.80	3.84	4.01	4.29
<i>8. Our school provides opportunities outside the classroom for student faith formation, and participation in retreats, prayer, mass, sacraments, and other spiritual</i>	4.25	0.31	3.33	4.76	4.10	4.25	4.45

<i>experiences.</i>							
9. <i>Our school provides opportunities for faith formation for faculty and staff.</i>	4.31	0.26	3.57	4.83	4.17	4.32	4.49
10. <i>Our school provides opportunities for faith formation for parents/guardians and other adult members of the school community.</i>	3.88	0.34	3.14	4.75	3.65	3.84	4.10
11. <i>Our school helps parents/guardians support the faith life of their child.</i>	4.20	0.30	3.43	4.82	4.02	4.22	4.42
12. <i>Our school provides opportunities for adult members of the school community to participate in service activities for social justice.</i>	3.85	0.30	3.29	4.67	3.59	3.86	4.05
13. <i>Every adult in the school supports the faith life of the school community.</i>	3.90	0.33	2.91	4.83	3.73	3.89	4.10
<b>Governance and Leadership</b>							
14. <i>There is a person or group (such as a pastor or a board) who collaborates with the school administration to make or recommend decisions for the success of the school.</i>	4.34	0.31	2.77	4.76	4.27	4.39	4.48
15. <i>A person or group (such as a pastor or a board), in collaboration with the school administration, takes responsibility for monitoring that the school is faithful to its mission, academically excellent and sound in its business decisions.</i>	4.22	0.36	2.76	4.82	4.06	4.29	4.43
16. <i>Our school administration effectively carries out its responsibilities in the areas of faith formation and instructional leadership.</i>	4.25	0.35	2.83	4.75	4.09	4.29	4.50
17. <i>Our school administration has authority to realize and implement the school's mission and vision.</i>	4.37	0.28	3.25	4.81	4.28	4.41	4.54
18. <i>Our school administration involves all members of the school community to ensure a school culture that embodies the mission and vision.</i>	4.08	0.37	2.60	4.80	3.93	4.08	4.30
19. <i>Our school administration takes responsibility for development and oversight of school programs, personnel, and school operations.</i>	4.23	0.38	2.92	4.82	4.11	4.24	4.50
20. <i>Our school has a strong culture of collaboration within the school at all levels to advance excellence.</i>	4.08	0.40	2.83	4.75	3.91	4.09	4.36
<b>Academic Excellence</b>							
21. <i>Our school has a clearly articulated rigorous curriculum infused with Gospel values, preparing students for life and work.</i>	4.19	0.31	3.18	4.82	4.00	4.21	4.43
22. <i>In classes in our school, students spend most of the time solving problems.</i>	4.12	0.29	3.09	4.68	3.97	4.14	4.32

<i>discussing ideas, creating their own work, reading, writing, speaking, and researching.</i>							
<i>23. Curriculum and instruction in our school prepares students to be capable and critical users of media and technology.</i>	4.02	0.40	2.91	4.72	3.78	4.10	4.29
<i>24. Teachers use effective instruction to deliver the curriculum.</i>	4.14	0.37	2.50	4.76	3.99	4.15	4.34
<i>25. At our school, teachers use different teaching approaches to meet the diverse needs of all students.</i>	3.99	0.38	2.70	4.67	3.83	4.02	4.20
<i>26. At our school, teachers collaborate systematically and regularly in order to increase student achievement and improve teaching effectiveness.</i>	4.07	0.39	2.64	4.80	3.94	4.13	4.28
<i>27. At our school, all administrators, faculty and staff engage in ongoing professional development.</i>	4.26	0.36	2.92	4.80	4.15	4.36	4.47
<i>28. Our school uses standardized and teacher-developed assessments to document student learning and report the outcomes to parents/guardians.</i>	4.33	0.32	3.40	4.91	4.20	4.39	4.53
<i>29. Our school uses the results of standardized and teacher-developed assessments to improve the curriculum and increase learning.</i>	4.20	0.39	3.00	5.00	4.05	4.25	4.41
<i>30. Teachers vary the types of assessments they use to monitor individual and class-wide student learning.</i>	4.03	0.36	2.91	5.00	3.88	4.08	4.21
<i>31. Our school communicates how well students are achieving in comparison to similar students locally and/or nationally.</i>	3.82	0.46	2.42	4.50	3.60	3.91	4.18
<i>32. Our school provides programs and services that help students successfully complete the school program (for example, guidance and resource programs).</i>	3.93	0.41	2.55	4.73	3.75	3.94	4.21
<i>33. Our school provides enriching programs for students to develop their gifts and talents, and enhance their creative, artistic, social/emotional, physical, and spiritual potential.</i>	3.93	0.36	2.91	4.64	3.73	3.98	4.20
<i>34. Our school provides opportunities for parents/guardians to be involved in the education of their children.</i>	4.13	0.38	2.64	4.75	4.00	4.21	4.35
<b>Operational Vitality</b>							
<i>35. Our school's financial plan is the result of a collaborative process including expert advisors.</i>	3.92	0.43	2.48	4.67	3.67	3.95	4.26
<i>36. Our school consistently shares its financial plan with the school community.</i>	3.54	0.48	2.50	4.65	3.20	3.59	3.87
<i>37. Our school leaders take responsibility for ensuring that the financial plans and budgets are implemented using best</i>	4.02	0.41	2.52	4.79	3.80	4.10	4.27

