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A DESCRIPTIVE STUDY OF RELIGIOUS ENGAGEMENT AND THE
INTERNALIZATION OF RELIGIOUS BELIEFS OF 12TH-
GRADE HIGH-SCHOOL STUDENTS WHO ATTENDED
KAIROS RETREATS AND FOURTH-DAY
FOLLOW-UP ACTIVITIES AS JUNIORS
IN FIVE U.S. JESUIT ALL-MALE
HIGH SCHOOLS

A Dissertation Presented
to
The Faculty of the School of Education
Learning and Instruction Department

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

by
Christopher Miller
San Francisco
December 2019

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

A Descriptive Study of Religious Engagement and the Internalization of Religious Beliefs of 12th-Grade High-School Students Who Attended Kairos Retreats and Fourth-Day Follow-up Activities as Juniors in Five U.S. Jesuit All-Male High Schools

The Kairos retreat is popular among upperclassmen at Jesuit high schools across the nation. Kairos, or “God’s Time,” is a religious retreat grounded in Christian incarnational theology and the overall theology of the retreat is love in action, and its participants are challenged to “live the fourth” day, which becomes the never-ending day. Even though there has been a trend across the nation in the first decade of the 21st century within Jesuit high schools to move the retreat to the junior level, there is no empirical research examining the spiritual effects on the individual student of moving the Kairos retreat in the junior year.

This study described high-school seniors in single-gender Jesuit high schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities in terms of religious engagement and the internalization of religious beliefs. The Daily Spiritual Experience Scale and the Christian Religious Internalization Scale were given to 267 seniors, 58 Kairos attendees were interviewed along with six retreat directors at five Jesuit all-male high schools in the United States in the Fall of 2018. The results indicated an effectively planned and executed Kairos retreat could act as a catalyst for a young man to become more intrinsically motivated to engage in his faith. It was concluded that Jesuit high schools that incorporate elements of the Kairos retreat into the larger life of the school were more successful than those who did not and

that schools that provided opportunities for follow up to the Kairos retreat, especially those that were student run, were more successful in engaging students than those that did not follow up. Six exemplary practices were identified encouraging Jesuit high schools to develop a Kairos retreat experience that focused on (a) relationships and recognition of vulnerability; (b) the self, family, friends, and God; (c) inner reflection and sharing of graces; (d) outward change and increased faith; (e) the graces and challenges of life; and (f) highlights “living the fourth.” In addition, students themselves should consider how best to “live the fourth.” Some ways of doing this include participation in follow-up retreat programs, immersion trips, and other school activities.

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.

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TABLE OF CONTENTS

	Page
DISSERTATION ABSTRACT	ii
SIGNATURE PAGE	iv
ACKNOWLEDGEMENTS	v
LIST OF TABLES	ix
LIST OF FIGURES	xii
CHAPTER	
I. INTRODUCTION	1
Statement of the Problem.....	5
Purpose of the Study	7
Significance of the Study	8
Theoretical Framework.....	10
Background and Need.....	15
Research Questions.....	18
Definition of Terms.....	18
Chapter Summary	21
Organization of the Study	22
II. REVIEW OF LITERATURE.....	24
Influence of Spiritual Retreats	24
Measuring the Effectiveness of Retreats Based on Religiosity	30
The Kairos Retreat as it Relates to Roman-Catholic High Schools.....	37
III. METHODOLOGY	44
Research Design.....	44
Sample.....	45
Protection of Human Subjects	50
Instrumentation	51
The Daily Spiritual Experience Scale	52
Reliability and validity.....	52
Christian Religious Internalization Scale.....	56
Reliability and validity.....	57
Demographic questions.....	59
Interviews.....	59
The Kairos individual interview	61
The Kairos director interview	62
The Researcher.....	62
Procedures.....	63
Data Analyses	65

TABLE OF CONTENTS CONTINUED

	Page
II. RESULTS	68
Research Question 1: Engagement in Religious Practices Results.....	68
Research Question 2: Internalization of Religious Beliefs Results	72
Research Question 3: Thematic analysis Results.....	75
The Student Interviews	76
When and why did the students attend Kairos?	76
Hype or mystery aspect.....	76
Classmates and family.	77
Spiritual aspect.....	78
Taking a break from life.	78
Teacher or staff-member influence and missing school.	79
Summary.	79
Previous retreat or immersion trip attendance	79
Sophomore or junior retreat.	80
Immersion trip.....	81
Church or K-8 school retreats.	81
Campus ministry or church retreats.	81
Summary.	82
The most important aspect of retreat experience	82
Spending time or relationships with classmates. ..	83
Letters.	83
Removed from distractions.	84
Being loved or affirmed.	84
Small group or talks.	85
Summary.	85
Opportunities to “live the fourth”	85
Formal follow-up program.....	86
Lead retreat, involvement with campus ministry or church.....	87
Relationships with friends and family.	87
Different perspective.....	88
Immersion trips.	88
Involvement in school clubs.	89
Summary.	89
Changes to inner self.....	89
Increase in faith.....	90
Better perspective.....	91
Interactions with others.....	93
More active in church.	93
Summary.	94
Retreat Director Interviews.....	94
Preplanning	95

TABLE OF CONTENTS CONTINUED

	Page
Recruiting and training of adult leaders.....	95
Recruiting and training of student leaders.	96
Preretreat activities.....	96
Summary.....	96
The retreat	97
Focus on the individual.....	98
Focus on relationships.....	98
Focus on relationships with God.....	98
Summary.....	98
Fourth-day follow-up programs.....	99
School-organized follow-up program.....	99
Individual actions.....	100
Summary.....	100
Most meaningful aspect of the retreat.....	100
Increase in faith.....	101
Inner reflections.....	101
Outward change.....	101
Increase in relationships.....	102
Recognizing vulnerability in students.....	102
Faculty seeing the students in a different light. ..	102
Summary.....	102
Most challenging aspects of the retreat.....	103
Recruiting students.....	103
Understanding God’s love.....	103
Staffing.....	104
Supporting the process.....	104
Summary.....	105
Additional Results Beyond the Scope of the Research Questions.....	105
School 3 Seniors Who Attended Kairos During the Senior Year	105
Daily Spiritual Experience Scale Scores.....	106
Question 16	107
Introjection.....	107
Identified mean score.....	108
Individual items on the Daily Spiritual Experience Scale.....	109
Individual scores of retreat participants.....	109
Individual scores of nonretreat participants... Error!	
Bookmark not defined.	
Summary.....	Error! Bookmark not defined.
Chapter Summary	111
III. SUMMARY, LIMITATIONS, DISCUSSION, AND IMPLICATIONS	114
Summary of Study	114

Summary of Findings.....	120
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TABLE OF CONTENTS CONTINUED

	Page
Limitations	121
Discussion of Findings.....	122
Implications for Practice.....	124
Description of a Kairos Attendee Based on Data From All Five Schools.....	125
Exemplary Practices of the Kairos Retreat Program	127
Exemplary Practice 1	127
Exemplary Practice 2	127
Exemplary Practice 3	128
Exemplary Practice 4	128
Exemplary Practice 5	129
Exemplary Practice 6	129
Exemplary Practice 7	131
Implications for Research	131
Summary	132
REFERENCES	135
APPENDIXES	135
APPENDIX A: KAIROS RETREAT INSTRUMENT	141
APPENDIX B: KAIROS INDIVIDUAL INTERVIEW	145
APPENDIX C: KAIROS DIRECTOR INTERVIEW	147
APPENDIX D: INFORMED CONSENT LETTERS	149
APPENDIX E: PARENT LETTER AND PERMISSION FORM.....	151
APPENDIX F: STUDENT LETTER AND ASSENT FORM	154

LIST OF TABLES

TABLE	Page
1. Schools, Enrollment, Kairos Retreats, and Fourth-Day Follow-up Activities	46
2. Schools, Seniors, Completed Instruments, and Interviews	49
3. Daily Spiritual Experience Scale Means and Standard Deviations for Seniors Who Attended Kairos in Their Junior Year	69
4. Daily Spiritual Experience Scale Means and Standard Deviations for Seniors Who Did Not Attend Kairos in Their Junior Years	70
5. Daily Spiritual Experience Scale Means and Standard Deviations for Question 16 for Seniors Who Attended Kairos in Their Junior Year	71
6. Daily Spiritual Experience Scale Means and Standard Deviations for Question 16 of Seniors Who Did Not Attend Kairos Their Junior Years	72
7. Introjected and Identified Means and Standard Deviations for Seniors Who Attended Kairos in Their Junior Year Broken Down by School	73
8. Introjected and Identified Means and Standard Deviations for Seniors Who Did Not Attend Kairos Their Junior Years	74
9. Schools, Interviews, and Thematic Areas of Main Reason to Attend Retreat	76
10. Schools, Interviews, and Thematic Areas of Other Retreats or Immersion Trip Participation	80
11. Schools, Interviews, and Thematic Areas of the Kairos Retreat Experience.....	83
12. Schools, Interviews, and Thematic Areas of Living the Fourth	86
13. Schools, Interviews, and Thematic Areas of Changes to Inner Self.....	90
14. Preplanning the Kairos Retreat	95
15. Focus by Each School on the Retreat.....	97
16. Activities for the Follow-up Programs.....	99

LIST OF TABLES CONTINUED

TABLE	Page
17. Retreat Director's Views of the Most Meaningful Aspects of the Retreat	101
18. Most Challenging Aspects of the Retreat.....	103
19. Daily Spiritual Experience Scale Means and Standard Deviations for School 3 Seniors Who Attended Kairos in the Senior Year and Junior Year, and Those Who Did Not Attend the Retreat	107
20. Daily Spiritual Experience Scale Means and Standard Deviations for School 3 Question 16 for Seniors Who Attended Kairos in the Senior Year and Junior Year, and Those Who Did Not Attend the Retreat.....	107
21. Introjected Means for School 3 of Seniors Who Attended Kairos in the Senior Year, and Junior Year, and Those Who Did Not Attend the Retreat	108
22. Identified Regulation Means and Standard Deviations for School 3 of Seniors who Attended Kairos in the Senior Year and Junior Year, and Those Who Did Not Attend the Retreat.....	108
23. Means and Standard Deviations of Selected Items on the DSES for All 115 Retreat Attendees by School.....	110
24. Means and Standard Deviations of Select Items on the Daily Spiritual Experience Scale for All 130 Nonretreat Attendees by School	111

LIST OF FIGURES

FIGURE		Page
1.	Self-Determination Theory.....	11
2.	Research Design Schematic Overview.....	45

CHAPTER I

INTRODUCTION

The concept of “retreating” or breaking away from the demands and distractions of everyday life has been present in the Roman-Catholic Church for centuries. St. Ignatius of Loyola developed the modern-day version of the spiritual retreat in the 1530s as part of the *Spiritual Exercises*, a compilation of meditations, prayer, and contemplative practices to help people deepen their relationship with God. The *Spiritual Exercises* follow Ignatius’s interior journey from conventional religious practice to a commitment the way of Christ, culminating in surrendering to God’s love and will (J. W. O’Malley, 2014).

As the *Spiritual Exercises* originally were intended to be conducted in a retreat setting, essential questions since the 1500s have concerned how much change in terms of religiosity can occur during a religious retreat and how much the individual attending a retreat internalizes that religiosity. These questions continue to this day on U.S. Roman-Catholic school campuses, but there is little research exploring the internalization of religious beliefs and religious activities.

Since their beginning in the 1850s, U.S. Roman-Catholic secondary schools have incorporated periods of reflection and recollection into the life of the school (Bryk, Lee, & Holland, 1993). The traditional model was that of silent monastic retreats, where students participated as listeners and worshipers, with few opportunities for individual counsel. Although these experiences supposedly provided an opportunity for students to focus more on God, these opportunities were limited; the 1960s and 1970s was when youth retreats became mainstream in Roman-Catholic high schools (Watson, 1993).

Retreats have provided Roman-Catholic high-school students the opportunity to grow spiritually. Ekstrom (1991) wrote the following:

Retreats provide youth with a much-needed experience of community and relationship, through relaxation, fun, prayer, and Christian challenge, in safe, structured environments, with others who care about them. Retreats help young people grow in faith. Depending on how they are designed and implemented, adolescent retreats can be evangelizing experiences. They can catechize youth. They can offer much-needed spiritual guidance to the troubled, the hurting. Youth retreats lead young people toward meaningful prayer and worship. (p. 1)

Zanzig (1987) reported youth retreats, more than any other single development in the field of youth ministry, could affect deeply the faith lives of young people.

East (2004) included a summary of the effective youth-ministry practices in Roman-Catholic parishes, a multiyear study examining best practices in youth ministry at the parish level. East presented the key findings from the study and found retreats were one of five program elements effective in engaging adolescents and leading them to deeper levels of faith. The five areas included faith formation, extended trips, liturgy, service, and retreats. East (2004) wrote the following:

Youth retreats have a unique ability to touch the hearts of young people. Retreat experiences help build communities of faith, help youth grow closer to God, and draw them back into active involvement in parish life. Simply put, retreats have the power to change the lives of young people, calling them more deeply into discipleship. (p. 49)

The results of this study, based on interviews with 400 youth, adult leaders, and parish staff, indicated youth retreats could be powerful by serving as entry points leading to deeper relationships with God and others; therefore, this situation encouraged those involved in youth or campus ministry to incorporate retreats into their programs.

Jesuit high schools, operated by the Society of Jesus throughout the United States, offer retreats at different grade levels to allow students time to reflect on their lives away

from the stress of everyday routines. Young people can use retreats to recognize the importance of faith communities in helping them actively participate in the mission of Jesus Christ and His church. Students have opportunities to rest, regroup, and realign their lives in light of the Gospel. Just as a camera must refocus when the view changes, the soul also needs the time and space to refocus on what matters most (Fourre, Fulay, Iwanski, & Petitfils, 2007). When bodies and minds begin to slow down, humans can evaluate their priorities more effectively. Thus, retreats are places where real friendship and Christian love can be modeled and practiced (Collins, 2012).

There are 44 traditional Jesuit high schools in the United States; 14 are coeducational—the remaining are exclusively male, except for one school, Regis Jesuit in Denver, which is codivisional with males attending classes with the same gender. Retreats at the freshman and sophomore level tend to be 1 or 2 days, whereas retreats at the junior and senior level tend to be 3 to 4 days. The most popular retreat for upperclassmen at Jesuit high schools across the nation is the Kairos retreat, given at 37 of the 44 schools (Miller, 2009). Panagakos (2018) stated, “The retreat has been the starting point for thousands of teens to encounter God’s love and friendship in their lives” (p. 1).

Burke (2012) stated, “At the Kairos retreat in a space apart from school, students are able to partake in an extended religious encounter and where they become evangelical Catholics sprouting faith, praising Jesus openly and expressing ready love for each other” (p. 81). Collins (1998), who taught religious studies at Georgetown Prep, stated 95% of the seniors attended the Kairos retreat and found when students returned from the experience, they interacted more with each other. She discussed the

power that the Kairos experience had on her students. One alumnus described the experience in the Collins (1998) article:

From a kid's standpoint, it is almost like the big thing about Kairos is a kind of bonding. During the retreat I kind of brought all my problems out. I found that people had love in their hearts for me ... you know, it was amazing, and I knew there had to be something else there ... we were spending time together and we were talking about relationships, but it's like, God is there. And that's kind of like where it started being clear to me that he [sic] was present in every aspect of my life. (p. 32)

Kairos (i.e., "God's Time") is a religious retreat grounded in Christian incarnational theology. Typically held over 3 or 4 days, faculty members and student leaders give several speeches, followed by discussions in small groups. The goal of the Kairos retreat is to deepen each student's sense of God working in their lives and provide the opportunity for them to examine the presence of love and how they can respond to that love more fully. Each day has a theme, and although each school that incorporates Kairos can "tweak" the format, the themes usually include the following:

Day 1: Coming to know who you are and how God made you.

Day 2: Discovering who God is.

Day 3: Experiencing God's love through the person of Jesus.

Day 4: Living the Fourth. ("Kairos Retreat Manual," 1995, pp. 5-7)

The retreat is mysterious in every high-school campus that offers Kairos in the United States. Individuals use code words used in letters from parents, teachers, friends, and so forth. There is a generally-agreed upon notion that what happens on the retreat stays on the retreat. The clandestine nature of the retreat adds to the mystique of the experience (Burke, 2012).

Throughout the retreat, students participate in a format of peer- and faculty-led talks, followed by small-group discussions; individual prayer and reflection opportunities; and group prayers, including eucharist liturgies, opportunities for reconciliation, and recreational time (“Kairos Retreat Manual,” 1995). The conclusion of the retreat includes a “homecoming” ritual, where parents, friends, and other students come together for an evening of shared reflection and exploration of what it means to “live the fourth”. The overall theology of the retreat is love in action, and the conclusion of the retreat challenges its participants to “live the fourth” day, which becomes the never-ending day (“Kairos Retreat Manual,” 1995).

The concept of the fourth day is rooted in the belief that the retreat participants live out the retreat themes and convictions of Kairos in their daily lives, which differentiates Kairos from other retreats that students have attended. The fourth day or “Living the fourth” becomes an essential element of the experience—although the Kairos retreat is only a few days, “Living the fourth” represents how students ought to live the rest of their lives and represents a change of attitude. One of the most important aspects of the fourth day is how well the school offers follow-up programs to the participants of the retreat. Sample follow-up programs include Kairos reunions, service projects, overnight follow-up retreats, and small-faith-sharing groups. Jesuit high-school leaders expend a large amount of resources to make the Kairos retreat possible. It is essential to know if the students have changed and internalized their religious practices and beliefs.

Statement of the Problem

For those students attending Kairos retreats during their senior years, a limited number of follow-up activities exist. School leaders offer the Kairos retreat during the

junior year to develop the faith lives of the students to build upon what they learned and experienced in Kairos, while “Living the fourth” and implementing it into their own lives on and off the school campus. With the emphasis placed on "Living the fourth," changes in the religious practices of the participants and more internalized religious beliefs would be expected.

Given the absence of solid research on the best model for a Kairos retreat, the responders in Miller's (2009) survey reported experimenting with adjusting different aspects of the retreat and follow-up activities. The most prevailing trends included adjusting the length of the retreat, exploring what year to offer the retreat, offering reunions and ongoing follow-up meetings postretreat, providing summer-service immersion-trip experiences, and offering a follow-up retreat experience to Kairos.

Of the 37 Jesuit high schools offering the Kairos retreat, 9 schools offered the retreat exclusively to juniors, 10 schools offered the retreat exclusively to seniors, 9 schools offered the retreat to juniors and seniors combined, and the remaining 9 schools offered a mixture of junior-only and senior-only Kairos retreats. There has been a trend across the nation in the last decade to move the retreat to the junior level based upon discussions among campus ministers in Jesuit high schools of how to maximize the effect of the retreat experience.

At a breakout session at the triennial Jesuit Secondary Education Association (now Jesuit Schools Network) Colloquium (2010), two campus ministers at Xavier High School in New York City presented their experiences with the changes to the senior retreat program since Kairos was moved to the junior year. They stated that the decision to move Kairos to the junior year was driven by a judgement that the college application

process was becoming more intense and would overwhelm seniors for a good part of the year. In addition, the last couple of retreats already were affected by the natural psychological withdrawal from school that seniors experienced during the second semester. Based on the comments at the closing ceremonies since the change, juniors have gained from the retreat.

Some Xavier High School faculty were concerned that juniors would not be serious enough on the retreat but that was shown as false. Two unintended benefits of this move were that the school staff could train student teams more intentionally, and seniors accepted as retreat leaders already had attended a Kairos retreat. Anecdotal feedback from adults who accompanied students on the retreats before and after the change indicated that having the Kairos retreat in the junior year was effective. Because seniors had already attended Kairos, they attended the "Magis Retreat," which had served as a preparatory experience for adult retreats, along with a silent retreat at the end of the school year (B. Reinhart, personal communication, July 30, 2018). In the 2017 to 2018 school year, McQuaid Jesuit, in Rochester, NY, following the trend of other Jesuit high schools, moved Kairos from a senior retreat to a junior retreat to capitalize on the energy of the retreat during the senior year (Axtell, 2018). To date, no empirical research has been conducted that examines the effects of moving the Kairos retreat from senior year to junior year.