**Table B.4.** School--level Statistics for the Catholic School Defining Characteristics Survey of Adults

<i>Item</i>	Average Rating	Standard Deviation	Minimum Rating	Maximum Rating	25 <sup>th</sup> Percentile	Median	75 <sup>th</sup> Percentile
1. Students in our school are encouraged, through all aspects of their school experience, to develop a closer relationship with Jesus Christ.	4.56	0.24	3.88	5.00	4.42	4.56	4.71
2. Our school is a community that prays together.	4.66	0.22	4.04	5.00	4.57	4.69	4.80
3. Our school is a community that lives the Gospel message through service to the poor and to those in need.	4.45	0.26	3.55	5.00	4.35	4.50	4.62
4. Our school makes Jesus and the teachings of the Catholic Church known to all students.	4.69	0.18	4.24	5.00	4.56	4.71	4.80
5. Symbols of the Catholic faith are displayed throughout our school.	4.77	0.16	4.29	5.00	4.69	4.78	4.87
6. Our school upholds high standards of excellence in all it offers.	4.30	0.36	3.00	5.00	4.15	4.33	4.50
7. In addition to academics and faith formation, our school offers experiences in the arts, athletics, and other extracurricular and service opportunities that contribute to the education of the whole child.	4.38	0.35	3.29	4.89	4.27	4.48	4.62
8. Our school supports the social, emotional and spiritual growth of every student.	4.30	0.33	3.00	4.82	4.14	4.31	4.54
9. The program of instruction in our school leads students to seek wisdom and truth, with a clear understanding of right and wrong.	4.39	0.33	2.86	5.00	4.28	4.43	4.57
10. The learning environment in our school fosters self-discipline so that students can become more independent learners.	4.22	0.34	2.86	4.76	4.08	4.27	4.43
11. Our school instills in students the responsibility to promote Gospel values and social justice in the world.	4.36	0.26	3.64	4.88	4.20	4.37	4.50
12. Administrators in our school understand, accept and model the teachings of the Catholic Church.	4.43	0.42	2.50	5.00	4.31	4.49	4.65
13. The teachers in our school understand, promote, demonstrate and teach Catholic values and beliefs.	4.38	0.34	2.71	5.00	4.29	4.42	4.57
14. Our school helps parents/guardians fulfill their role as the primary teachers of the faith to their children.	4.19	0.26	3.57	4.69	4.01	4.21	4.39
15. Everyone connected with our school works together, respecting each other's gifts, for the sake of building a strong, faith-filled learning community.	4.08	0.38	2.74	4.67	3.88	4.13	4.29
16. Our school does everything it can to eliminate obstacles that hinder or exclude students from receiving a Catholic education.	4.27	0.34	3.16	5.00	4.06	4.30	4.48
17. Our school operates with the expressed approval and support of our Bishop.	4.59	0.38	2.83	5.00	4.45	4.66	4.85