Purpose of the Study

Although existing research has examined various aspects of the Kairos retreat, especially psychological effects, none has investigated when the retreat should occur to maximize student religious engagement or the residual effects of the retreat, including the

effects of fourth-day follow-up activities. The purpose of this study was to describe the religious engagement and the internalization of religious beliefs of high-school seniors in single-gender all-male Jesuit high schools who attended a Kairos retreat during their junior year and participated in fourth-day follow-up activities.

Two instruments were used: The Daily Spiritual Experience Scale (DSES) and The Christian Religious Internalization Scale (CRIS). Both were used to measure religious engagement and the internalization of religious beliefs. The scales were given to senior-level students who had attended the Kairos retreat during their junior years at five Jesuit high schools in the United States. Fifty-eight students were interviewed as well as the retreat directors at each of the schools to understand the Kairos retreat experience and follow-up programs at each school. Using data from the instrument and information from the interviews, the religious characteristics of a senior who had attended the Kairos retreat during the junior years and participated in fourth-day follow-up activities were developed as composites.

Significance of the Study

In U.S. Jesuit high schools, retreats are integrated into the educational program. The mission of Jesuit schools reflects the importance of the spiritual dimension of Jesuit education; thus, having a thriving retreat program is essential to the mission of the school. This study is important for four reasons. First, a number of Jesuit schools have explored moving the Kairos retreat to the junior year to maximize student engagement in religious activities during the senior year. However, no research has supported this move. This study attempted to provide data on the experience of students who had attended the Kairos retreat experience during their junior years.

Second, the role of motivation in the behavior of individuals, such as amotivation, extrinsic motivation, and intrinsic motivation, through the lens of self-determination theory, has been explored extensively in the educational realm. There has been little research on the effect of motivation in the religious practices of adolescent males. Given the importance of spiritual and religious development of students in a Jesuit high school, examining the motivation of boys in a single-gender Jesuit high school contributes to the mission of the school.

Third, by the nature of being Roman-Catholic schools, Jesuit high schools focus on religious identity, which includes incorporating retreats into school programming. There has been minimal exploration of effective components of the Kairos retreat regarding fostering and motivating greater religious involvement after the retreat experience. One of the goals of Jesuit education is to teach young people to reach out to the community. Fourth-day follow-up activities can reinforce the importance of “Living the fourth.”

Fourth, thousands of dollars and many hours of staff time go into planning and executing retreats at male, single-gender U.S. Jesuit high schools, especially the Kairos retreat. E. Gualtiere (personal communication, June 19, 2018), the campus minister at Fairfield Preparatory in Fairfield, CT, estimated 500 hours of the staff time was dedicated to running one Kairos retreat. Jesuit high-school leaders emphasize the importance of developing the religious lives of their students. The amount of resources that U.S. Jesuit high schools have put into the Kairos retreat experience has shown the importance of the retreat and the need to research it from a religious engagement perspective. School

administrators can use this research to explore how to engage students better into the religious aspects of the school and the internalization of students' religious beliefs.

Theoretical Framework

Central to this study was the exploration of the religious effects of retreats. One way of exploring these effects is through self-determination theory first developed by Deci and Ryan in 1971 (as cited in Ryan & Deci, 2002). Self-determination theory is a meta-theory of human motivation, personality, and optimal functioning. The theorists have embraced the assumption that all individuals have natural, innate, and constructive tendencies to develop an ever more elaborated and unified sense of self and three innate psychological needs: competence, relatedness, and autonomy. The more individuals attain these needs, the more their behaviors are self-determined. These needs provide the basis for categorizing aspects of the environment as supportive versus antagonistic to integrated and vital human functioning (Ryan & Deci, 2002).

The foundation of self-determination theory concerns the interactions between an active, integrated human nature and social contexts that either nurture or impede ones' active nature. Given the transformative nature of the Kairos retreat, self-determination theory can be useful in understanding the lives of adolescent males in Jesuit high schools and how the retreat experience can help young men become more intrinsically motivated to engage in their faiths. Jesuit Secondary Education Association (1994) identified the following five characteristics of Jesuit education: open to growth, intellectually competent, religious, loving, and committed to doing justice. Jesuit Secondary Education Association (1994) stated,

Having been introduced to Ignatian spirituality, the graduate will also have examined his or her own religious feelings and beliefs with a view to choosing a

fundamental orientation toward God and establishing a relationship with a religious tradition and/or community. (p. 101)

Using self-determination theory, this current researcher assessed the internalization of religious beliefs of adolescent males who had attended a Kairos retreat during their junior year. Ryan, Rigby, and King (1993) researched this area and developed the Christian Religious Internalization Scale to assess the degree of internalization of Christian beliefs and practices. Organismic integration theory is a subtheory of self-determination theory that views internalization along a continuum. The more fully a regulation or value underlying internalization, the more it becomes part of the integrated self, and the more it is the basis for self-determined behavior. Ryan and Deci (2000) developed a taxonomy of different types of regulation.

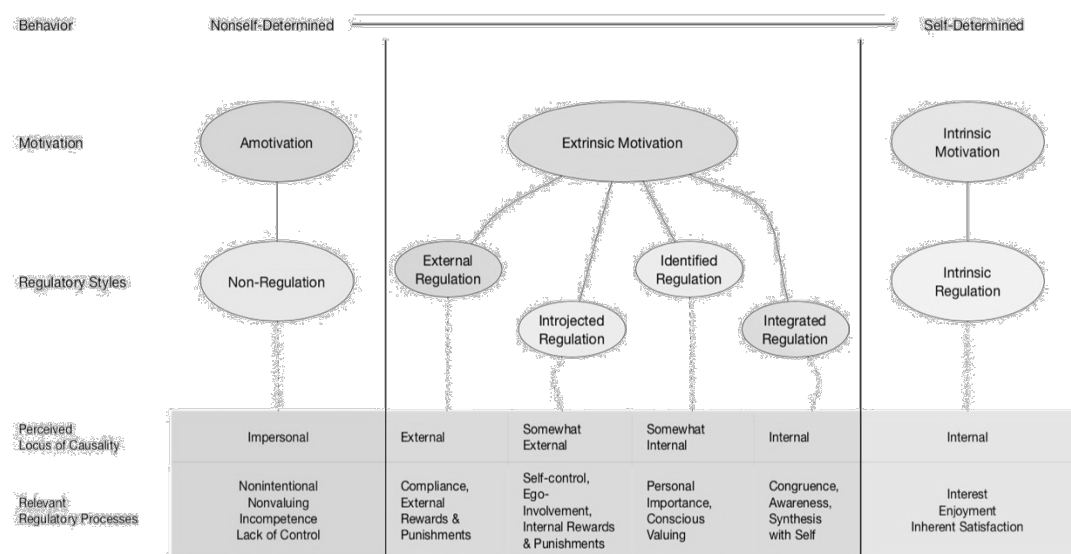


Figure 1. Self-determination theory. Adapted from “Self-Determination Theory [Class handout],” by M. Mitchell, 2016. Reprinted with permission.

As shown in Figure 1, the following three types of motivation are displayed: *amotivation*, *extrinsic motivation*, and *intrinsic motivation*. Amotivation is the state of lacking the intention to act. Intrinsic motivation is the state of doing an activity out of

interest and inherent satisfaction. As shown at the bottom of Figure 1, extrinsically motivated behaviors, divided into four regulatory styles, fall along the self-determination continuum between amotivation and intrinsic motivation. Ryan et al. (1993) found that through examining the relationship between the introjected regulation and identified regulation, one could differentiate between intrinsic and extrinsic motivation. Organismic integration theory was developed to detail different forms of extrinsic regulation, which included the following four major types of motivational regulation: *external*, *introjected*, *identified*, and *integrated*. Most students at Jesuit high schools might likely be extrinsically motivated to engage in elements of their religion, such as going to Mass and praying.

Amotivation occurs when individuals either do not act or act passively.

Amotivation results from one or more of the following three reasons: inability to achieve desired outcomes due to lack of contingency, lack of perceived competence, or not valuing the activity or outcomes it would yield (Ryan & Deci, 2002). An example in a Jesuit high school is when a student has no interest or motivation to attend a Kairos retreat.

External regulation is the least autonomous form of extrinsic motivation and includes motivation to obtain rewards or avoid punishments, sometimes under a sense of pressure. Individuals with external regulation will do something to satisfy an external demand or socially constructed contingency. An example in a Jesuit high school is when an adolescent is expected to go on a Kairos retreat but does not identify with the peer or school expectations.

Introjected regulation involves an external regulation having been internalized but not truly accepted as one's own. It is a type of extrinsic motivation within the person but not considered part of the integrated self. Introjection-based behaviors are performed to avoid guilt and shame or to attain ego enhancements and feelings of worth. An example in a Jesuit high school is when a young man attends a Kairos retreat to avoid feelings of guilt for not doing attending.

Identified regulation is a more self-determined form of extrinsic motivation, as it involves a conscious valuing of a behavioral goal or regulation. Identification represents an important aspect of the process of transforming external regulation into true self-regulation. In comparison to external and introjected regulation, behavior from identified regulation tends to be relatively autonomous or self-determined, as there is a more internal perceived locus of causality. An example is a student at a Jesuit high school who attends a Kairos retreat because he identifies with a core Christian value of "retreating" or taking time away. Because one personally has accepted the reason for performing the activity, the behavior is done with a greater sense of volition and psychological freedom.

Integrated regulation is the most autonomous form of extrinsically motivated behavior. It results when identifications have been evaluated and brought into congruence with the personally endorsed values, goals, and needs already part of the self. Although behaviors governed by integrated regulations are performed by choice, these are considered extrinsic because these occur to attain personally important outcomes, rather than for inherent interests and enjoyment. An example is a student at a Jesuit high school who attends a Kairos retreat because he personally believes it important.

Intrinsic motivation, or self-determined, is the state of doing an activity out of interest and inherent satisfaction and is the prototype of autonomous or self-determined behavior. The activity reinforces the participant's desire for competence, and the activity is naturally in line with the individual's values. An example is a student at a Jesuit high school who attends a Kairos retreat because he finds the retreat experience inherently interesting and enjoyable.

The phenomenon of internalization is a natural process where people work to transform external regulation into self-regulation, becoming more integrated as they do so. Intrinsic motivation is defined as activities that individuals participate in because they find it interesting and derive satisfaction from the activity itself. Extrinsic motivation "requires external, separate, contingent consequences that include a range of incentives from tangible rewards to intangible rewards like feedback" (Deci & Gagné, 2005, p. 332).

Using the organismic integration minitheory, self-determination theorists have posited that regulations or reasons for religious practices can be internalized to varying degrees. When a religious activity, such as attending a Kairos retreat, is performed solely because one perceives an obligation to meet external expectations, it is said to reflect a lack of internalization and is externally regulated. When a religious activity is performed to avoid or compensate for guilt feelings or to validate one's self-worth in the religious community, individuals have introjected but not digested fully the regulation. When people have endorsed fully the personal relevance of the religious activity and have brought this identification coordinated with other values and goals, they are said to have integrated the reasons for their religious activities (Neyrinck, Vansteenkiste, Lens,

Hutsebaut, & Duriez, 2005). An adolescent male can be considered integrated when he engages in religious activities, such as going to Mass, because he values his faith.

Self-determination theory and organismic integration minitheory were used to explain what motivates an adolescent male in a Jesuit high school to engage in the religious life of the school. Organismic integration theory was used to explain how the Kairos retreat could be a catalyst to move a young man further along the continuum, as shown in Figure 1, to becoming more intrinsically motivated to engage in religious activities.

Background and Need

There is conflicting information about the origin of the Kairos retreat and relevant dates; however, in 1961 the first English-language Cursillo was held in the United States (Nabhan-Warren, 2013). The Cursillo retreat (i.e., “little course in Christianity”) was a weekend retreat that originated in Palma de Mallorca, Spain in 1944. Leaders stressed uncomplicated explanations of Christian faith with clear examples from everyday life. Ordinary Christians gave witness talks in the context of community, as well as intense moments of prayer and worship (Nabhan-Warren, 2013). In 1957, in Waco, Texas, the first Cursillo (in Spanish) was held in the United States. A few years later, in November 1961, the first English-language Cursillo was held in the United States.

Although originally created for adults, in 1965, a team of priests, brothers, and lay people in the Diocese of Brooklyn, under the direction of Fr. Douglas Brown, adapted the Cursillo retreat for young people and offered a weekend retreat they called The Encounter. This retreat later become known as Christian Awakening in the early 1970s, after the word *encounter* became associated with nude-group marathons (Warren, 1991).

In 1970, Br. David Freely of St. Xavier High School in Louisville, Kentucky took a team to Brooklyn where they adapted the model for high-school students. St. Xavier was the first high school in the nation to offer this retreat (Louisville Youth Ministry Commission, 1976). In December 1975, Fr. Bob Colaresi, from Joliet Catholic High School in Illinois, further developed the program and changed the name to Chiros. In March 1979, the spelling of the name of the retreat was changed to Kairos. Loyola Academy in Chicago was the first Jesuit high school in the nation to offer a Kairos retreat in the 1979 to 1980 school year (Trinity College, 2006). Since then, U.S. Roman-Catholic high schools have offered the Kairos retreat, the best-known and most used retreat program in Roman-Catholic high schools.

There are currently four doctoral dissertations and one masters' thesis written on the effects of the Kairos retreat in Roman-Catholic high schools in the United States. The studies include Gillespie (2009), M. O'Malley (2003), Sanders (2002), Seishas (2009), and Tobin (1999). Three of the studies examined the Kairos retreat from a psychological perspective, and two examined the Kairos retreat from a religious-identity perspective.

M. O'Malley (2003) used the Kairos retreat to explore how a critical pedagogy of the human soul in the lived experiences of late adolescents could be facilitated within postmodern educational practice of the pluralistic and multicultural society of American democracy. He discovered that moments of interruption of dynamics of oppression had a profound effect on the students' construction of meaning and identity through the creation of alternate, hopeful possibilities. Seishas (2009) found the Kairos retreat provided a place for healing where his participants discovered they were not alone in the universe and in their pain and suffering. Seishas viewed the message of the retreat as

religious. In his dissertation, Gillespie (2009) evaluated the process of psychological change that would occur due to the Kairos retreat within three elements: self-esteem, parent-adolescent relationship, and spirituality. He found the Kairos retreat could improve elements of an adolescent's life, leading to healthier, more positive spirituality; energetic interaction with family; and greater self-esteem.

Two of the existing studies examined the Kairos experience from the perspective of religious identity. In a thesis, Sanders (2002) explored how the students at two all-male Jesuit high schools fit into the world of friendships, peers, self, parents, and God and how the retreatant could find himself lovable by friends, parents, and God. He asked four basic questions: Does the retreat give them a positive experience of church and faith; does the retreatant believe in God, Jesus, as His son; has this life changing event continued over time; and do retreatants put love into action? Sanders found the retreatants answered every one of these questions as positive responses in high or very high percentages. In his dissertation, Tobin (1999) explored the effect of the experience of Kairos on the faith development and meaning making of senior-year adolescents in a coeducational Jesuit high school. He sought to answer the following question: What are the constitutive elements of the meaning-making process that late adolescents engage within the context of the Kairos retreat program? Participants reported the Kairos experience as the single most important experience of high school, "where tears were shed, connections made, insights shared, and where meaning is made" (Tobin, 1999, p. 144). Tobin (1999) suggested future research would be needed to learn if younger adolescents would benefit from such an experience pushing the question of the developmental limits of meaning making.

U.S. Jesuit high schools have allocated money and staff time to support the Kairos retreat program. School leaders should select the processes that provide the greatest gain for the students to understand how much of the ideas and themes of the retreat might be internalized by student attendees. Thus far, there has been a lack of research on when school leaders should offer the Kairos retreat to maximize student religious engagement.

Research Questions

Retreats are an integral part of spirituality and determining the success level is a difficult process. Data produced and analyzed from the instruments and interviews used in this research addressed the following questions:

1. To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend a Kairos retreat and participated in fourth-day follow-up activities during their junior year likely to engage in religious practices, as assessed by the Daily Spiritual Experience Scale?
2. To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend the Kairos retreat and fourth-day follow-up activities during their junior year internalize religious beliefs, as assessed by the Christian Religious Internalization Scale?
3. To what extent do interviews with individual students and retreat administrators reflect the themes present as determined by a thematic analysis of the Kairos retreat and fourth-day follow-up activities?

Definition of Terms

There may be other definitions for the terms used, but these definitions relate to how the term is used in this research study.

Campus ministry: Campus ministry is an office of a Roman-Catholic high school that supports students' personal and spiritual growth (Fourre et al., 2007).

Christian Religious Internalization Scale: This scale is a 12-item, two subscale (comprised of introjected regulation and identified regulation) self-report measure that assesses the degree of internalization for Christian beliefs and practices based on self-determination theory (Ryan et al., 1993). It was used in this study as a dependent measure.

Codivisional school: This is a school where females and males attend classes with the same gender; however, there are some extracurricular activities where both genders come together.

Daily Spiritual Experience Scale: This scale is a 16-item self-report measure designed to assess a person's perception and interaction with the transcendent, such as God or the divine, in daily life experiences (Underwood, 2011). It was used in this study as a dependent measure.

Fourth-day activities: These events and activities are offered to retreat participants after the formal retreat program, such as a reunion gathering, development of small groups, and other activities (Louisville Youth Ministry Commission, 1976).

Identified regulation: Identified regulation is a more self-determined form of extrinsic motivation that involves a conscious valuing of a behavioral goal or regulation. The Christian Religious Internalization Scale measures this form of regulation (Ryan et al., 1993).

Introjected regulation: Introjected regulation refers to an external regulation that has been internalized but not truly accepted as one's own. The Christian Religious Internalization Scale measures this form of regulation (Ryan et al., 1993).

Jesuit high school: This high school is a private Roman-Catholic preparatory school sponsored by the Society of Jesus.

Juniors and Seniors: In this study, juniors and seniors are adolescents enrolled in courses at the 11th and 12th grades in a single-gender Jesuit high school.

Kairos retreat: Kairos or "God's Time" was a retreat grounded in Christian incarnational theology for high-school-aged students ("Kairos Retreat Manual," 1995), which was the form of the retreat for this study. The goal of the Kairos retreat was to deepen students sense of God working in their lives.

Living the Fourth: The living out of the retreat themes and convictions in the daily lives occurs during the days, weeks, and months postretreat. These include loving others, caring for family and friends, and being open to God's love (Louisville Youth Ministry Commission, 1976).

Organismic integration theory: This theory addresses the topic of extrinsic motivation in its various forms, with their properties, determinants, and consequences and assumes that people naturally are inclined to integrate their ongoing experiences (Selfdeterminationtheory.org, 2019).

Religiosity: Religiosity refers to the formal, institutional, and outward expression of the sacred measured by variables, such as belief in a higher power, frequency of religious-service attendance, frequency of prayer, and importance of religion (Cotton, Zebracki, Rosenthal, Tsevat, & Drotar, 2006).

Religious engagement: This engagement is an external measure of one's participation in religious or spiritual practices including behaviors, such as praying, attending religious services, and reading scripture (Hartley, 2006).

Retreat: Retreat refers to a definite time spent away from one's normal day life for the purpose of connecting with God (East, 2004). In this study, the Kairos retreat program was explored.

Self-determination theory: This theory is a meta-theory of human motivation, personality, and optimal functioning that uses traditional empirical methods and focuses on different types of motivation (Ryan & Deci, 2000).

Single-gender high school: This high school has only one gender of students. In this study, the students were all male.

Spirituality: Spirituality refers to the internal and personal expression of the sacred and is measured by one's spiritual well-being, peace, and comfort from faith, spiritual connectedness, and spiritual coping (Cotton et al., 2006).

Chapter Summary

This researcher described the experiences of high-school seniors in single-gender Jesuit high schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities in terms of religious engagement and the internalization of religious beliefs. There has been a trend across the nation in beginning of the 21st century to move the retreat to the junior level based on discussions among campus ministers in Jesuit high schools of how to maximize the effect of the retreat experience. However, no empirical research has been conducted that examines the effects of moving the Kairos retreat from senior year to junior year.

The theoretical foundation for this study was the self-determination theory, a meta-theory of human motivation, personality, and optimal functioning. The theory embraces the assumption that all individuals have natural, innate, and constructive tendencies to develop an ever more elaborated and unified sense of self. The more individuals attain these needs, the more their behaviors are self-determined. Given the transformative nature of the Kairos retreat, self-determination theory can be useful in understanding the often-compartmentalized lives of adolescent males in Jesuit high schools and how the retreat experience can help young men become more intrinsically motivated to engage in their faith. Findings from this study can aid Jesuit high-school leaders in determining when to offer the Kairos retreat to maximize student religious engagement.

Organization of the Study

This dissertation is divided into five chapters. Chapter 1 contains the statement of the problem, the purpose of the study, the significance of the study, the theoretical framework, background and need, research questions, and a definition of terms. A review of the literature, including the influence of spiritual retreats, measuring the effectiveness of retreats based on religiosity, and the Kairos retreat as it relates to Roman-Catholic high schools are presented in Chapter 2. The focus of Chapter 3 is the methodology, including the research design, the sample, protection of human subjects, instrumentation, the researcher, procedures, and data collection and analyses. The results of the study are included in Chapter 4, which includes the findings to the three research questions and additional results beyond the scope of the initial research questions. Finally, Chapter 5

includes a summary of the study, a summary of the findings, limitations, a discussion of findings, and conclusions.

CHAPTER II

REVIEW OF LITERATURE

Conducting retreats is a central practice of corporate culture and government agencies. In the realm of religion, retreats provide a means for spiritual awakening. In terms of spirituality, most religions offer different types of retreats for various age levels; thus, the concept of retreats is encompassing. The purpose of this study was to describe the religious engagement and the internalization of religious beliefs of seniors in single-gender all-male Jesuit high schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities. The focus of this chapter is on the influence of spiritual retreats and measuring the effectiveness of retreats based on religiosity and concludes with research on the Kairos retreat as it relates to Roman-Catholic high schools.

Influence of Spiritual Retreats

Spiritual retreats can influence the well-being of attending individuals (Ekstrom, 1991). Retreats can develop people's understandings of how spirituality can be incorporated into their everyday lives as well as provide a substantial change or deepening of the person's spiritual and religious beliefs. In their first-of-a-kind study of the effect of a 1-week spiritual retreat on the dopamine and serotonin transporter binding, Newberg et al. (2017) found participants of the Ignatian retreat had less stress and experienced an increased sense of the transcendent. The purpose of the study was to investigate whether the 7-day spiritual retreat resulted in changes in the dopamine transporter and the serotonin transporter binding using single photon emission computed tomography imaging to correlate any imaging changes with qualitative changes in

emotional or spiritual measures. Fourteen professed Christians, aged 24 to 76, participated in the study. The study entailed brain scans and psychological and spiritual questionnaires before and after a 7-day retreat structured around the spiritual exercises. The study was conducted because there was no prior research examining the neurophysiological effects of spiritual retreats. One major finding was that levels of dopamine that reflected emotional depth of the participants was enhanced and that the levels of serotonin binding decreased, thus resulting in more intense religious and spiritual beliefs.

Archer (1990) conducted a sociological examination of Roman-Catholic youth retreats. She conducted 32 interviews of adolescents in Roman-Catholic schools and parishes in the Louisville, KY area. By examining the separation of the sacred and the profane, Archer found the effects of retreats were short lived. She argued retreats were religious rituals created by humanity in order to connect with the sacred. While on retreat, retreatants became a community that was created out a communal goal of connecting with the sacred. Once the retreat ended however, the retreatants returned to their own particular lives, and the energy and the community created by the retreat experience would evaporate. Furthermore, Archer found once the retreat ended, retreatants and team members would no longer define themselves as they did while on the retreat. Taking on the role of retreatant or team member allowed those on the retreat to connect with the sacred. Once the retreat ended, retreatants and team members' internalization of those roles and the connections with the sacred attached to those roles also concluded.

The two previous studies contained 14 and 32 participants, respectively. East (2004) conducted 400 interviews of youth and youth ministers among 96 parishes in 13

dioceses or cluster of dioceses in the United States. The project concluded with the publication of a book titled, *Effective practices for dynamic youth ministry*, that laid out five program elements particularly effective in engaging adolescents and leading them to deeper levels of faith. The five areas included faith formation, extended trips, liturgy, service, and retreats. There were three essential findings from youth participants and two from adult participants in relation to retreats. Findings from youth participants included retreats (including mandatory ones) often served as an entry point to leading to deeper relationships with God and others; retreats were an important in-depth community-building opportunity for youth; and retreats were unique opportunities for young people to draw closer to God through moments of prayer, study, community, and personal reflection. The first group of findings from adult participants included that “youth retreats build community, make faith tangible, involve young people in leadership, provide a significant faith experience, and had a long-term impact on individuals and groups” (East, 2004, p. 20). The second group of findings concluded that “retreats and trips to Catholic youth events built Catholic identity, connect, empower, and touch even the most difficult teens, and energized both adults and teens and kept them coming back” (East, 2004, p. 20).

Beginning in 2001, Dr. Christian Smith et al. (as cited in McCarty, 2005) studied the religious and spiritual lives of a geographically-representative sample of U.S. adolescents. This project was the most wide-scale research study ever conducted on U.S. adolescents and their religious and spiritual lives, and it was known as the National Study of Youth and Religion (NSYR). The study was conducted in four waves over the course of 14 years—Wave 1 occurred between July 2002 and April 2003 and comprised phone

interviews with 3,370 English and Spanish speaking 13 to 17 year olds, with 267 in-person interviews conducted. Wave 2 was a resurvey of the Wave 1 respondents and was conducted from June 2005 through November 2005, when the respondents were 16 to 21 year old. There were 2,604 respondents in Wave 2 (McCarty, 2005).

Within each of the phone interviews, there were multiple questions about religious identity, including physical place of worship, parent religious identification, and youth group affiliation. In Wave 1, 618 teens identified themselves as Roman-Catholic, in response to the question, “Do you generally consider yourself to be Catholic, another kind of Christian, Jewish, Muslim, another religion, or not religious?” Wave 2 self-identification resulted in 480 Roman-Catholic teens (McCarty, 2005).

In-person interviews generally lasted between an 1 hr and 2 hrs. Within each of the in-person interviews, there were several topics discussed, including household life; friends; family relationships; adult involvements; morality; well-being; religion; religious experience; religious practices; individualization and de-institutionalization; evaluation of church, school, volunteering, and organized activities; dating; sexuality; the media; and future prospects. In Wave 1, out of the 262 in-person interviews, 53 teens identified as Roman-Catholic. In Wave 2, out of the 120 in-person interviews, 27 teens identified as Roman-Catholic (McCarty, 2005).

In both Waves 1 and 2, questions were asked concerning the role of retreats, conferences, youth rallies, and congresses in the faith attributes of participants. These questions included the following:

How important or unimportant is religious faith in shaping how you live your daily life?

How important or unimportant is religious faith in shaping your major life decisions?

How distant or close do you feel to God most of the time?

Have you ever had an experience of spiritual worship that was very moving and powerful?

Have you ever made a personal commitment to live your life for God?

How important or unimportant is religious faith in shaping how you live your daily life?

How distant or close do you feel to God most of the time?

Have you ever made a personal commitment to live your life for God?

In general, those who had attended one retreat, conference, rally, and congress reported religious faith was extremely important or very important in shaping daily life at a higher level compared to those who did not attend. Those young people who had attended at least one retreat, conference, rally, or congress also reported higher levels of religious faith being extremely or very important in shaping major life decisions versus those who did not attend (Miller, 2015). In a separate analysis of the Catholic NSYR dataset, McCorquodale (2012) noted,

Using a *t*-test for independent samples to compare those young people that have participated in at least one retreat, rally, conference, or congress versus those who have not, it was found that participants report being significantly closer to God and report that religion plays an important part in shaping their everyday life significantly more than their counterparts. (p. 22)

McCorquodale (2012) demonstrated the impact that a Roman-Catholic youth event could have on young men.

The previous studies were conducted in the United States. Graham Rossiter (2016) studied 500 teachers and 1,500 students in seven Australian Roman-Catholic secondary schools. The purpose of the study was to investigate the views of senior secondary students and examine the scope of retreat and retreat-like activities across select secondary schools in Australia. Rossiter found strong affirmation of the personal, spiritual, and religious value of retreats on the part of both students and teachers. Of those surveyed, 87% affirmed the sharing of personal insights was a key dynamic to the retreat. Ekstrom (1991) provided a justification as to the benefits of retreats. He found retreats provided youth with a much-needed experience of community and relationship with relaxation, fun, prayer, and Christian challenge in a safe, structured environment with people who cared. They helped young people grow in their faith and could catechize youth. Retreats helped lead young people gain a deep, personal relationship with Jesus. Ekstrom discovered retreats for youth were not the complete solution, and certain types of ministry and outreach must continue after retreats.

To understand the influence of youth retreats further, this current researcher examines the dynamics and individual experiences of attendees. Collins (2012) defined retreats as places where real friendship and Christian love could be modeled and practiced. A good retreat could still young people's turmoil and offer a safe, Sabbath time where they could listen to their own hearts, uncover the presence of God in their lives, and discover themselves. Collins (2012) found that within the safety of a retreat, teens could name their fears and bring them to God, and a retreat could help teenagers find the courage to listen to their own hearts. Zanzig (1987) proclaimed the most effective means for evangelization was the youth retreat. He posited many young people had been

touched by retreat experiences. An essential component of faith development was the realization that one must arrive at the point of personal decision if the faith was to have full importance in one's life. Faith must be owned personally, freely accepted as real, and become a turning point or conversion and encounter with Christ. He called this turning point the "moment of recognition." The moment must be a free response of the individual to the unconditional love of God, and retreats can and do serve as a catalyst for young people to make a personal decision to engage in his or her faith.

Watson (1993) provided thoughts on directing Cursillo-type retreats and found retreats as one of the most effective tools the Church possessed for evangelization, especially in a campus setting. His biggest hope for retreatants was that the experience would encourage active belief in the person of Christ and increase a desire to be active members of the Roman-Catholic faith community. Watson (1993) learned to trust in the power and grace of Cursillo-type retreats and the importance of preparation, running, and follow up to retreats. Watson (1993) encapsulated the whole concept of retreats by indicating the retreat was only one point on the journey of faith for each individual, and the most important aspect of the retreat was the planting of a seed. It may take days, months, or even years for the seed to come to fruition by God's grace.

Measuring the Effectiveness of Retreats Based on Religiosity

Evaluating retreats and the effects on the individual presents a unique challenge. Newberg et al. (2017) incorporated brain research in examining the effects of retreats, as well as using a number of instruments to verify his findings. East (2004) incorporated interviews, and Rossiter (2016) incorporated questionnaires to draw his conclusions. Ekstrom (1991), Collins (1998), Zanzig (1987), and Watson (1993) offered opinion-

based critiques, and Archer (1990) offered a sociological perspective. Yet, another way of evaluating retreats is to focus on a religious internalization standpoint using the self-determination theory.

Ryan et al. (1993) published one of the first articles using this theory. Focusing on several types of Christian groups, the researchers examined how variations in introjection and identification were associated with other established measures of religious orientation. Ryan et al. used internalization, which was the processes by which cultural beliefs and practices were adopted by the individual, and then enacted in the absence of immediate external contingencies or constraints. Ryan et al. utilized the Christian Religious Internalization Scale (CRIS), also known as the Religious Self-Regulation Questionnaire. This scale formed two distinct and reliable factors, which systematically were related to existing measures of religious orientation. The researchers found both identification and introjection generally were associated with greater church attendance and doctrinal orthodoxy, especially true of identification. Ryan et al. (1993) found identification tended to be associated positively with psychological adjustment, whereas introjection, when predictive, related negatively to such outcomes. Essentially, religiosity characterized by identification conduced toward mental health; thus, it provided the positive functions often attributed to religion, whereas introjected religiosity did not provide those function. Therefore, identified regulation is more self-determined than introjected regulation.

O'Connor and Vallerand (1990) explored the relationship between religiosity and personal adjustment among 175 French-Canadian older adults. The researchers correctly hypothesized there would be increasingly positive consequences on the continuum from

amotivation to intrinsic motivation. They also correctly hypothesized intrinsic and extrinsic religious motivation were not polar opposites; rather there would be a moderate positive correlation between intrinsic and self-determined extrinsic motivation. O'Connor and Vallerand found urging or forcing individuals to participate in religious activities might have detrimental effects on motivation. Forcing individuals to participate in an activity might lead to an external perceived locus of causality, which could reduce intrinsic motivation, increase self-determined extrinsic motivation, and develop amotivation and withdrawal. O'Connor and Vallerand (1990) concluded, "Any encouragement to participate in religious activities should also provide for freedom and self-determination regarding the participation" (p. 58).

Neyrinck, Lens, and Vansteenkiste (2005) explored how self-determination theory might help to refine Allport's classical distinction between intrinsic and extrinsic religious orientation further. They explored self-determination theory and the four regulatory styles found in organismic integration theory. In the external regulation style, behaviors were often characterized by an external perceived locus of causality. For example, adolescents may attend a church service or event because they believe their parents obliged them to do so. In introjected regulation, the behavioral regulation resided within the person, and the behavior was often enacted to gain self-approval or to avoid feelings of shame or guilt. For example, adolescent may pray because they would feel bad or guilty if they did not do so. In the identified regulatory style, one identified consciously with the importance or value of the behavioral regulation and acted out of personal commitment to the goal. For example, adolescents might communicate their religious beliefs to others or attend an activity because they found it important to do so.

The individuals were more likely to understand the personal relevance of the activity. Finally, integrated regulation occurred when the behavioral regulation was brought into congruence or integrated with the person's other values or goals. For example, adolescents who voluntarily spent time in various activities in their religious community because that was the way they wanted to live and organize their lives were integrated. Because the behavior was performed in the service of a well-integrated goal or value, it was considered extrinsic motivation, whereas when the behavior was done for the inherent satisfaction or enjoyment in of itself it became intrinsic motivation.

Assor, Cohen-Malayev, Kaplan, and Friedman (2005) investigated the hypothesized relations between adolescents' perceptions of their parents' strategies of conditional regard and of providing rationale and demonstrating intrinsic value and their introjected and identified internalization of religious practice. By surveying 222 ninth through 11th graders in two all-male and two all-female Jewish-orthodox religious high school in Israel, the researchers found identified regulation was correlated negatively with external regulation. Introjected regulation was correlated positively with external as well as identified regulations. The instrument included scales assessing three levels of internalization of religious practice: external internalization (I keep the Sabbath because that is what is required of me), introjected internalization (I keep the Sabbath so that I would not feel guilty), and identified internalization (I keep the Sabbath because I understand the importance of this commitment).

In 2006, Neyrinck et al. examined the relationship between different types of extrinsic motivation for religious behaviors as conceptualized within self-determination theory. Central to their research was the question of whether and how individuals'

reasons for engaging in religious practices were related to the way they approached religious belief content. The researchers explored three hypotheses: (a) The more internalized the regulation of religious practices, the more positively it will be associated with a symbolic rather than a literal interpretation of religious belief contents; (b) the more internalized the regulation of belief practices, the more positively it will predict the adherence to religion; and (c) the more internalized the regulation of religious practices, the more it will promote religious behaviors such as prayer frequency and church attendance. A total of 186 adults and adolescents with an average age of 43 years interested in or committed to Roman-Catholic religion participated in the study in the nation of Belgium. The researchers discovered that a more internalized regulation of religious behavior positively predicted the adherence to the Roman-Catholic message and a flexible, open-minded symbolic way of approaching these religious belief contents. When participants enacted religious practices willingly, they were more likely to engage in core Roman-Catholic religious behaviors, such as praying and church attendance, compared with when they felt pressured to enact religious practices.

Sheldon (2006) explored the concept of introjection in understanding the differing religious motivations of Roman Catholics and Protestants. He hypothesized Roman-Catholics would be higher in introjection compared to Protestants, and Roman Catholics would be lower on religious identification compared to Protestants. Sheldon (2006) stated introjected motivation was primarily about guilt: One part of the person was forcing another part of the person to act to avoid negative self-feelings; thus, introjected motivations can give rise to behavior about which the person was ambivalent and conflicted.

Sheldon (2006) utilized the 12-item Christian Religious Internalization Scale, which assessed both religious introjection and religious identification. The study was conducted at the University of Missouri between 2001 and 2003 with 2,670 introductory psychology students, including 1,261 Protestant and 1,409 Roman-Catholic students. Sheldon found introjected motivation was relatively low in all groups compared with identified and intrinsic motivation. He found that Roman Catholics had less internalized motivation, as compared with Protestants; thus, the Roman-Catholic participants appeared more controlled in their religious behaviors. Coming out of self-determination theory was the Christian Religious Internalization Scale, a 12-item questionnaire developed by Ryan et al. in 1993 that assessed the degree of internalization for Christian beliefs and practices based on self-determination theory. The Christian Religious Internalization Scale had two subscales: introjected regulation and identified regulation. Introjection was a form of internalization in which beliefs and practices occurred through self-approval, guilt, and esteem-related activities. Identification was a more fully internalized regulation where the individual experienced behavior as volitional or self-determined. The intent of the Christian Religious Internalization Scale was to assess an individual's type of religious orientation and examine how variations in introjection and identification were associated with religious orientation (Hill & Hood, 1999).

In sum, research has shown that more self-determined regulation of religious behaviors is related positively with a variety of desirable outcomes, including well-being and positive relationships experienced with God, and behavioral measures, such as church attendance and tithing, whereas self-determined regulation shows the opposite (Neyrinck et al., 2005). The effect of retreats can be measured in many different ways,

and through the use of self-determination theory and the Christian Religious Internalization Scale, one can measure the religious development of adolescents. Yet, another way to measure the effect of retreats was through the use of the DSES. Developed by Underwood (2011), the scale was designed to assess ordinary experiences of connection with the transcendent in daily life. Constructs on the scale included awe, gratitude, mercy, sense of connection with the transcendent, and compassionate love. The scale was developed to allow for overlapping circles of religiosity and spirituality and the items attempted to measure experience rather than particular beliefs or behaviors.

Underwood and Teresi (2002) found the DSES represented aspects of life that made up day-to-day spiritual experiences for many people and acted as an assessment of some of the more common processes through which the larger concepts of religiousness and spirituality were involved in everyday life. The items were designed to assess aspects of day-to-day spiritual experience for an ordinary person and were not meant to be used to measure extraordinary experiences. Underwood and Teresi reported in their 2002 article that the scale demonstrated good internal consistency reliability across all samples, suggesting the items functioned together consistently to measure spiritual experience. Additionally, Van Dyke, Glenwick, Cecero, and Kim (2009) explored the relationship of religious coping and spirituality to adjustment and psychological distress in urban early adolescents age 11 to 14. A total of 76 middle-school-aged students attending three private Roman-Catholic schools in New York City were surveyed, using five different measures, including the DSES. They found more frequent daily spiritual experiences to be a predictor of higher psychological adjustment and lower psychological distress. They also found daily spiritual experiences were associated with positive affect for males and

females and a predictor of life satisfaction for adolescent males. A regression analysis showed daily spiritual experiences, forgiveness, and positive religious coping were associated with less depression exclusively in girls.

In their study on relational spirituality and depression in adolescent females, Desrosiers and Miller (2007) examined the possibility that relational spirituality may be associated inversely with the relatively higher rates of adolescent depression found in females as compared with males. They used the DSES, embedded in the Brief Multidimensional Measure of Religiosity/Spirituality, and reported that males may be more susceptible to depression when experiencing judgment or disapproval from their congregation than females. Desrosiers and Miller (2007) suggested professionals working with adolescent males might emphasize membership in a prosocial religious group or youth group, including attendance on retreats, as a preventative measure against depression.