## Appendix G

### Follow-up Interview Questions

### Follow-up Interview Questions

1. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have aided in the inclusion of the nine defining characteristics of Catholic identity to be present in their schools?
2. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have challenged the inclusion of the nine defining characteristics of Catholic identity to be present in their schools?
3. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have aided in the inclusion of four domains of Catholic school effectiveness to be present in their schools?
4. What factors do the Catholic school administrators in the Archdiocese of Portland, Oregon, perceive have challenged the four domains of Catholic school effectiveness to be present in their schools?
5. What recommendations would you have to strengthen and support the future of Catholic education in the Archdiocese of Portland, Oregon?

## Appendix H

Letter of Permission from Superintendent Mizia of the Archdiocese of Portland, OR



*Office of the Superintendent*

February 13, 2014

Jeannie Ray-Timoney  
Principal, St. Matthew Catholic School  
221 SE Walnut St.  
Hillsboro, OR. 97123

Dear Jeannie,

Thank you for your note updating me on your continuing work on your doctorate through the USF ICEL Program. I am happy to hear of your dedication to your studies and desire to share, down the line, helpful research on Catholic education, especially in the domains of Catholic identity and Catholic school effectiveness.

To that end, I am pleased to grant permission for you to contact and involve our Archdiocese of Portland in Oregon administrator/teacher colleagues in your research and survey processes.

Asking God's continuing blessings on you, your family, school community and doctoral studies, and with kind personal regards, I am

Sincerely yours,

Robert L. Mizia  
*Superintendent of Catholic Schools*

## Appendix I

Letter of Permission for Research-Bishop Peter Smith

**doctoral research**

3 messages

**Jeannie Ray-Timoney** <jtimoney@stmatthewschoolhillsboro.org>Wed, Jul 30, 2014  
at 8:10 PM

To: "Smith, Most Rev. Peter" &lt;psmith@archdpdx.org&gt;

Dear Bishop Smith-

I am currently working on my doctorate in Catholic Educational Leadership from the University of San Francisco. I am now at the stage of preparing my proposal for defense in the fall. I am researching Catholic identity and Catholic school effectiveness in the domains of Mission and Identity, Organization and Leadership, Academic Excellence, and Operational Vitality. I am interested in the perspectives of the current principals in relationship to these domains based on the work of Michael Miller (2006) and Loraine Ozar and Patricia Weitzel-O'Neill who co-authored the National Standards and Benchmarks for Catholic Elementary and Secondary Schools.

The next step will be to follow through with my mixed methodology of survey research and interviews. I had to get permission, as per the University requirement, from the superintendent to engage principals in the Archdiocese in the survey and interview process. I received that written permission from Mr. Mizia last spring. However, now that he is no longer the superintendent, I need to seek your permission. Would you please write me a letter of permission or direct me to an individual who I can talk to about permission? If you have any questions or concerns, you can reach me at this email or on my cell-[503-998-4227](tel:503-998-4227).

Thank you for your assistance!  
Christ's Peace-Jeannie

--

Jeannie Ray-Timoney  
Principal, St. Matthew Catholic School  
221 SE Walnut St. Hillsboro, OR 97123

"Let no one come to you without leaving better and happier. Be the living expression of God's kindness: kindness in your face, kindness in your eyes, kindness in your smile."  
Mother Teresa

**Smith, Most Rev. Peter** <psmith@archdpdx.org>

Thu, Jul 31, 2014 at 9:24 AM

To: Jeannie Ray-Timoney &lt;jtimoney@stmatthewschoolhillsboro.org&gt;

[Jeannie](#)

[Continue on as you had agreed with Bob. Good luck with the project.](#)

[Bp Peter](#)

## Appendix J

### Principal's Invitation to the Survey

DATE

Dear Mr. Doe:

My name is Jeannie Ray-Timoney and I am a doctoral student in the Catholic Educational Leadership (CEL) Program in the Department of Leadership Studies at the University of San Francisco. I have received the permission of Robert Mizia, the Superintendent of Catholic Schools in the Archdiocese of Portland to invite you to participate in my research study. The purpose of my study is to explore the perceptions of Portland's archdiocesan elementary school administrators regarding the Catholic identity and program effectiveness of their schools. This study will employ the *Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey* both created by the Center for Catholic School Effectiveness at Loyola University Chicago in partnership with the Roche Center for Catholic Education at Boston College (2012) to collect its data.