The Kairos Retreat as it Relates to Roman-Catholic High Schools

Existing literature on the Kairos retreat in Roman-Catholic high schools can be broken down into two categories: popular journal articles and academic research, with the later including four dissertations, one masters' thesis, one research article, and one professional association study.

In terms of popular journal articles, Julie Collins (1998), a teacher at Georgetown Preparatory School, was the most published individual. In her two articles, Collins (1998, 1999) discussed the "Top of Form" phenomenon of the Kairos retreat and its effect on the Georgetown Preparatory campus. She reported the Kairos retreat had changed the spiritual climate for the better and concluded it was a brilliant model: the best of pre-

Vatican II preached retreats and the post-Vatican II teen retreat fully was synthesized.

The retreat touched teenagers because it responded to the teen's questions, the teen's anxiety, and worst fears. It provided access to the budding interior life of the teenage boy.

After asking an alumnus what happened in the weeks and months after Kairos, he stated,

It really, really lasted. I prayed, and I just felt a closeness. I really felt a closeness.... I just realized how important God was in my life and how I needed to have him with me in what I did daily. (Collins, 1999, p. 10)

In highlighting the Kairos retreat program at Rockhurst High School under the leadership of Father Chris Pinne, Burns (1998) discussed what made the Kairos retreat effective.

One key feature he found was the importance of peer leadership. The student leaders received thorough preparation for 8 weeks before the retreat and were trained to give presentations, lead prayer, and facilitate small-group discussions. An essential component of the retreat was the focus on the fourth day, which was crucial to insuring the long-term benefits of the Kairos experience. "Living the Fourth" included regular meetings with the retreat group for prayer, faith sharing, and support.

As previously mentioned, four doctoral dissertations and one master's thesis focusing on the effect of the Kairos retreats in Roman-Catholic schools currently exist. The dissertations include Gillespie (2009), M. O'Malley (2003), Seishas (2009), and Tobin (1999). Sanders (2002) authored the thesis.

M. O'Malley (2003) conducted a qualitative study through the use of critical ethnology by exploring how a critical pedagogy of the human soul in the lived experiences of late adolescents could be facilitated within postmodern educational practice of the pluralistic and multicultural society that is American democracy. His research questions included the following:

How can contrasting experiences in which the soul of afflicted, opposed, or devastated rather than the soul of the educated be described and understood? How might a critical pedagogy of the human soul support individual and social transformation? What implications for action attend a process of educating the human soul? In relation to religious perspectives in particular, what aspects of critical pedagogy of the human soul can be engaged across multiple traditions while also avoiding a religious syncretism that inappropriately blends distinct traditions into an artificial composite? (pp. 21-22)

Participant observation and interviews with 36 high-school seniors before, during, and after a Kairos retreat at a suburban Roman-Catholic high school were used to collect the data. M. O'Malley (2003) found the moments of interruption encountered on the Kairos retreat had a profoundly personal effect on the student's construction of meaning and identity through the creation of alternate, hopeful possibilities.

Seishas (2009) conducted a phenomenological study with the hope of gaining a better understanding of the lived experience of adolescent males who had encountered emotional or family problems and attended a Kairos retreat. He had one major research question: What is the meaning and perceived effects of a spiritual retreat for adolescent males with personal or interpersonal problems?

A purposeful sampling of 10 male participants from a pool of 1,000 students who participated in the Kairos retreat at Jesuit High School in Sacramento, CA was used by Seishas (2009). The age of the participants ranged from 18 to 23 years old, meaning they were 2 to 4 years removed from Kairos.

He found the Kairos retreat provided a place for healing, where a young man was able to enter the retreat experience lost and hurting and emerged renewed and confident that life can be good again. There was a sense of sacredness and otherness that was either directly associated with God or indirectly through the encounter with loving, accepting peers all sharing the same experience. The retreat was not an end point for healing, but it

was a major stride toward that healing. He found the “Kairos high” was not simply experienced then forgotten; the alumni reported they were still trying to live out the lessons learned on the retreat but did state “Kairos changed my life.” Furthermore, Seishas (2009) reported the declaration “Kairos saved my life” was uttered more than once during the interviews with the Kairos alumni.

Gillespie (2009) conducted a quantitative pretest, posttest design analyzing data collected by the schools. Participants included 56 male students from two schools in the Philadelphia area (LaSalle College High School and St. Joseph’s Preparatory High School, both single-gender high schools) who attended a Kairos retreat and 59 male students from the same two schools who did not attend the retreat. The testing group consisted of students who completed measurements before Kairos, at least 3 days after the retreat, and again 2 to 4 weeks after the retreat. His research questions included “Does the Kairos retreat: Increase the relationship between adolescents and parents? Increase the religious and spiritual beliefs of retreatants? Increase retreatants self-esteem?” (p. 16). In response to these questions, Gillespie (2009) found the treatment group displayed higher levels of spirituality, perceived family support, and individual self-esteem than those in the comparison group. The Kairos retreat helped improve elements of an adolescent's life, leading to a healthier, a more positive spirituality, an energetic interaction with family, and greater self-esteem.

Sanders (2002) conducted a quantitative and qualitative study using 80 students at Jesuit High School in Sacramento, CA and Loyola High School in Los Angeles, CA. Students were asked to complete a self-designed questionnaire focusing on the perception of students’ spiritual growth one week before the retreat, 2 weeks after the retreat, and 3

months after the retreat. In addition, 62 alumni one to 5 years away from high school also completed the instrument. Interviews with students currently in high school were conducted at all three data-collection points.

Sanders (2002) attempted to demonstrate the following:

retreats do have positive outcomes, most participants come away from the Kairos retreat with a profound sense of love and spiritual growth; most in the days following the retreat, have a greater sense of God's love for them, knowledge of the love of parents, and desire for spiritual growth. (p. 3)

Sanders (2002) found the Kairos retreat does have lasting outcomes and that students are "getting it," in the sense that participants receive the tools for spiritual development.

Tobin (1999) conducted a qualitative study using a hermeneutical phenomenological approach. He interviewed 15 adolescents, seven males and eight females, in their senior years in high school at Loyola Academy in the suburbs of Chicago. Tobin attempted to explore the effect of the experience of Kairos on the faith development and meaning making of students and had one major research question: What are the central aspects of the Kairos retreat program that are constitutive elements of the meaning making process? He discovered five themes or patterns in the analysis of the data that comprised a holistic presentation of the experience of meaning making among the late adolescent research participants. These patterns included community, belonging, image of God or experience of the numinous, transformation, and integration.

Although his dissertation and subsequent academic writing did not focus on the Kairos retreat, Kevin Burke (2012) did incorporate the experience of the Kairos retreat in his ethnography examining masculinity. In his research article, *A space apart: Kairos and masculine possibility in retreats of adolescents*, Burke (2012) discussed how the Kairos retreat was a space apart from school where students at an all-male high school were able

to partake in an extended religious encounter and become evangelical Roman-Catholics sprouting faith, praising Jesus openly, and expressing love for each other in ways that were not possible during the regular school day, where traditional masculine norms of emotional distance and religious indifference prevailed. The school studied in Burke's (2012) article and dissertation placed great value on the Kairos retreat, where every senior was encouraged to attend. For months in advance, the mythic lore built up around the Kairos retreat experience, and its clandestine nature was publicized by the school. At the end of the retreat, Burke described the results of the fourth day and found that it existed as long as the individual participant wanted. He discussed the improbability of students "Living the fourth," especially on the school campus due to the belief that "what happens on Kairos stays on Kairos." In Burke's experience, the fourth day became a personal journey at best.

The Jesuit Secondary School Association (2006) commissioned a research report of campus ministers from 20 different Jesuit high schools in the United States. The research question was "What impact (positive and/or negative) has Kairos (or the senior equivalent retreat) had on seniors at your school" (p. 1)? The report contained two parts: positive and negative effect and subtopics within each of these parts. In the positive section, one subtopic included that the Kairos retreat provided opportunities for retreatant faith or spiritual growth. They found that the retreat can increase spiritual development, acknowledgement of the holy in the ordinary, and can become a watershed moment for some. On the causal side, campus ministers reported the retreat can appear cultish, the glow did not last, and the inability of retreatants to perceive the retreat as a just one step along a spiritual journey.

Research has shown that spiritual retreats are powerful, and there are many ways to measure the success of a retreat (Archer, 1990; Collins, 1998; East, 2004; Ekstrom, 1991; Rossiter, 2016; Watson, 1993; Zanzig, 1987). Kairos is the preferred retreat for juniors and seniors in Roman-Catholic Jesuit high schools. Gillespie (2009), M. O'Malley (2003), Sanders (2002), Seishas (2009), and Tobin (1999) investigated the effectiveness of the Kairos retreats, particularly psychological effects, but none examined the internalization of religious beliefs and practices of adolescent males. By exploring the internalization of religious beliefs through the lens of self-determination theory (Ryan et al., 1993) and daily spiritual experiences through the DSES (Underwood, 2011), this researcher described the religious experiences of teenage boys who has attended a Kairos retreat and participated in fourth-day follow-up activities during their junior years.

CHAPTER III

METHODOLOGY

This descriptive study focused on the Kairos retreat and fourth-day follow-up activities that had been the apex of the Jesuit high-school experience for many young men across the United States. The purpose of this study was to describe the religious engagement and the internalization of religious beliefs of seniors in single-gender all-male Jesuit high schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities. This chapter contains the research design, the sample population, and protection of human subjects, as well as the instrumentation, information about the researcher, and procedures. Chapter III closes with a discussion of proposed data analyses.

Research Design

A descriptive design was the best approach for answering the research questions because there are so many uncontrolled variables. The dependent variables in this study were the two instruments, along with follow-up interviews that included students and the adult leaders of the retreats. The two existing instruments included a 16-item scale, the DSES (Underwood & Teresi, 2002), and a 12-item scale, the CRIS (Ryan, Rigby, & King, 1993) divided into two subscales, along with five general information questions. In addition, structured interviews of students who had attended the retreat during their junior years were conducted as well as interviews with the retreat directors.

The schematic in Figure 2 provides a visual description of the research. Results from 267 questionnaires were obtained. Each student received the DSES and the CRIS. A

total of 58 students consented to be interviewed, and retreat or campus ministry directors at each of the five sites were interviewed.

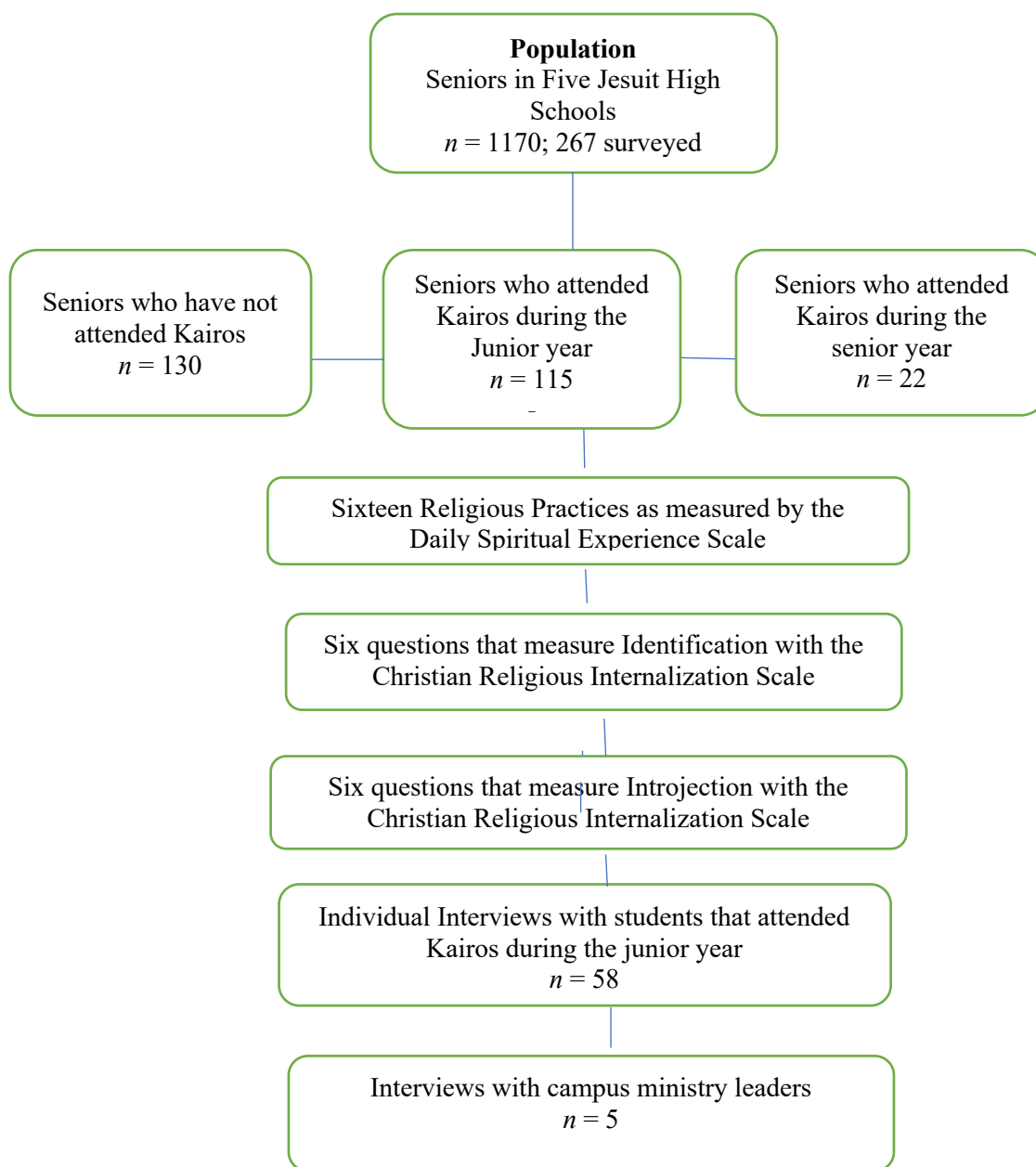


Figure 2. Research design schematic overview.

Sample

Five Jesuit high schools representing different communities located throughout the United States were chosen for this study. The schools were a convenience sample

located in metropolitan cities in the four of the five existing Provinces of the Society of Jesus: Northeast, Midwest, Central and Southern, and West.

Table 1
Schools, Enrollment, Kairos Retreats, and Fourth-Day Follow-up Activities

School	Enrollment	Kairos retreats	Fourth-day follow-up activities
1	880 students 170 seniors	Kairos retreats in October, November, March (seniors only) and June with juniors only on the June Retreat.	Monthly gathering of previous Kairos retreat attendees with topics selected by students and a core group of leaders who helped facilitate those meetings. These fourth-day gatherings included lunch and small-group time.
2	1,070 students 260 seniors	Retreats were Tuesday through Friday in October, November, January, February (seniors only) and April with only juniors.	Kairos retreat week: Tuesday prayer service. Kairos alumni talked about their experience with the parents. Thursday shared prayer service. Females from the local all-girls school joined Kairos alumni. Students communicated via an electronic group using texts along with a physical candle that was passed around to each attendee for a week.
3	1,330 students 330 seniors	Five to six Kairos retreats a year with the final two reserved for only juniors in the spring. Sixty teachers went on a Kairos retreat throughout the year.	Formal follow-up program at the end of each Kairos retreat: typically, an adult spoke, a student spoke and there was small group time for previous attendees, and the entire group then greeted students returning from Kairos.
4	1,000 students 250 seniors	Kairos retreats in November and two in January (seniors only) and one in April. One right after school ends in late May (with the final two reserved for only juniors).	Summertime barbeque reunion for the juniors who attended the Kairos retreat earlier in the Spring. Kairos retreat alumni from other Roman-Catholic high schools were invited to the closing ceremony. Letter-writing party for previous Kairos attendees.
5	870 students 160 seniors	Starting in 2018-19 Juniors only. Kairos retreats in November, January, March, and June. The retreat was 4 days and 3 nights; all optional for students to attend.	No formal fourth-day follow-up program

In addition to being geographically different, these schools also had different configurations for the Kairos retreat. Because the purpose of the study was to describe the religious effects of the participants and not to evaluate publicly the effectiveness of the individual programs, the schools were labeled 1 to 5.

School 1 is located within the Jesuit Midwest Province. In Fall 2018, there were 880 students with a minority population rate of 30%. The senior class had approximately 170 students. The annual tuition was approximately \$12,300, and 34% of students received financial assistance. Four Kairos retreats are offered a year (October, November, March, and June) with juniors only on the June Retreat. There was a monthly gathering of previous Kairos retreat attendees with topics selected by students and facilitated by a core group of leaders. These fourth-day gatherings included lunch and small-group time.

Located within the Jesuit West Province, School 2 in the Fall of 2018 had 1,070 students with a minority population rate of 37%. The senior class consisted of approximately 260 students. The annual tuition was approximately \$14,000, with 300 students receiving tuition assistance. The school has offered five Kairos retreats a year: October, November, January, February, and April. The April retreat is reserved solely for juniors; the other four retreats are senior only. This school offered Kairos from Tuesday through Friday. During a Kairos retreat week, a Tuesday-night parent prayer service was held where students who previously had attended a Kairos retreat were invited to talk about their experience on the retreat with the parents. On Thursday of a Kairos week, there was a shared prayer service where the females from the local all-girls school were invited along with previous Kairos alumni from School 2 to join the service. The school did not offer a formal reunion after the Kairos retreat; however, they had an electronic group via text along with a physical candle passed around to each attendee for a week as fourth-day activities.

School 3, also located within the Jesuit West Province, had as of Fall 2018 1,330 students and a minority population rate of 44%. The senior class had approximately 330

students. The annual tuition was approximately \$15,500, and the average family income for a family of four who received financial assistance is less than \$40,000. The school is located in a state that provides an individual income tax credit, thus somewhat easing the burden of paying tuition. In Fall 2018, the school offered five to six Kairos retreats a year, with the final two of the school years reserved for juniors. Sixty teachers went on a Kairos retreat with students throughout the year. The school offered a formal follow-up program at the end of each Kairos retreat; typically, an adult would speak, a student would speak, and there would be small-group time for the previous attendees. Finally, the entire group would then greet students returning from Kairos. This program has continued to grow, with attendance averaging 15 to 20 students, with a recent program having 50 students in attendance.

School 4 is located within the Jesuit Central and Southern Province and in Fall 2018 had 1,000 students with a minority population rate of 15%. The senior class consisted of approximately 250 students. Annual tuition was approximately \$16,500, and over 40% of students received financial assistance. The school offered five Kairos retreats a year (one in November, two in January, one in April, and one right after school ends in late May), with the final two reserved for juniors. This school has a summertime barbeque reunion for the juniors who had attended the Kairos retreat earlier in the spring where students come together to share a meal and have fun. They have a unique tradition of inviting Kairos retreat alumni from other Roman-Catholic high schools in the city to the closing ceremony as well as inviting them to write letters. The school would sometimes host a letter-writing party for previous Kairos attendees.

Jesuit Northeast Province is the location for School 5 that had in Fall 2018 an enrollment of 870 students with a minority population rate of 29%. The senior class had approximately 160 students. The annual tuition was approximately \$14,000, and 27% of students received financial assistance. This school moved to an all-junior Kairos retreat model during the 2017 to 2018 school year. They held four Kairos retreats a year (November, January, March, and June). This school does not have a formal follow-up program; rather, students decided individually how they would plan to “live the fourth”.

As shown in Table 2, out of a possible 1,170 seniors, the participants included in the study are 267 students, with 115 who had attended the Kairos retreat program as juniors. At School 5, Kairos retreats were held during the junior year; thus, these had the largest number of students who attended the retreats. There are 22 students who had attended Kairos retreat during their senior year. The 22 seniors were present in classrooms when the instrument was administered to the entire class, and their responses were not used in the primary data analysis. Data concerning the 22 students who have attended Kairos as seniors are presented in the section concerning data beyond the scope of the initial research questions. There were 130 students who had filled out questionnaires but did not attend the retreat. Interviews were conducted with 58 students who had attended the retreat as juniors.