Be advised that your participation in this study is strictly voluntary. You are free to decline to be in this study, or to withdraw at any point without influence to your present or future status as an employee in the Archdiocese of Portland. If you consent to participate in this study, be advised that your right of confidentiality and anonymity are guaranteed. No individual identities will be used in any reports or publication. The data collected from the study will be kept in a locked file at all times. Also there will be no financial costs for your participation in this research project.

Completing the combined surveys will take 15 to 20 minutes of your time. The surveys will be administered via *SurveyMonkey*® accessed through the link in this email.

If you have any questions, you may contact me at [jmraytimoney1@gmail.com](mailto:jmraytimoney1@gmail.com). If you have further questions about the study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco, which oversees the protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by emailing [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu), or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117.

Thank you for considering to participate in this important piece of Catholic school research and thank you for all you do to promote Catholic education in the Archdiocese of Portland, in general, and within your school, in particular.

Sincerely,

Jeannie Ray-Timoney  
 Doctoral Candidate  
 University of San Francisco



## Appendix K

### Principal's Invitation for the Follow Up Interview

DATE

Dear Principal:

My name is Jeannie Ray-Timoney and I am a doctoral student in the Catholic Educational Leadership (CEL) Program in the Department of Leadership Studies at the University of San Francisco. I have received the permission of Bishop Peter Smith, the Vicar General in the Archdiocese of Portland, to invite you to participate in my research study. The purpose of my study is to explore the perceptions of Portland's archdiocesan elementary school administrators regarding the Catholic identity and program effectiveness of their schools. This study will employ the *Catholic Identity Defining Characteristics Staff Survey* and the *Catholic Identity Program Effectiveness Staff Survey* both created by the Center for Catholic School Effectiveness at Loyola University Chicago in partnership with the Roche Center for Catholic Education at Boston College (2012) to collect its data.

This invitation is to specifically take part in a face-to-face interview following participation in the online survey that was sent out in December. It is important to gather more information from principals to gain a more in-depth understanding of the challenges and supports that Catholic elementary schools encounter and to gather more specific recommendations from principals at a variety of elementary schools including rural, suburban, and urban.

This interview process will take approximately one hour. It will be scheduled at a time that is convenient for the interviewee. If you would consider participating, please respond to this email by January 25<sup>th</sup>, 2014. Once I have received positive responses, I will confirm your participation and set up an interview time with each interviewee.

If you have any questions, you may contact me at [jmraytimoney1@gmail.com](mailto:jmraytimoney1@gmail.com). If you have further questions about the study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco, which oversees the protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by emailing [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu), or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117.

Thank you for completing the online survey and for considering participating in the follow-up interview process. This study is an important piece of Catholic school research. Thank you for all you do to promote Catholic education in the Archdiocese of Portland, in general, and within your school, in particular.

Sincerely,

Jeannie Ray-Timoney  
 Doctoral Candidate  
 University of San Francisco

## Appendix L

### IRBPHS Permission

*Protocol Exemption Notification*

To: Jeannie Ray-Timoney  
From: Terence Patterson, IRB Chair  
Subject: Protocol #248  
Date: 03/17/2014

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your project (IRB Protocol #248) with the title **Perception Survey for Catholic Identity and Perception Survey for Catholic School Effectiveness** has been approved by the University of San Francisco IRBPHS as **Exempt** according to 45CFR46.101(b). Your application for exemption has been verified because your project involves minimal risk to subjects as reviewed by the IRB on 03/17/2014.

Please note that changes to your protocol may affect its exempt status. Please submit a modification application within ten working days, indicating any changes to your research. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your endeavors.

Sincerely,

Terence Patterson,  
Chair, Institutional Review Board for the Protection of Human Subjects  
IRBPHS - Univeristy of San Francisco  
IRBPHS@usfca.edu