Table 2

Schools, Seniors, Completed Instruments, and Interviews

School	Total seniors	Completed instruments	Attended as junior	Attended as senior	Non-attendees	Interviews
1	170	40	13	2	25	11
2	260	25	17	1	7	11
3	330	61	14	19	28	8
4	250	86	28	0	58	10
5	160	55	43	0	12	18
Total	1,170	267	115	22	130	58

Protection of Human Subjects

In this study, protection of human subjects followed the standards set by the American Psychological Association (2012). Approval to conduct the study was obtained from the University of San Francisco Institutional Review Board for the Protection of Human Subjects. Because there were no known or anticipated risks to participants in the study, it was considered exempt research.

To protect the rights of the student participants, permission from the schools was obtained prior to October 4, 2018. Each letter outlined the purpose of the study, the need to distribute the questionnaires, and the interviews (Appendix D). A written permission form explaining the research project to the parents of minors was distributed and collected by the school-site staff prior to administering the questionnaires and the interviews (Appendix E). The student letter and assent form were given to all students before taking the questionnaires (Appendix F). Individual interviews were audio recorded using a Sony digital voice recorder and were destroyed after transcription by a professional interview-transcription service. There was no individual identifying information on either the instrument or the interview transcripts. After the instruments were tabulated into an electronic format, the paper copies were destroyed. Each document was processed using a numerical system. All of the interview transcripts and instruments were stored on an encrypted computer with access restricted to only the researcher. Individual responses were not shared with anyone; only summary information was reported.

Instrumentation

The Kairos retreat Instrument was given to seniors at five Jesuit high schools in the United States during the first semester of the 2018 to 2019 school year. Because a major outcome of the retreat was to “live the fourth” (“Kairos Retreat Manual,” 1995), typically the students who had attended the retreat during the junior year would engage in Kairos fourth-day follow-up activities until the end of their junior year. The extent and quality of the activities would vary by school. Administering the instrument in the semester after the retreat provided the opportunity for the students to answer the questions devoid of the “Kairos high,” the glow that might be present immediately after the retreat and reinforced by fourth-day follow-up activities.

The Kairos Retreat Instrument was two different scales (the DSES and the CRIS) and a set of demographic questions that students were asked to complete. In addition, two interview formats were used to gather information on the religious engagement of attending a Kairos retreat during the junior year of high school. A paper copy of the Kairos Retreat Instrument was given to students who had attended a Kairos retreat as juniors. In many cases, these seniors were in classrooms with other 12th-grade students who had not attended Kairos, and the instrument was given to both groups.

Approximately 10 students per school were selected to participate in the Kairos individual interview that comprised a one-on-one semistructured interview with the researcher, including a series of open-ended questions. Likewise, the Kairos director interview comprised a series of open-ended questions concerning the administrative aspects of the retreat.

The Daily Spiritual Experience Scale

The first part of the Kairos Retreat Instrument, Questions 1 through 16, including the introduction, were from the DSES, a 16-item self-report measure designed to assess ordinary experiences of connection with God in daily life. Results from the DSES addressed research question one: To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend a Kairos retreat and participated in fourth-day follow-up activities during their junior year likely to engage in religious practices, as assessed by the Daily Spiritual Experience Scale?

In developing the scale, Underwood (2002) held indepth interviews and focus groups with individuals of a wide range of faith communities and drew on a variety of theological, spiritual, and religious writings. Underwood developed the 16 questions that focused on ordinary experiences of spirituality, such as awe, joy that lifts one out of the mundane, and a sense of deep inner peace. She then refined the instrument after incorporating semistructured and open-ended interviews. She further revised the items based on a review of the instrument by representatives of a number of health organizations. Originally intended to be used in health studies, the scale had been adapted by researchers for use in the social sciences for measuring religious and spiritual experiences over time (Underwood, 2006).

Reliability and validity

In the original study published in 2002, the internal consistency reliability estimates with Cronbach coefficient alpha were very high, .94 and .95 for the 16-item version of the scale, which was based on a 233 sample size of women. They were 53% Roman-Catholic, 18% Protestant, 21% Baptist women, and 8% other religions with a

mean age of 46.76 ($SD = 2.74$), as well as a 122 sample size of 49% Roman-Catholic and 51% non-Roman-Catholic men with a mean age of 27.7 ($SD = 13.4$). Also included in the reliability estimate was the 6-item version of the DSES that was administered to 1,445 individuals nationally. The sample was 79% White and 45% female, with a religious distribution representative of the U.S. population. The mean age was 45.64 ($SD = 17.06$; Underwood, 2002). According to Underwood (2002), the scale appeared to discriminate between religion, gender, and racial subgroups consistent with and predicted from the literature as part of the scale construct validity process. Evidence of construct validity also was provided by examination of correlations of the DSES with health and quality of life variables, such as optimism and perceived social support. Statistically significant associations in the expected direction were observed (Underwood, 2002).

As reported by Underwood (2011), over 70 published studies used the DSES. These studies included longitudinal health studies, such as the U.S. General Social Survey that established random-sample population norms. There were publications on its psychometric validity in English, Spanish, French, Portuguese, German, and Mandarin Chinese. Additionally, translations were made into 20 languages, including Hindi, Hebrew, and Arabic, and the scale had been used effectively in a variety of cultures. The most relevant research on the DSES for this dissertation had focused on younger people (as cited in Underwood, 2011).

Harris et al. (2008) studied the reliability and content validity of the statements on the DSES that was part of the Brief Multidimensional Measure of Religiosity/Spirituality (BMMRS). The researchers suggested most BMMRS measures were reliable and valid for use with adolescents, including the DSES. A racially diverse (85% non-White)

sample of 305 adolescents aged 12 to 18 years from 3 urban medical clinics were recruited, and 93 completed a retest one week later. Responses were generally internally consistent ($\alpha \geq .70$ for 12 of 16 measures) and stable over one week (intraclass correlation coefficients $\geq .70$ for 14 of 16). Van Dyke et al. (2009) explored the relationship between religious coping and spirituality to adjustment and psychological distress in urban-area lower-socioeconomic-status adolescents. A total of 76 middle-school-aged students attending three private Roman-Catholic schools in New York City were surveyed, using five different measures, including the DSES. The internal consistency of the DSES was a Cronbach coefficient alpha of .93, comparable with values reported in the standardization samples. The researchers hypothesized positive religious coping and daily spiritual experiences would correlate positively with indicators of adjustment and negatively with indicators of psychological distress. They found the frequency of daily spiritual experiences was correlated positively and statistically significant with both positive affect and life satisfaction and were not statistically significant in areas of psychological distress and negative affect. Daily spiritual experiences associated with life satisfaction related only to males, and it was similar to the obtained gender differences between positive religious coping and life satisfaction, which indicated that as adolescents mature, they would likely find other means besides religion for coping with emotions and the stresses of life.

Underwood (2006) presented the methods for scoring the scale. The total score was one way to measure the entire scale; another method was to use the mean for the entire scale and compare it with individual items because each item on the scale measured a separate aspect of spirituality (Underwood, 2006). In the original paper on the

scale, the variables were analyzed as a dichotomized variable, and the internal consistency of the scale remained high (.93) when this analysis was conducted (Underwood & Teresi, 2002). This approach was less than ideal, and analyzing the responses as a continuous variable was easier and was shown as useful (Underwood, 2006).

To answer the research questions posed in this study, a scale mean was calculated from the DSES for all of the respondents who had attended the Kairos retreat as juniors, as well as means for each school. The final item on the DSES (in general, how close to you feel to God?) had only four response options—*not close*, *somewhat close*, *very close*, and *as close as possible*; therefore, it was treated as a single item for data analysis. After much consideration of removing the item from the scale during the original development due to its different scoring, Underwood (2011) decided to keep the question as it serves as a calibration of the item: “I desire to be closer to God or in union with the divine” (p. 37).

The key focus in this instrument was ordinary experiences rather than beliefs; the items assessed aspects of day-to-day spiritual experiences in connection with God, sense of support from God, sense of self, wholeness, awe, gratitude, compassion, mercy, and longing for God. The statements were designed to measure experiences of relationship with and awareness of God and how beliefs form moment-to-moment aspects of life from a religious perspective through responses to a 6-point scale based on frequency: *many times a day*, *every day*, *most days*, *some days*, *once in a while*, and *never or almost never*. Underwood (2011) did not provide a rationale, but she used a reverse scale where a lower score would be the more desirable outcome.

Christian Religious Internalization Scale

The second part of the Kairos Retreat Instrument was the CRIS (Ryan et al., 1993), a copyrighted scale that is publicly available for noncommercial use. Consisting of items 17 through 28 in the Kairos Retreat Instrument, as shown in Appendix A, the CRIS measured two factors: introjected regulation and identified regulation as part of self-determination theory. Introjection or controlled motivation was a form of internalization in which beliefs and practices would occur through self-approval, guilt, and esteem-related activities. Identification or autonomous motivation was a more fully internalized regulation where the individual would experience behavior as volitional or self-determined (Ingersoll, 2017).

The intent of the CRIS was to assess an individual's type of religious orientation and examine how variations in introjection and identification were associated with well-being and other established measures of religious orientation (Hill & Hood, 1999). Ryan et al. (1993) found divergent and largely opposing relations to adjustment and mental health, with identification associated with more positive outcomes and introjection with more negative outcomes. The CRIS had four statements followed by three responses. The 12 responses were divided into two subscales of introjection and identification, with six questions in each subscale. Ryan et al. (1993) developed and validated the instrument with long forms of 48 items and 36 items, although further analysis indicated a 12-item version was a psychometrically sound as the longer version and was more economical (Selfdeterminationtheory.org).

Reliability and validity

Ryan et al. developed the CRIS in 1993. Four samples were used in the development of the CRIS: 105 undergraduates who self-identified as Christian (31 men and 74 women) with a mean age of 20.5 at a secular university, 151 undergraduates (47 men and 104 women) with a mean age of 22.5 at a Protestant college and a Roman-Catholic university, 41 adults from an adult Sunday-school class with a mean age of 35, and 333 adolescents (149 men and 184 women) with a mean age of 17.5 engaged in summer evangelical projects (Hill & Hood, 1999). Internal consistency coefficients (Cronbach coefficient alphas) were .82 on both subscales for the secular university, .82 on the introjection subscale, and .69 on the identification subscale at the Protestant college and a Roman-Catholic university. There was an insufficient sample size for factor analysis on the sample of adults in the Sunday school class, although indices of internal consistency equated to .64 on the introjection subscale and .79 on the identification subscale. Cronbach coefficient alpha was not reported for the sample of the 333 adolescents (Hill & Hood, 1999).

Convergent and discriminant construct validity were supported in many predicted correlations between the CRIS and other measures of religious internalization developed by Allport and Ross (1967), Batson and Ventis (1982), and Hill and Hood (1999). A correlational study of the Christian adult samples excluding the Sunday school class indicated identification was associated closely with Allport and Ross's (1967) dimension of intrinsic religiosity, with correlations ranging from .33 to .77. In another study, moderate correlations between introjection and Allport and Ross's (1967) extrinsic religiosity and Batson and Ventis's (1982) religion as a means orientation were found,

ranging from .10 to .31 in Allport and Ross (1967) and .17 to .40 in Batson and Ventis (1982). These findings indicated the introjection subscale of the CRIS measured something more specific than either of these constructs (Hill & Hood, 1999). The study with 342 adolescents showed a statistically significant negative correlation at .05 level between identified religious motivation and depression ($r = -.33$) and anxiety ($r = -.39$) and a statistically significant positive correlation between identified religious motivation and self-actualization ($r = .43$) and identity integration ($r = .33$). These findings indicated self-determination was prominent for understanding religious motivation because it addressed social-environmental elements that would promote internalization (Ryan et al., 1993).

On the CRIS, there are three substatements for each overarching statement, and participants would respond to how true the substatements are, using the following four response options: *not at all true*, *usually not true*, *usually true*, and *very true*. Introjection and identified regulation responses were divided among the substatements. The following substatements indicated identified regulation: (a) because God is important to me and I'd like other people to know about Him too, (b) I enjoy spending time with Him, (c) I find it is satisfying to me, (d) because I enjoy praying, (e) because I find prayer satisfying, and (f) by going to church I learn new things. The following substatements indicated introjected regulation: (a) because I would feel bad about myself if I didn't, (b) because I want other Christians to approve of me (c) I would feel guilty if I didn't, (d) because if I don't, God will disapprove of me, (e) because one is supposed to go to church, and (f) because others would disapprove of me if I did.

Results from the CRIS were grouped into the two subscales (Introjection and Identification) for analysis, and scores were averaged for the items in each of the subscales. The means for the two subscales were computed for the entire group and for each individual school. The CRIS was intended to address Research Question 2: To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend the Kairos retreat and fourth-day follow-up activities during their junior year internalize religious beliefs, as assessed by the Christian Religious Internalization Scale?

Demographic questions

The final four questions of the Kairos Retreat Instrument, as shown in Appendix A, concerned gathering general information: when Kairos retreat was attended, retreat participation, reason for attending or not attending, and participation in follow-up programs to the retreat. Question 31 (Why did you want to attend [or will attend] the Kairos retreat?) and Question 32 (What types of things have you done as follow-up to the retreat?) were analyzed using the process outlined in the next section.

Interviews

Ritchie and Lewis (2003) argued face-to-face interviewing were appropriate where depth of meaning was important and where the research was focused on gaining insight and understanding. Cohen and Crabtree (2006) defined five types of interviews. The first one was the structured interview where the questions were well defined, and there was little room for responses. Semistructured interviews were used when the interviewer and respondents engaged in a formal interview, and there was a list of questions and topics that needed to be covered in a particular order. In the unstructured interview, there was not a structured interview guide. Instead, the interviewer established

rapport with respondents by helping respondents to open up and to express themselves in their own way. Questions tend to be open ended, and there was little control over the informants' responses. Informal interviews were held in the field and were more observational with the interviewer asking questions about what was happening. The fifth type of interview was with a focus group.

To address Research Question 3 (To what extent do interviews with individual students and retreat administrators reflect the themes present as determined by thematic analysis in the Kairos retreat and fourth-day follow-up activities?), two types of interviews provided context to the description of the senior who had attended the Kairos retreat as a junior and attended fourth-day follow-up activities. Regarding the student interview, an unstructured format was followed. Cohen and Crabtree (2006) stated the following:

Unstructured interviews are an extremely useful method for developing an understanding of an as-of-yet not fully understood or appreciated culture, experience, or setting. They allow researchers to focus the respondents' talk on a particular topic of interest and may allow researchers the opportunity to test out his or her preliminary understanding, while still allowing for ample opportunity for new ways of seeing and understanding to develop. (para. 6)

The student interview began with three information gathering questions and followed by three open-ended questions designed to gain insights as to how the students perceived the retreat and the follow-up activities. Creating an informal atmosphere so that the student would be comfortable expressing his true feelings was the major goal for the student interview (Appendix D). The interviews were audio recorded using a Sony digital voice recorder and were transcribed by a professional interview-transcription service.

Pilot interviews are a helpful tool for researchers and were often selected on the basis of convenience, access, and geographic proximity (Creswell, 2012). The interview

questions were tested using senior-level students who had attended a Kairos retreat at a Roman-Catholic high school in the San Francisco Bay area.

The Kairos individual interview

Approximately 10 students per school who had attended Kairos during the junior year were selected randomly from students who volunteered to be interviewed. The students and the researcher met in private, and general information that coincided with the questions on the Kairos Retreat Instrument were asked. These questions established if the student was part of the target population as well as his involvement in the retreat experience:

1. When did you attend Kairos?
2. What is the main reason why you attended Kairos?
3. Have you participated in other retreats or other immersion activities?

The second part of the interview was open ended, and the researcher expected the responses would vary based on the region of the country of the school:

4. What was the most important aspect of the actual Kairos retreat experience for you?
5. What activities have been offered to “live the fourth” and have you participated in them?
6. Did the Kairos retreat and fourth-day follow-up activities result in any changes in your inner self, especially religious beliefs or practices? If so, how? If not, do you have any thoughts?

The Kairos director interview

The third aspect of the study was the interview with the director of the Kairos retreat program (Appendix E), which was conducted on the last day of the site visit. The researcher established a rapport with this person so that the informal interviews yielded candid information. Cohen and Crabtree (2006) stated, "Informal interviews may, therefore, foster 'low pressure' interactions and allow respondents to speak more freely and openly" (para. 4), which was the goal. The interview comprised five topics that included preplanning, the retreat itself, fourth-day follow-up activities, the most meaningful aspects of the retreat program, and the most challenging aspects of the retreat program. These interviews were audio recorded using a Sony digital voice recorder and were transcribed by a professional interview-transcription service.

The Researcher

Although the researcher had never attended a retreat as a high-school student, I have been involved in Roman-Catholic youth ministry with adolescents for 15 years and have attended 55 youth retreats. These included three Kairos retreats: one at a Jesuit high school in 2010 and two at a diocesan high school in San Jose, CA in 2005 and 2006. Attending a Kairos retreat in 2005 was a transformative experience for me that explained my interest in researching the topic. I have never attended a single-gender Kairos retreat.

I conducted a survey of the 52 Jesuit high schools in the United States. Forty-five (87%) responded to the request; in my book, *The High School Retreat is Over... Now What*, I (Miller, 2009) documented the retreat and postretreat practices in these schools. In addition, I (Miller, 2015) published in *Lifelong Faith: The Theory And Practice Of Lifelong Faith Formation*. I have training and experience in conducting interviews with

adolescents based upon several past experiences. These experiences included interviewing students at Jesuit high schools in Boston in 2013 and San Jose in 2015 as part of graduate-level coursework focusing on qualitative methods. No participant in the research project had a direct relationship with me that would represent a conflict of interest.

Procedures

A hard copy of the Kairos Retreat Instrument was distributed to students at five Jesuit high schools during the Fall semester of 2018, and they completed the instrument in a supervised setting. In some cases, the instrument was completed in classrooms that contained seniors who had not attended a Kairos retreat or with students who had attended a Kairos retreat during their senior year. They were asked to fill out the instrument along with the other students and indicate whether they had ever been on a Kairos retreat and if so, when. Follow-up interviews were conducted during the 3rd day of the onsite visit with approximately 10 students per site who had attended the Kairos retreat.

Although the Kairos retreat had a standard framework, tracing back to its historical antecedents in the Cursillo movement (Christian Awakening Manual, 1976), each school could adapt the retreat to their particular needs, including specific schedule, types or themes of talks given on the retreat, the efficacy of retreat team preparation, and implementation of post-Kairos retreat gatherings. Therefore, interviews with campus ministry leaders, who would oversee Kairos retreats, were conducted to understand the differences between the Kairos retreats at each of the five school sites.

Contact was made with the campus-ministry director or principal at each of the schools and a packet of information was sent on September 17, 2018 asking each of the five schools for formal permission to give the Kairos Retreat Instrument to senior students who attended the Kairos retreat as juniors and to interview a few students (Appendix D). Parent (Appendix E) and student (Appendix F) permission forms were developed, and the student form had a place for individuals to mark if they were interested in participating in an interview.

Data collection occurred in person during a 4-week period between the last week in October and late November of 2018. Each onsite visit lasted at least 2 days that provided ample time to distribute the instruments and interview seniors who had attended the retreat. The first school visit occurred in late October. On the morning of the 1st day, there was a meeting with the person assigned from the campus-ministry department where arrangements were made for classroom visits or for a meeting with Kairos attendees. The classroom visits took approximately 20 mins. The researcher introduced himself, talked about the research, and asked everyone to answer honestly. The students were reminded that all individual responses were confidential. After 15 minutes the instruments were collected.

Each school had a different method to access the students for the individual interviews. In some schools, the campus minister called the students from class, others limited interviews to the tutorial period, and others wanted the interview conducted after school. Students who indicated their willingness to participate in a survey were selected randomly. Most students, when asked, were willing to meet for about 20 mins. The interviews were audio recorded.

The final act was an interview with the director of the Kairos program. This interview was also audio recorded. This process was repeated at the other four schools.

Data Analyses

To answer the following research questions, statistical and thematic analyses were employed:

1. To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend a Kairos retreat and participated in fourth-day follow-up activities during their junior year likely to engage in religious practices, as assessed by the Daily Spiritual Experience Scale?
2. To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend the Kairos retreat and fourth-day follow-up activities during their junior year internalize religious beliefs, as assessed by the Christian Religious Internalization Scale?
3. To what extent do interviews with individual students and retreat administrators reflect the themes present as determined by a thematic analysis of the Kairos retreat and fourth-day follow-up activities?

For research questions 1 and 2, overall means for the DSES and the two subscales of the CRIS of seniors who had self-selected to attend Kairos during the junior year, as well as the single item on the DSES, were computed. These data were analyzed overall and by school.

Prior to obtaining descriptive statistics for the DSES and CRIS, multiple responses to items were coded with the numerical value of 8 and no responses were coded with the numerical value of 9. These values were identified as missing for the

computer program so that they would not be included when calculating the descriptive statistics and inflating the values of the statistics.

To address the third research question concerning the interviews, data were analyzed using Braun and Clark's (2006) thematic analysis approach. Because the Kairos retreat and fourth-day follow-up activities were so different in each school, a research method that allowed for great flexibility was required. The researcher used a thematic analysis to look for patterns in both the student and the director interviews.

There were six phases in the process outlined by Braun and Clark (2006). Phase 1 included familiarizing the researcher with the data by reading and re-reading the results of the transcripts, noting down initial ideas. In Phase 2, initial codes were generated. Phase 3 involved searching for themes and gathering all data relevant to each potential theme. In Phase 4, the themes were reviewed. Phase 5 involved defining and naming themes, refining the specifics of each theme, and generating clear definitions and names for each theme. Finally, in Phase 6, the findings were incorporated in the description of the individual school programs, as well as for the over-all description of a senior who self-selected to attend the retreat and participated in follow-up activities as a junior.

Braun and Clark's (2006) six-phase process was used exclusively in the Kairos director interview to describe the themes associated with the preplanning, the Kairos retreat, follow-up activities, meaningful aspects of the retreat, and the challenges. As with the student interviews, the director interviews were audio recorded, and the recordings were destroyed after transcription. Pseudonyms were used in the transcripts. The outcome of the study yielded a description of the daily spiritual practices, the internalized beliefs

of seniors who had attended the Kairos retreat, follow-up activities by the school, and a composite description of those seniors.

CHAPTER IV

RESULTS

The purpose of this study was to describe the religious engagement and the internalization of religious beliefs of seniors in single-gender all-male Jesuit high schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities. In the quantitative part of the study, consisting of Research Questions 1 and 2, a comparison of the means on three scales measuring religious engagement and the internalization of religious beliefs is undertaken. In the qualitative part of the study, Research Question 3, the participant experience is described through interviews to understand more deeply the quantitative data presented. Moreover, all quantitative data were analyzed using a series of means for the groups computed by the software program SPSS. The qualitative data were analyzed using a thematic analysis approach aided by the software program NVivo.

This chapter opens with the quantitative part, presenting descriptive statistics, and comparison of the means by school. The qualitative data collected for Research Question 3 describes the codes used and the themes from the interviews. Finally, the chapter closes with a section dedicated to additional results beyond the scope of the initial research questions.

Research Question 1: Engagement in Religious Practices Results

Research Question 1 was the following: To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend a Kairos retreat and participated in fourth-day follow-up activities during their junior year likely to engage in religious practices, as assessed by the Daily Spiritual Experience Scale? The first

research question investigated the engagement of high-school seniors in religious practices, using the DSES. The DSES was designed to measure a person's perception of the divine in daily life and the interaction with or involvement of the divine in life. The items measured experiences, rather than particular beliefs or behaviors. Items 1 to 15 on the DSES can be responded to on a scale of 0 to 5, with 0 = *never*, 1 = *once in a while*, 2 = *some days*, 3 = *most days*, 4 = *every day*, and 5 = *many times a day*. Multiple responses were coded as 8 and no response was coded as 9 in the SPSS computer program.

The total DSES mean and the mean for each of the schools of seniors who had stated on the questionnaire that they had attended the Kairos retreat during their junior years are presented in Table 3. The mean for the 115 high-school juniors who had attended the Kairos retreat was 3.03, approximately the midpoint on a 0 to 5 scale. This score indicated the students were engaged in spiritual activities on most days.

Table 3

Daily Spiritual Experience Scale Means and Standard Deviations for Seniors Who Attended Kairos in Their Junior Year by School

School	Students	Mean	SD
1	13	2.92	1.13
2	17	3.53	0.70
3	14	3.15	0.92
4	28	2.94	0.99
5	43	2.88	1.07
Total	115	3.03	0.98

The range of the means on the DSES is from a low of 2.88 to a high of 3.53. Students at School 2 have the highest mean DSES, and students at School 5 have the lowest DSES mean. The effect size between the two schools is small ($d = .36$). Means for students at Schools 1, 3, and 4 are comparable.

The two groups, seniors who had attended Kairos in their junior years and the seniors who did not attend the retreat, are not statistically equivalent because the students self-selected as to whether they attended or not. Additionally, pre-post collection of data was not part of the design of this descriptive study. Even though there was no pre-post collection of data, it is useful to examine the scores of seniors who did not attend the retreat. These students were part of the classes where the survey was being given to seniors who had attended a Kairos retreat during the junior year.

The total DSES mean and the mean of each of the schools of seniors who did not attend the Kairos retreat are found in Table 4. The mean for the 130 high-school juniors who did not attend a Kairos retreat is 2.47, indicating that on some days, they had engaged in spiritual activities. Students in Schools 1 and 5 have higher means than the total group and lower than those in the same schools who did attend the retreat, which is the reverse of students who had attended the retreats as juniors (Table 3).

Table 4

Daily Spiritual Experience Scale Means and Standard Deviations for Seniors Who Did Not Attend Kairos in Their Junior Years by School

School	Students	Mean	SD
1	25	2.64	0.88
2	7	2.38	0.91
3	28	2.30	1.05
4	58	2.44	0.92
5	12	2.64	0.92
Total	130	2.47	0.93

Means of students who did not attend the Kairos retreat range from a low of 2.30 to a high of 2.64, and when compared with students who attended the retreat, they have lower means on the DSES across the five schools. The effect size between students who did not attend and those who did attend is medium ($d = .59$).

The 16th and final item on the DSES contained only four response options versus the items in statements 1 to 15 that included six response options. The four response items to the question, “In general, how close to do you feel to God?” included the following: *not close*, *somewhat close*, *very close*, and *as close as possible*. The item had numerical values assigned as $0 = \textit{not close}$ and $3 = \textit{as close as possible}$. The total mean and the mean on Question 16 of students who had attended Kairos during their junior year are presented in Table 5. The mean on Question 16 for the 115 high-school juniors who had attended the Kairos retreat is 1.28, which is somewhat closer to God. The effect size of the group with the highest mean, School 2, and the lowest mean, School 5, is medium ($d = .56$), indicating the students who had attended Kairos did not vary across schools to a large extent.

Table 5

Daily Spiritual Experience Scale Means and Standard Deviations for Question 16 for Seniors Who Attended Kairos in Their Junior Year by School

School	Students	Mean	SD
1	13	1.31	0.86
2	17	1.59	0.62
3	14	1.36	0.63
4	28	1.25	0.70
5	43	1.14	0.89
Total	115	1.28	0.78

The total Question 16 mean and the mean of each of the schools of seniors who did not attend the Kairos retreat are found in Table 6. These means range from a low of 0.82 to a high of 1.16, with an overall mean of 0.91. The Question 16 mean for the 130 high-school juniors who did not attend a Kairos retreat is lower than any of the individual school means of those who had attended the retreat as juniors. The effect size of the group with the highest mean, School 1, and the lowest mean, School 4, is close to

medium ($d = .49$), which is similar to those who attended as juniors. In comparing the means for the total number of students who had attended the retreat versus those who did not, Cohen's d is .46, which is a small effect size. Both groups of students responded somewhat close to God on average.

Table 6

Daily Spiritual Experience Scale Means and Standard Deviations for Question 16 of Seniors Who Did Not Attend Kairos Their Junior Years by School

School	Students	Mean	SD
1	25	1.16	0.69
2	7	0.86	0.69
3	28	0.86	0.70
4	58	0.82	0.69
5	12	1.00	0.85
Total	130	0.91	0.71

In response to Research Question 1, seniors who had attended single-gender Jesuit high schools who had self-selected to attend a Kairos retreat and participated in fourth-day follow-up activities during their junior years had a mean of 3.03 on the DSES. This finding indicated they had engaged in religious activities on most days. Seniors who did not attend the Kairos retreat and fourth-day follow-up activities had a mean of 2.47 on the DSES, showing they had participated in religious activities on some days.

Research Question 2: Internalization of Religious Beliefs Results

Research Question 2 asked the following: To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend the Kairos retreat and fourth-day follow-up activities during their junior year internalize religious beliefs, as assessed by the Christian Religious Internalization Scale? The second research question investigated the internalization of religious beliefs of high-school seniors. Designed to assess the degree of internalization of Christian beliefs and practices, the 12-item CRIS

comprised the two subscales of introjection and identification with six items each.

Statements on the CRIS were responded to using the following four choices: 1 = *not at all true*, 2 = *usually not true*, 3 = *usually true*, and 4 = *very true*. Multiple responses were coded as 8 and no response was coded as 9 in the SPSS computer program.

Introjected regulation involved an external regulation having been internalized but not truly accepted as one's own. It is a type of extrinsic motivation within the person but is not considered part of the integrated self. Introjection-based behaviors are performed to avoid guilt and shame or to attain ego enhancements and feelings of worth. The total Introjected and Identified mean and the mean of each of the schools for seniors who had stated on the questionnaire that they had attended the Kairos retreat during their junior years are found in Table 7.

Table 7

Introjected and Identified Means and Standard Deviations for Seniors Who Attended Kairos in Their Junior Year Broken Down by School

School	Students	Introjected Mean	SD	Identified Mean	SD
1	13	1.78	0.62	2.72	0.96
2	17	1.71	0.55	3.07	0.46
3	13	1.69	0.43	2.82	0.61
4	28	1.94	0.63	2.60	0.83
5	42	1.71	0.56	2.58	0.87
Total	113	1.77	0.57	2.70	0.80

By school, students who had attended the retreat as juniors at School 4 have the highest mean introjected score and School 3 have the lowest score, with Schools 1, 2, and 5 being between those scores. Cohen's *d* between School 4 and 3 is .43, a small effect size. The lowest mean is between *not all true* and *usually not true*, and the standard deviation is small, indicating not many at School 3 had selected *very true*, which is similar for School 2. The students in schools 1 and 5 are similar. School 5 has the largest

mean and is closest to usually not true. Based on these results, most students in all five schools did not report large introjection.

The total introjected mean in each of the schools of seniors who did not attend the Kairos retreat during their junior years is provided in Table 8. The means on the introjected scale for the 129 students who did not attend a Kairos retreat is close to *usually not true*, and the mean for the 113 students who had attended the Kairos retreat as juniors is similar but a little lower. The effect size of those who had attended versus those who did not is small ($d=-.34$). Seniors who had attended the Kairos retreat and fourth-day follow-up activities during their junior years had lower introjected means than those who did not attend the Kairos retreat as juniors.

Identified regulation is a more self-determined form of extrinsic motivation, as it involves a conscious valuing of a behavioral goal or regulation. It represents an important aspect of the process of transforming external regulation into true self-regulation.

Table 8

Introjected and Identified Means and Standard Deviations for Seniors Who Did Not Attend Kairos Their Junior Years by School

School	Students	Introjected Mean	SD	Identified Mean	SD
1	25	2.15	0.64	2.60	0.65
2	7	1.88	0.32	2.55	0.85
3	28	1.71	0.61	2.16	0.83
4	58	2.07	0.64	2.22	0.71
5	11	1.77	0.69	2.47	0.80
Total	129	1.98	0.64	2.32	0.78

When considering the differences between the school sites among high-school seniors who had attended the Kairos retreat as juniors compared with those who did not attend Kairos, those students who did not attend Kairos have lower identified means across all five schools. The identified mean for the 129 students who did not attend a

Kairos retreat is lower than the mean for the 113 students who had attended the Kairos retreat as juniors and is close to a medium effect size $d=.48$). Thus, seniors who had attended the Kairos retreat and fourth-day follow-up activities during their junior years reported an average greater identification score on the CRIS mean scores. Even though the two groups were not statistically equal, the data indicated more students internalized religious beliefs, as assessed by the CRIS after attending a Kairos retreat.

Research Question 3: Thematic Analysis Results

Research Question 2 asked the following: To what extent do interviews with individual students and retreat administrators reflect the themes present as determined by a thematic analysis of the Kairos retreat and fourth-day follow-up activities? The process outlined for data analysis was detailed in Chapter 3. Braun and Clark's (2006) model was used to develop the themes in both the student and administrator interviews. This model included six phases, where the researcher (a) read and reread the questionnaires, noting down initial ideas, (b) developed initial codes, (c) searched for themes and gathered all data relevant to each potential theme, (d) reviewed the themes, (e) defined and named themes while generating clear definitions and names for each theme, and (f) incorporated the themes and produced the report.

The questions asked during the student interviews were categorized to present a better understanding of the Kairos retreat experience. The response categories in the tables are listed in order of most responses to least responses. In addition, the results of the interviews with the Kairos directors are presented to provide more depth into how the Kairos retreat experience was created. There were five schools in the sample, and each director was interviewed plus one former director.

The student interviews

There were six questions on the student interview protocol. The questions focused on (a) when students attended Kairos, (b) why the students attended Kairos, (c) participation in other retreats or immersion activities, (d) most important aspect of the retreat, (e) Living the fourth, and (f) changes to your inner self.

When and why did the students attend Kairos?

All students interviewed had attended Kairos during their junior years. The second question focused on why the students had attended Kairos. All responses were categorized into one of six thematic areas: hype or mystery aspect, classmates and family, spiritual aspect, taking a break from life, teacher or staff member encouragement, and missing school. The number of student responses and the percentages of responses for each of the six areas are provided in Table 9. Some responses were in more than one thematic area; thus, the percentages were based on the total number of responses from each school.

Table 9

Number of Interviews and Thematic Areas of Main Reason to Attend Retreat by School

School	Hype or mystery aspect		Classmates and family		Spiritual aspect		Take a break from life		Teacher or staff member		Missing school	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
1	6	43	4	29	3	21	1	7	0	0	0	0
2	5	31	7	44	1	6	3	19	0	0	0	0
3	7	59	3	25	0	0	0	0	1	8	1	8
4	6	46	7	54	0	0	0	0	0	0	0	0
5	10	36	7	25	6	21	1	4	3	10	1	4
Total	34	42	28	34	10	12	5	6	4	4	2	2

Hype or mystery aspect. The thematic area of hype or mystery aspect was noted by less than half of the percentage of student responses and was the largest of all the thematic areas. School 3 had the highest percentage of responses with almost 60% of the

interviewees responding. A typical response from the students in School 3 was the following:

I just wanted to know what the hype was about. I wasn't too interested in the whole spiritual aspect of it. I was like, "What's this? Why did all my friends come back and yell at me and tell me I had to go on Kairos?" So, I went on it.

School 1 had 43% of students respond in this thematic area. The following comment by a young man at School 1 encapsulated the feeling of many of the students interviewed:

I see all the seniors going around and they're all saying like, Hey, that's something you should do before you graduate. And even just as a freshman, I'd see them with these crosses on, and I'd be like, you know, what is that, right? But they'd only be like, It's Kairos. You know when you're a senior. So, I guess the main reason I went was 'cause I was curious, right?

School 2 had the lowest percentage of responses for this thematic area. One of the students provided the perfect summary for this section: "There's just a lot of, I guess you would say, hype, around Kairos."

Classmates and family. School 4 had the largest percentage of students stating that they were influenced by others to attend the retreat, which was followed by students at School 2. Several students expressed the same sentiments as a student at School 2: "A lot of people had talked to me about it and had not pressured but kind of encouraged me to go, like my senior big brother when I was a freshman and just other guys." Schools 3 and 5 had a quarter of those interviewed in this theme. One typical response from this school reinforced the need to be with friends: "March Kairos was mostly juniors, and I was a junior, so I went with my friends." In addition to classmates, parents were great motivators for students to attend the retreat. One young man at School 1 stated, "My mother wanted me to go. She wanted me to go on some retreat before I left."

Spiritual aspect. The spiritual aspect was the third major reason why students attended Kairos, but was only responded to by a little over 10%. At Schools 3 and 4, there were no responses coded, and at School 2, only one student responded. Both at Schools 1 and 5, 21% of the students stated the spiritual component was a primary reason they had attended the retreat.

Comments from the 10 students who mentioned spirituality were similar to this quote from a student at School 5:

I kind of wanted to grow the relationship between God and my brothers (at school) and kind of was looking to further find myself, as a person. Just looking for something deeper than just a Jesuit education. Something outside of the classroom.

Three students at School 1 commented in this thematic area, with one of them stating, “Deep down I think I hadn’t felt a deep connection with God or really anyone for a while.” Many others reflected the sentiments in this quote from another student at School 1:

I had heard about Kairos from a lot of people and I really enjoyed the spiritual aspect of life and getting to know others better, forming those connections. So, I went on Kairos hoping to do just that.

Taking a break from life. Students from four of the five schools had no or only one comment in the thematic area of taking a break from life or everyday routine. Typical of the comments is this one from a student at School 2:

I just felt like this was a reprieve for me. It got me away from school and away from the busy life that I was leading. ‘Cause I was thinking, I need some time to go away and focus on my life ‘cause things are going way too fast right now for me to keep up. And just think about how my life really is now, or if this is the life that I want to lead, is this the man I want to become? So, I felt like going on Kairos gave me the opportunity to just take a step back for a second and evaluate my life, and just think about who I was. Am I treating my family, right? Am I treating my friends, right? Am I just being the best man I can be?

Only five students responded to this them; thus, it constituted only 6% of the responses.

Teacher or staff-member influence and missing school. The last two themes found in the interviews focused on teacher or staff member influence and missing school. In three of the schools, the students did not state explicitly that a teacher or staff member influenced them to attend the retreat. At the fourth school, only one student responded to this question. In School 5, 10% of the students revealed they were influenced to attend the retreat. One young man at this school stated the following:

My guidance counselor thought it was a good idea for me to go, and the principal was helping me out when I first came here, so he thought it was a good idea as well. So, I just decided to give it a try.

Two students reported they wanted to miss school, including one at School 3 and one at School 5, which was not a major reason for students to attend the retreat.

Summary. The overwhelming reasons why students interviewed in this research project attended the Kairos retreat was because of the hype or mystery aspect and influence from classmates or family. A few students spoke about wanting to grow spiritually, and even less wanted to take a break from life, attend because of a staff member or teacher encouraged them to go, or because they wanted to miss school. Only two students stated they wanted to attend the Kairos retreat during their junior years to lead the retreat during their senior years.

Previous retreat or immersion trip attendance

In Jesuit high schools, students could attend many different types of retreats and immersion programs. Additionally, many churches conduct retreats as part of their religious education programs. Thus, the students have a frame for reference when they comment on the Kairos retreat. This question focused on the types of retreats the students

attended. All responses were categorized into one of four thematic areas: sophomore or junior retreats, immersion trips, church and K-8 retreats, and campus ministry and club retreats. The number of student responses and the percentages of responses for each of the four areas are given in Table 10. Some responses were in more than one thematic area; thus, the percentages were based on the total number of responses from each school.

Table 10

Number of Interviews and Thematic Areas of Other Retreats or Immersion Trip Participation by School

School	Sophomore or junior		Immersion trips		Church/K-retreats		Campus ministry-club retreats	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1	8	57	4	29	2	14	0	0
2	9	43	6	29	1	4	5	24
3	6	40	6	40	1	7	2	13
4	9	53	4	23	3	18	1	6
5	7	47	4	27	3	20	1	6
Total	39	48	24	29	10	12	9	11

Sophomore or junior retreat. Almost half of the students reported attending a sophomore or junior retreat, excluding the Kairos retreat. Responses were evenly distributed in numbers across the five schools. Students mostly responded with one word or a short phrase in referencing attending a sophomore or junior retreat. Six students at School 3 talked about attending retreats other than Kairos. The response from one young man at School 3 was typical:

Yeah, I've done Magis, which is a retreat in sophomore and junior year. They basically talk about drugs, sex, alcohol, the struggles of high school and how to overcome those struggles. And it's similar to Kairos in the way that you have small groups and you're pretty vulnerable throughout the whole time, you have the chance to talk to the priest about whatever problems you're going through, and it's just pretty much a bonding moment for most of the sophomore and juniors.

Immersion trip. Twenty-four students or almost 30% responded they had attended an immersion trip. At School 3, 40% of the responses in this thematic area were related to immersion trips. One student at this school encapsulated similar experiences of his peers when he stated the following:

Kino Border Initiative, which was a trip down to Nogales (Mexico) to understand the lives of migrants, like deported migrants. That one, that specific immersion trip, was pretty important to me because previously, I held a pretty anti-immigration conviction, and it was mainly because I was influenced by my peers who are pretty much White upper-class males who had no other experience. They weren't educated on the topic, and it was just pretty much stereotypes that they connected with the migrants. So, when I went down there, it was pretty much a complete 180 of my political views.

Schools 1, 4, and 5 had four students respond that they had attended an immersion trip. One student at School 5 provided a typical response of other students when he stated, "I went on service trip to the Navajo Reservation Camp in Klagetoh, Arizona and also my junior year I went on another service trip to a church converted into like an asylum for immigrants." A similar response was given by a student at School 2: "Mission Appalachia over spring break, for a mission tour of service, and that was really cool."

Church or K-8 school retreats. Ten students reported attending a retreat at their churches or in their Roman-Catholic elementary schools. Schools 4 and 5 had the two highest percentages of student response at 18% and 20%, respectively with students reporting having attended a retreat at church, including the Luke:18 Retreat at School 4 and a confirmation retreat at School 5.

Campus ministry or church retreats. Eleven percent of the students reported their involvement on a campus ministry team or attendance on club retreats, including School 2 with the highest percentage at 24%. One young man at this school, providing a response similar to other students, stated, "And I'm also on senior retreat team too, so I

lead the junior and sophomore retreats, so that's kind of a part of why I wanted to lead Kairos as well." One of the two students at School 3 stated the following:

Then I became a Gopher, which is a little coalition or group that our school has, and it's just a bunch of sophomores, only for sophomores. It's like 10 sophomores out of the whole sophomore class that are chosen by the Office of Faith and Justice. We essentially help out with everything that's behind the scenes. So, we arrive here 2 hrs early and leave 2 hrs after. Well, that's setting up chairs, getting the snacks ready, preparing lunch for the freshman and the big brothers.

A student at School 5 had attended a conference at the University of Notre Dame as part of a trip organized by the Campus Ministry Department.

Summary. Most students interviewed referenced previously attending a sophomore or junior retreat or attending an immersion trip prior to the Kairos retreat experience. Others had previously attended a retreat at their churches or Roman-Catholic middle schools, club retreats, or campus ministry leadership team events.

The most important aspect of retreat experience

The fourth question asked students to focus on the most important aspect of their Kairos retreat experience. All responses were categorized into one of five thematic areas: spending time or relationships with classmates, letters, being removed from distractions, being loved or affirmed, and small group or talks. In Table 11 provides the number of student responses and the percentages of responses for each of the thematic areas. Some responses were in more than one thematic area; thus, the percentages were based on the total number of responses from each school.

Spending time or relationships with classmates. The thematic area of spending time with or developing relationships with classmates was reported by 38% of the interviewees. School 3 had the largest percentage of students responding in this thematic area at 50%.

Table 11

Number of Interviews and Thematic Areas of the Kairos Retreat Experience by School

School	Spending time-relationships with classmates		Letters		Being removed from distractions		Being loved affirmations		Small group talks	
	<i>F</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1	3	25	3	25	5	42	0	0	1	8
2	4	33	2	17	3	25	3	25	0	0
3	5	50	5	50	0	0	0	0	0	0
4	4	40	1	10	2	20	1	10	2	20
5	9	43	3	14	2	10	4	19	3	14
Total	25	38	14	22	12	18	8	12	6	10

A student at this school provided a typical response:

I would say the relationships that were built there, how vulnerable the space was designed to be, and how if we saw each other, we were like, "If you're going to be vulnerable, then I have nothing to lose," and just the whole atmosphere up there and the whole idea that we had on the fourth day of bringing down this vulnerability, which was really impactful. Coming back, it's always neat to see everybody and say like, "It can't be that impactful, right? Why are you guys so close," and that exclusivity of the whole thing.

School 5 had the next highest percentage. The following comment by a young man at School 5 encapsulated the feeling of many of the students interviewed:

I would probably say the quality time spent with others getting to learn about their lives. Even just the free time, even when nothing was built in, like the free time just talking with other people, people that I didn't really know beforehand.

Letters. The thematic area of letters was reported by 22% of the 58 students. One of the key elements of the Kairos retreat was the distribution of letters to students written by family, friends, classmates, teachers, and sometimes administrators. At 50%, School 3 had the highest student responses in this area, including one young man whose response was typical of the feelings of many of the students who were interviewed:

The second day, when they started reading the letters from the parents and my peers, it was pretty inspirational. I truly felt like I got a glimpse of God, and it was like the first time I got a glimpse of God or truly felt God's presence and that sort

of concentration in my whole life. Normally, I'm not much of an emotional guy, but that truly brought me down to my emotions. It kind of hit me hard.

School 1 had the next largest percentage of student responses at 25%. A typical response was given by a student at School 1, who stated, "The letters, I would say. I feel that without the letters, Kairos just wouldn't be Kairos. The letters were definitely the most moving part for me."

At 17%, School 2 had the third largest percentage of responses in this area with one young man providing the perfect summary for this section:

The most important aspect of the Kairos experience probably would have to be seeing the reactions of my friends to the letters that they received from their parents. I got to see a different side of not only what they think of their parents but how their parents think of them.

Removed from distractions. The thematic area of being removed from distractions was reported by 18% of the students. School 1, at 42% representing five students, had the most responses in this area, with one student providing a typical response of students interviewed:

I think it was just getting away. Kind of separating yourself from what was going on in the world around you and just focusing on God, focusing, reflecting on yourself, like where can I improve on, where can I see God in different things. School 2 had the next highest percentage of student responses at 25%, with one student response encapsulating the theme:

I think that was it for classmates and students to see outside of themselves, for once. We get so attached to our everyday lives, personal lives, the stress that overcomes with it. So, to be able to see that maybe you're not the only one that's going through something similar or to kind of get an outside perspective is so different but also so alike when it comes to being a high school student.

Being loved or affirmed. Being loved and affirmations, as a thematic area, was reported by 12 of the students. School 2 had the highest percentage of student responses

in this area. One young man's response at School 2 was typical of other students when he stated the following:

The one thing we did, that really had a large impact on me, was we had a night where we went around our small group, and we said an affirmation and challenge to each other. And that really had a huge impact on my opinion of the people in my group, and my opinion of myself. And it was really amazing, and really influential on my point of view.

Small group or talks. Six students reported the thematic area of small group and talks. School 4 had the highest percentage in this category at 20%, with this being a typical response:

The guys in my small group, we just opened up really quickly because we all kind of knew each other and I think we were really comfortable, and after the first talk of life graph, I think everyone just started off with a really serious manner and it was really cool, because it was just such a crucial and important time in small group.

Summary. Twenty-five of the students interviewed reported the most important aspect of the Kairos retreat experience was spending time with and building relationships with classmates. Fourteen students reported the letters, and 12 reported being removed from distractions were the most important aspects of the retreat. Eight students reported being loved or affirmations, and six reported small group or talks as the most important aspects of the Kairos retreat experience.

Opportunities to “live the fourth”

The fifth question asked students what activities have been offered to “live the fourth” and if they participated in any of those activities. All responses were categorized into one of six thematic areas: formal follow-up program, leading retreat or involved with campus ministry or home church, relationships with friends or family, different perspective, immersion trips, and involved in school clubs. The percentages of responses

for each of the six areas are presented in Table 12. Some responses were in more than one thematic area; thus, the percentages were based on the total number of responses from each school.

Table 12

Number of Interviews and Thematic Areas of Living the Fourth by School

School	Formal followup program		Lead retreat: Involved campus ministry or church		Relationships with friends or family		Different perspective		Immersion trips		Involved in clubs	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1	6	47	3	23	0	0	2	15	0	0	2	15
2	1	7	7	46	3	20	2	13	1	7	1	7
3	6	55	1	9	3	27	0	0	0	0	1	9
4	7	59	1	8	3	25	0	0	1	8	0	0
5	2	9	6	26	2	9	4	17	6	26	3	13
Total	22	30	18	24	11	15	8	11	8	11	7	9

Formal follow-up program. The thematic area of formal follow-up program had a 30% response. This area included programs the school organized or encouraged, such as a fourth-day meeting, letter writing party, and so on. School 4 had the highest percentage of responses in this area at 59%. Similar to other responses, one young man at this school stated the following:

We actually had a barbecue. We had Kairos 84, that's when I went on. I was driving but a super bad storm came in and my parents didn't want me to go, but there was a barbecue to participate in, so I went.

School 3 had the second highest percent response at 55%, with a quote representative of his classmates when he stated the following:

There's a program that we started up, which is Live. Every time when a new Kairos retreat group goes on Kairos, of course, they ask us to come on Friday and we have a snippet of Kairos. We have someone, an adult, talk and then a student talk. Then we wait around for newly integrated Kairos retreatants to come back and we welcome them back home.

With 47%, School 1 had the next highest percent response. One student at this school provided a typical response of his classmates when he said the following:

Fourth-day meeting, so the retreatants meet, I think they said they're going to do it about once a month, and it's time to discuss questions like How have you lived the fourth, how have you done this that's related to living the fourth? It was a really nice time to kind of recap, like, "Okay, I'm back from Kairos, how am I doing now? So, it's kind of like a nice backup then just to refresh.

Even though School 5 had no formal follow-up program, two students doing community services activities believed this was the formal follow-up program, and their views were coded in this theme.

Lead retreat, involvement with campus ministry or church. In the thematic area of leading a retreat, getting involved with campus ministry or getting involved in one's church community, 24% of students provided this response coded in this theme. School 2 had the highest percentage at 46% of responses in this thematic area. One student at this school provided a response similar to others when he stated the following:

I think the best activity has been senior retreat team because most of the retreats are student run, for the most part, so I had just got the opportunity of going on the junior retreat that I went on last year and leading them, facilitating a small group discussion, and it really helped me call them to be a men for others. And in same time keep myself accountable, keep myself in check with what I was talking to them about.

One young man in School 5 stated, "I did Vacation Bible School with my parish. I've been involved with my parish," which was typical of the students in this school. Two of the remaining schools had one response, and one had three responses in this thematic area.

Relationships with friends and family. Relationships with friends and family was another thematic area with 15% of the responses. For this category, there were either 0 or

3 responses per school. Schools 2, 3, and 4 all had 3 responses each. One young man at School 3 provided a typical response:

More personal in a sense, like focusing on deepening my relationships with friends and teachers and being intentional about saying, "Hey, how are you actually doing today?" rather than just saying, "Oh hey, what's up?" and then walking away. It's been a lot of family, like, being more close [*sic*] with my mother and father and trying to reach out to my other relatives.

A student at School 4 stated the following:

I do still talk to the people in my small group and the people who went on Kairos with us, but other than that I just try to be friendly towards everyone and give everyone the benefit of the doubt.

Different perspective. The thematic area of different perspective was mentioned by 11% of the students. The frequency of responses was 0, 2, or 4 with School 5 having the largest percentage. One of these students provided a response typical of other students when he stated the following:

It's been a mindset that I've filled myself with. Kind of just going back to the Kairos retreat and thinking how I felt and what goals I had for myself. That's kind of how I live it out and how I put it into my everyday life. Schools 1 and 2 each had two respondents with different perspectives on situations in life.

One student in School 1 encapsulated the feelings of other students when he stated the following:

I've been trying to be more understanding with people and also more truthful as well, because it used to be where I would try to understand something, even if I had no idea what it was. But recently I've been like, going to be honest, I know I'm not going to be able to understand, but I'll try. And people have said actually really was cool for me letting them know that, that I am not going to fully understand, and that I know that.

Immersion trips. The thematic area of immersion trips had 11% of student responses. School 5 had six responses in this category with the other schools having zero

or one response. One young man at School 5 provided the perfect summary for this section when he stated the following:

I attended a work camp and I guess I could relate that to Kairos, because it definitely helped me grow as a person, and I've just volunteered, gained serving hrs, and I guess overall that made me more compassionate as a person, because before I was kind of just like self-centered and not really like thinking about other people, like the way I want to be treated or something like that, and I because more compassionate, and more of a deep thinker when it comes to other people.

Involvement in school clubs. Involvement in school clubs had 9% of student responses with the highest number being three. The other schools had either 0, 1, or 2. School 5 had a student who stated, "I started a program called Agape Latte. I don't know if you know about it, but essentially, it's a program that kind of, stemmed from this program called 'Theology on Tap'."

Summary. In references to "Living the fourth" of those interviewed, 22 students reported participating in or being aware of a formal follow-up program. Eighteen students reported leading a retreat or becoming involved with campus ministry or their church, followed by 11 students who reported "Living the fourth" through relationships with friends or family. Eight students each reported they lived the fourth by having a different perspective or attending an immersion trip. Finally, seven students reported becoming engaged in school clubs.

Changes to inner self

The sixth question involved changes to the inner self after participating in the Kairos retreat and follow-up activities during their junior years. All responses were categorized into four thematic areas: increase in faith, better perspective, interactions with others, and more active in church. The number of student responses and the percentages of responses for each of the four areas are in Table 13. Some responses were

in more than one thematic area; thus, the percentages were based on the total number of responses from each school.

Table 13

Number of Interviews and Thematic Areas of Changes to Inner Self by School

School	Increase in faith		Better perspective		Interaction with others		More active in church	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1	5	38	5	38	3	24	0	0
2	7	41	5	29	3	18	2	12
3	5	38	3	23	4	31	1	8
4	4	25	4	25	5	31	3	19
5	8	35	8	35	7	30	0	0
Total	29	35	26	31	22	27	6	7

Increase in faith. The thematic area of increase in faith was the most reported change in inner self by 35% of the 58 students interviewed. Responses in this area included references to growing closer to God, “owning” faith, recognizing God’s presence, and acting in ways pleasing to God. Even though School 5 had the largest number of responses, School 2 had the highest percentage of student responses in this theme at 41%. One student at this school provided a typical response when he stated the following:

The activities in the retreat itself did change my experience with God, mostly because going into it, I was a faithful or religious person. I grew up in a religious family, but it had always kind of been scripted for me. And going on the retreat and then coming back, I kind of, was able to redefine my religion. You know, it’s not exactly the same as it was before I went, but I feel it’s stronger now because it’s more of my own.

Schools 1 and 3 each had 38% of student response in this category, representing five students each. A student at School 1 provided a response similar to his peers when he stated the following:

Very importantly, it kind of reignited my faith in God because all throughout high school, I really haven’t got anything different. I’ve always been open with the

idea of God existing. I've just never been very convinced of him existing. But when I went to Kairos, I thought it was very enlightening to see how God interacts through people. I think that's the best example of there being a higher power in the world is how it goes through everyone around you.

Similar to other student responses, a student at School 3 stated the following:

Yeah, it was really impactful. It challenged me. It made me question. I was like, maybe there is a God. This can't be all coincidence; all these past things can't coincidentally happen. They gave me a new sight of maybe God isn't like this white, bearded man, and maybe God is through the love that my friends have given me, because those letters were written before we got on the bus or just things like that. Then I carry that down to when I have neat interactions with people on a human level, maybe that's God. I've started to see maybe that's God being at work in my life.

School 5 had 35% of students respond in this category, including one young man who provided this typical response:

I would not necessarily say practices, but I would more say commitment. I would focus on the word commitment. My commitment definitely went up. I focus more in Mass now. I'd go to Mass before, kind of just because Mom and Dad wanted me to go or whatever, but now it's more like I'm actually taking it seriously and I want to be there, I guess. I also pray more routinely and see the meaning in prayer, I guess the importance of prayer.

Finally, School 4 had 25% of the students (four students) speak about the theme of an increase in faith. The following response of a young man at this school perfectly encapsulated the feelings of others:

Yes, so it was a pretty big change actually. I felt like the main change at Kairos retreat was I started praying for my disbelief, because I believed in God, but I wasn't fully connected in God. I started, I went to church, but I really started paying attention and then joined church. Yeah, my prayer life just went up a lot, yeah.

Better perspective. This thematic area of better perspective on life constituted 31% of the total responses of the students interviewed. Responses in this area included references to how one viewed God, greater ability to reflect on life, and a different outlook on life. As with the previous theme, School 5 had eight students mention this

theme, whereas there were almost the same number in each of the other schools. One young man from School 1 provided a typical response when he stated the following:

I think it's been pretty consistent as I've been an alter server for a long time. So, I've always been involved with the church. But I think one of the most important things is that I've come to realize why I'm involved with the church. I've always just done it because it's the thing I do within my school. But, its more personal now almost. Kind of like seeing people talk to me in such a personal way at Kairos gave me that push to go and talk to the people at my church and my community that I have known for a long time and to get to know them better in a level that I'd never had up until now.

Another student at School 5 encapsulated the feelings of others when he stated the following:

I started being thankful for the things I have. I remember, I think it was like the third day there, they read the letters from our parents and that kind of hit home for me because my parents do so much for me. Overall, just respect for others, respect for who you are, and then those who brought you up. I've decided to go to a Jesuit university where I can also experience that similar experience. I like going on the service trip or going on another Kairos for example, just being more involved in the community which is really important for me now.

From School 2, another young person stated the following:

I think the main difference comes in the ability to reflect. I think that grows with time because when you first come back, like I said, you're super excited about everything. And so, you're more about do, do, do, rather than thinking, but then over time you start to realize that a lot of what it's saying isn't necessarily how much you do but why you do it. So, reflecting becomes more of the experience, I guess.

A student at School 4 stated, "I think the Kairos retreat was like a kick start, and I started realizing there were a lot more things, like, why I am needed to do this." For School 3, with 23% of students responding to this theme, a student provided this statement:

Before Kairos I kind of relied on other people and other activities to kind of distract me from things in my head that bothered me that I just kind of avoided. So, after Kairos, I kind of stripped down my life to get to the core of it and try to deal with those things head on. I think that has kind of led me to reconstructing my identity in a sense in very subtle, nuanced ways so that I'm more stable in and of myself as a person rather than having to rely on supports.

Interactions with others. From School 5, 27% of the students noted the thematic area of interactions with others, the largest number of responses from all the schools. Schools 3 and 4 had the next most responses at 4 and 5, respectively. Student responses in this area included references to relationships with friends; family, especially parents; and interactions with individuals in student's lives, such as teachers, coaches, Kairos retreat leaders, and others. The following comment from one student at School 3 encapsulated the interaction with parents:

It made me more respectful to people, especially my parents. I take them for granted. Kairos really opened my eyes, showed me I'm not really treating them like I'm supposed to. Also, anymore I'm not as lazy. It made me realize how important it is to do wellness.

A young man at School 4 stated the following:

One of my goals was to limit the amount of gossip and just negatively, and I think I really have grown. Even though I sometimes do gossip and sometimes say negative things, I think Kairos has really helped me to recognize that when I do that and to grow from that.

One young man at School 5 provided the perfect summary for this section when he stated the following:

The gratitude I started to show, and I started to feel for others, especially my parents and my family, especially during this time where I'm going to be leaving home and not seeing them as much. Being more self-reliant. So, seeing all the things that they do for me and how much they care about me, it really kind of opened my eyes to that. The gratitude with my superiors and with my parents, my leaders, and my relationships I made with the leaders. Like, my football coach was my small group leader. We already had a good relationship. I started to just make a new side to our friendship that I really cherish, as well as my friends.

More active in church. The final thematic area, more active in church, had only 7% of the responses with only students from Schools 2, 3, and 4 responding to this theme. School 4 had the most students respond including a young man who stated, "I've

been trying to do a gratitude journal, which is what one of the leaders recommended. And it does help a lot because it keeps you positive and it reminds you of that stuff from Kairos.” School 2 had two students with comments coded in this area. One student reflected the feelings of many of the students interviewed when he stated the following:

Yeah, so I didn’t have any major changes as far as my relationship with God goes because I went in having a really strong relationship with God, I’d say, so there wasn’t any conviction there as far as that goes but the main change I got from it was, I would say, being inspired to become a leader. I maintain the same connection and also some of the things I got from that retreat were praying out loud. I used to not like that at all, I was very nervous, and from that I have done that way more often in my church. It’s made it easier to do that.

Summary. Twenty-nine students referenced an increase in faith, 26 referenced a better perspective, followed by 22 students who referenced interactions with others when asked about changes to their inner-self, especially religious beliefs or practices. Finally, six students referenced becoming more active in church after the Kairos retreat experience.

Retreat Director Interviews

Interviews with retreat administrators were conducted on the last day of the site visit; one at Schools 1 through 4 and two at School 5 with the purpose of having an informal candid discussion about the entire Kairos retreat process at the school. Both, the current and most recent campus ministry director at School 5 were interviewed. The interviews included five questions focusing on preplanning, the retreat itself, fourth-day follow-up programs, the most meaningful aspect of the retreat, and the most challenging part. As with the student interviews, the six-step model developed by Cohen and Crabtree (2006) was used to analyze the information from the interviews. Additionally, each interviewed was recorded. The interviews reflected the views of what the administrators

considered important and might not have included everything done to develop and implement a Kairos retreat.

Preplanning

The preparation for the Kairos retreat program at each of the five schools centered around three themes: recruiting and training adult leaders, recruiting and training student leaders, and preretreat activities. The five schools' preplanning concerning each of these three themes is detailed in Table 14.

Table 14

Preplanning the Kairos Retreat

School	Recruiting and training of adult leaders	Recruiting and training of student leaders	Preretreat activities
1	Faculty invited to give talks.	Six previous Kairos retreatants were chosen. They selected rector and assistant. Six to eight weeks of training prior to the retreat, focused on graces and challenges.	Reflection questions asked of all students.
2	Faculty signed up; length and detail of preparation was considered based upon which adults signed up.	Students who attended Kairos submitted applications with two faculty recommendations. There were 8 students on a team. Students picked the rector and the group did the planning.	Meeting to discuss the three levels: look at yourself, relationships, and God.
3	Faculty sign-up and 60 teachers went on retreats. Faculty received stipend for extracurricular activities-retreats qualified.	Those that previously attended Kairos applied. Leaders were picked 3 to 4 weeks in advance and met with the retreat directors 4 to 5 times prior to the retreat.	Campus minister met with entire retreat group 2 to 3 weeks before Kairos.
4	Faculty volunteers from a group that previously had attended Kairos; New faculty members act as codirector with campus minister to learn the process.	Solicited juniors who attended Kairos 2 months before retreat. They authored an essay why they wanted to serve as leader. Two initial meetings were held, then 3 meetings 3 to 5 hrs in length were held.	
5	Picked adult directors in spring. Solicited in fall, hoping to get 5-6 adults per retreat.	Solicited leaders from junior attendees. Questions about "Living the fourth." Blind read to select leaders. Campus Minister picked groups.	

Recruiting and training of adult leaders. In terms of recruiting and training adult leaders, four of the five schools solicited volunteers from the faculty. One of the schools had a cadre of volunteers who had attended Kairos, and they selected the leaders from this group. Only one school included retreats as part of the extracurricular activities contractually required of all teachers. This school typically had 60 teachers attending one or more of the five to six retreats offered during the academic year.

Recruiting and training of student leaders. The second theme focused on recruiting and training student leaders. After the adult team was selected, the student leadership team was formed and began meeting anywhere from 3 to 8 weeks prior to the retreat. In all the schools, student leaders previously had to attend a Kairos retreat. All of the campus ministers stated they worked with the student leadership team to ensure a well-prepared and executed retreat. Time was spent listening to and helping the student leadership team develop the talks. At School 4, they went through the entire retreat in three 3 to 5 hour sessions.

Preretreat activities. Preretreat activities composed the third theme in preplanning. Three of the schools reported having preretreat meetings or assignments for all of the retreatants. School 1 leaders gave the students a series of reflective questions, whereas the campus director at School 2 focused on the three levels of Kairos: look at yourself, your relationship with others, and your relationship with God. At School 3, the campus minister would meet with entire retreat group 2 to 3 weeks before Kairos.

Summary. The campus minister and or adult retreat director supervised all of the logistical elements, such as collecting letters and making copies of handouts. Although each school handled the logistical elements of retreat preparation in different ways, for

the most part, the preparation was similar across all five schools and included recruiting adults, recruiting and training students, and conducting preretreat activities.

The retreat

Focus on the individual, focus on relationships, and the focus on the participants' relationship with God formed the basic themes of the Kairos retreat, and these were integrated into all of the elements of Kairos. There was a basic structure that Roman-Catholic high schools follow, but school leaders were free to adapt the retreat to the needs of their community, focusing on various aspects of the retreat. How each of the five schools responded or focused on these three themes as part of the retreat experience itself can be found in Table 15.

Table 15

Focus by Each School on the Retreat

School	Focus on the individual	Focus on relationships	Focus on relationship with God
1	Students wrote letters to themselves; baby pictures were solicited by parents.		
2	The first level was for the students to look at themselves.	Talks on Kairos brotherhood, coming to a better awareness of family, relationships, friends, and the role they play in your life. Where you've fallen short, where you have succeeded, where you need to work.	Retreatants to attend confession.
3		There is a strong peer encouragement to attend Kairos as well as participation in the entire retreat program.	
4	Write letter to self.		Eucharist talk. Mass three times on days two, three, and four. Confession. Students offer a witness, one person per small group at the end of talks. What have you learned about God?
5	Sharing of graces every night	Letters from administrators and parents.	

Focus on the individual. In terms of focusing on the individual, the schools in the study used slightly different variations of this theme. School 1 had students write letters to themselves as well as collect baby pictures of retreatants from parents and incorporate those pictures into the obstacles talk. The retreat director stated the following:

We invite our parents to actually give a baby picture of their students and we use it in a couple of contexts. One is, it can be a very powerful visual, reminder of the obstacles talk, and this idea of coming into the world of innocence. And then, the masks we put on, which is a big part of that obstacles talk.

School 5 leaders had the students share their graces every night, and School 4 had the students write letters to themselves. The letters were about their lives and their struggles.

Focus on relationships. For the second theme, School 5 leaders solicited letters from administrators and parents addressed to students read throughout the various talks during the retreat. At the retreat in School 2, the talks focused on Kairos brotherhood; the family; the coming to a better awareness of family relationships, friends, and the role they play in your life; and where you have fallen short, succeeded, and need work. School 3 focused on engaging the students in the entire retreat program.

Focus on relationships with God. The participants' relationship with God was the third theme. The campus minister at School 2 focused on the Sacrament of Reconciliation and encouraged the retreatants to attend confession. School 4 leaders incorporated several masses into the retreat program and at School 5 in addition to confession, students provided witnesses of God's love to their small group.

Summary. Each administrator interviewed had an individual approach to the basic themes, and even though all were Kairos retreats, the emphasis for each retreat was slightly different.

Fourth-day follow-up programs

Two themes emerged from the director interviews on follow-up activities: school organized and individual activities. Table 16 shows what the five schools offered or prompted in terms of follow-up program.

Table 16

Activities for the Followup Programs

School	School organized followup program	Individual actions
1	Monthly gathering of previous Kairos retreat attendees with topics selected by students and a core group of leaders who facilitated those meetings. These fourth-day gatherings included lunch and small-group time. The campus ministry team used a text notification service.	
2	Kairos retreat week: Tuesday night prayer service. Kairos alumni talked about their experience with the parents. Thursday-shared prayer service. Females from the local all-girls school joined Kairos alumni. Students stayed in touch via an electronic group using texts along with a physical candle that was passed around to each attendee for a week.	Group and individual texts with check in every other week
3	Formal followup program at the end of each Kairos retreat in a classroom at the school. Typically, an adult spoke, a student spoke, there was small group time of previous attendees, and the entire group then welcomed students returning from Kairos.	
4	Summertime barbeque reunion for the juniors who attended the Kairos retreat earlier in the Spring. Kairos retreat alumni from other Roman-Catholic high-schools are invited to the closing ceremony. Letter-writing party for previous Kairos attendees.	Students were encouraged to attend and participate at Mass
5	No formal fourth-day followup program	Encouraged students to attend immersion trips

School-organized follow-up program. Four of the five schools offered a formal follow-up program. School 1 had a monthly gathering of past participants at lunchtime with topics who were selected by the students with student leaders facilitating the meetings, which began just this school year. School 2 offered a Tuesday night of Kairos week parent prayer service where students who had attended previous Kairos retreats were invited to come and talk about their experience with the parents. In addition, this

school offered a Thursday night of Kairos week prayer service where girls from the local all-female Catholic school were invited to attend along with the boys from the Jesuit school. Similar to School 1, School 3 had a follow-up program that started within the past year. At School 3, a formal program called Live was offered the Friday night of Kairos week where students who had attended previous Kairos retreats participated in the service and then hung out, had talks, and small-group time before the retreatants returned. School 4 offered a summer-time barbeque for students who attended the Kairos retreat in their junior years.

Individual actions. In terms of individual actions, campus ministry staff at all five schools encouraged the students to gather on their own, create a group chat, and so on. School 2 had a structured program where groups and individuals checked-in with each other every other week. Even though School 5 did not offer any formal follow-up programs, leaders encouraged students to participate in immersion trips.

Summary. There were a wide range of follow-up activities to help the student "live the fourth." Both school-organized and individual activities were part of this process.

Most meaningful aspect of the retreat

The themes of inner reflection, outward change, increased faith, increased relationships, and recognizing vulnerability were present in more than one interview. In one case, the administrator mentioned that a good result was that the faculty view the students in a different light. These examples present insight into how the retreat administrators viewed the various themes. The retreat director's views of the six themes in relation to the most meaningful aspects of the retreat are provided in Table 17.

Table 17

Retreat Director's Views of the Most Meaningful Aspects of the Retreat by School

School	Increase in faith	Inner reflections	Outward change	Increase in relationships	Recognizing vulnerability	Faculty seeing students in a different light
1	0	1	0	0	1	0
2	1	1	1	0	0	1
3	1	0	0	1	1	0
4	1	0	1	0	0	0
5	1	1	0	1	0	0
Total	4	3	2	2	2	1

Increase in faith. An increase in students' faith was mentioned by four of the five retreat directors. The campus minister at School 5 stated the following:

The transition that I saw of the students at kind of the high points of the retreat, whether it be the reading of the parent letters out loud and seeing what they were like before and then their reaction afterward and what direction they moved, or the night that they did the shared prayer session and the final group interview. And in many ways, how they were freed from certain things that maybe they weren't even aware of, that were unconscious in some way, shape, or form and were able to feel free, to be themselves, to be authentic, and to do that in a group of other guys that were feeling the same way at the same time. I think that as far as seeing that on the retreat was always good.

Inner reflections. The ability for students to reflect was mentioned by staff at three schools. The former campus ministry director at School 1 stated the following:

To me, it's the depth of reflection that we see. It's been really interesting for me to see, to watch, guys who were very closed in that sense and really had this sort of vulnerability, this openness about sharing parts of their life, and to really experience that, and to watch that unfold for me has been very incredible.

Outward change. A tangible sign of change was mentioned by staff at two schools. The campus minister at School 2 stated the following:

One of the things I love about the most significant or impactful is when you come to the closing ceremony and the parents say, "I didn't recognize my son." I tell the kids right off the bat that we're not trying to save the world, it's one person. If one person comes back changed, then all the money the school spends it worth it. I go

from the standpoint, I talked to the adults, especially about Jesus. I said, “Jesus was 11 for 12. He batted, what, .920.”

Increase in relationships. Two campus ministers noted an increase in relationships between students and their peers, parents, adults, and God. The campus minister at School 3 stated, “I think it is a relational aspect of faith. So personifying faith through relationship that they have not experienced in a really tangible way before. I mean that’s my theological hope.” This area was listed as the most important item in the student interviews.

Recognizing vulnerability in students. Two campus ministers commented on the vulnerability of students on the retreat. The campus minister at School 3 stated the following:

I think the opportunity for many of them to be vulnerable is something that they really crave and don’t have an outlet for, and I think that’s one reason why Kairos has a big impact. Kind of even on just a psychological level and then connecting that vulnerability to a faith component I think is the purpose of Kairos.

Faculty seeing the students in a different light. The campus minister at School 2 was committed to involving as many faculty members as possible in the Kairos retreats. He stated the following:

Seeing students in a neutral environment and coming to an understanding. We have a huge faculty involvement. We have a phenomenal faculty involvement. Then to see the kids differently, the young men, and for the young men to see the faculty differently. I think that does a lot in the classrooms on campus.

Summary. Each Kairos retreat director had an opinion about the most meaningful aspect of the retreat, and these tended to fall into the theme categories of inner reflection, outward change, increased faith, increased relationships, and recognizing vulnerability.

Most challenging aspects of the retreat

The most challenging aspects of producing a retreat as expressed by the campus ministers included staffing, helping students to understand God's love, recruiting students, and supporting the process. These four categories are broken down by school and presented in Table 18.

Table 18

Most Challenging Aspects of the Retreat by School

School	Recruiting students	Understanding God's love	Staffing	Supporting the process
1	1	0	1	0
2	0	1	0	1
3	0	1	0	0
4	1	0	0	0
5	1	0	1	0
Total	3	2	2	1

Recruiting students. Recruiting students was a challenge mentioned by most of the retreat directors. The campus minister at School 5 stated the following:

Recruitment is definitely the hardest. Just this morning I was recruiting for another retreat. Some students here play hockey like every weekend of the year. Trying to compete with sports. In the first couple of years, it was a matter of getting students on board. The first class that did it had lots of good energy, but once they left, then it started to go down because it wasn't their class that was doing it. So, it was a slow, gradual progression in getting students involved and really buying into it after that first initial year.

The campus minister at School 4 stated the following:

As I think about this, one thing that comes to my mind is the ability to continue to "market" the retreat to those of our students who are skeptical about it, or who don't consider themselves religious. Definitely with the latter category, more students are coming to us carrying such a perspective. Once we get them in the door, thanks to the Holy Spirit, I feel that the retreat is capable of melting away some cynicism and disbelief. But how do we get them there, when it's less of a given that they will as easily "go there" with us?

Understanding God's love. The most challenging aspect of the retreat for the campus minister at School 3 related to the students' understanding of God's love:

It's a constant challenge to not have them come back and speak sort of ubiquitously about God and love. On one hand, that's incredible progress for them, but I think we struggle to get them to incorporate Christ language, explicitly Christ language. On the less successful ones, I would say they come back thinking of brotherhood too much. On the most successful ones, it is a relationship with God, God is love.

The campus minister at School 4 stated the following:

I realize the pressure to work my hardest to create as powerful a retreat experience as I can that may be able to water the seed of faith that I believe everyone who comes on our retreat has deep inside of him. How important it is to help cultivate powerful and beautiful retreat memories that may stay with a young man for years after he leaves us. Kairos is no doubt a powerful retreat for the devout, faithful kid ... but it can be just as powerful, maybe even more, for the guy who begins by thinking the faith is not relevant to their life and leaves with that perspective changed. To me, as a gatekeeper for the local chapter of this retreat program, that's a massive, real challenge!

Staffing. The campus minister at School 1 explained the most challenging aspect of the retreat was staffing, especially because teachers at four of the schools were not offered a stipend and attending the retreat required the teacher to develop lesson plans for the days when they would be absent from school. The campus minister at School 5 stated the following:

If you've never been on a retreat, going away for four days, three nights, and missing half your weekend that's a big ask. I've got four kids at home. My wife has been on Kairos and she knows how powerful it is but it's ... It's my job. Even for me I feel bad asking my wife to hold down the fort for four days, three nights.

Supporting the process. The most challenging aspect of the Kairos retreat experience at School 2 was for the campus minister to be the main supporter, cheering on the leaders of the retreat:

I think the most challenging is to be the cheerleader. It's not hard for me to do it, but I think the adult director of the Kairos needs to be not only an affirmer and a supporter, but a cheerleader. Again, I don't mean it as a cult of personality. That's not what I'm meaning at all. I think whoever the leader is, has to always be cheering on the leaders. There's a saying. Forming, storming, norming,

performing. About how when they form as a team and at some point there in the retreat, some point, they're going to be, "Why are we doing this?"

It's not until there is that ah-ha moment where there like ... By the last day, I'm not saying a word. They know what they're doing. Getting the student leaders to believe that they are leaders, not retreatants. Getting the student leaders to believe that this is the unique Kairos experience, and they don't need to lead free time or be with their friends.

Summary. Each of the five schools developed processes for preplanning, the retreat itself, and for follow-up programs. Each of the campus ministers had a different focus on the most meaningful and the most challenging aspect of the retreat.

Additional Results Beyond the Scope of the Research Questions

In the process of analyzing the data two items of interest became known. The first one was a collection of survey instruments filled out by students who had attended a Kairos retreat less than 4 weeks before the onsite administration of the surveys. There were 19 students who filled out the instruments, and it would be beneficial to compare these results with the results from seniors who had taken the Kairos retreat as juniors and with those who had not attended a Kairos retreat. The second item of interest was the mean scores of spiritual practices from the DSES to deepen the understanding of the Kairos experience.

School 3 seniors who attended Kairos during the senior year

The instruments were administered to all students within the classrooms at most of the schools. When the instruments were sorted three groups emerged: seniors who had attended Kairos as junior, seniors who never attended Kairos, and seniors who had attended Kairos less than one month before the onsite administration of the instrument. In terms of the last group, 22 students chose to attend the Kairos retreat as a senior: 19 at

School 3, 2 at School 1, and 1 at School 2. These students were not included in the results of the DSES or the CRIS.

Because School 3 had the greatest number of students who had attended Kairos in the senior year, the three groups at this school were examined. Fourteen seniors surveyed had attended Kairos as juniors, 19 had attended as seniors, and 28 had chosen not to attend the retreat. It would be expected that the 19 seniors who recently had attended the retreat would have the highest scores, those who had attended as juniors would have somewhat lower scores, and those who did not attend the retreat would have the lowest scores. Because all groups are self-selected, there was no means of determining if these groups were statistically equal; thus, the analysis shows a direction but is not definitive.

Daily Spiritual Experience Scale scores

The School 3 mean DSES scores of the 22 students who had attended Kairos in their senior year, the 14 who had attended in their junior year, and 28 who did not attend a Kairos retreat are presented in Table 19. The mean of the seniors who had recently went on the retreat corresponded with being involved in spiritual practices on most days, which was close to the mean for those who went on the retreat as juniors with the difference between the means of the groups being .07. Those who did not attend a retreat were involved on some days in daily spiritual practices. It was expected that as time passed, students would be less involved with daily spiritual activities. The drop-off between the juniors and seniors who had attended the retreat was not large at only .07.

Question 16

The DSES mean for Question 16 consisted of four response items to the question, "In general, how close to do you feel to God?" The responses included 0 = *not close*, 1 =

somewhat close, 2 = *very close*, and 3 = *as close as possible*. Those who had attended the retreat in both the senior and junior year felt *somewhat close to God*, whereas those who had never attended the Kairos retreat responded *not close to God*. The students who had attended the retreat in their junior year had a higher mean compared with those who attended during their senior year, which might be the result of the groups being different. It might have to do with the emphasis of the retreat, or it might be that the fourth day activities allowed the students time to internalize their feelings.

Table 19

Daily Spiritual Experience Scale Means and Standard Deviations for School 3 Seniors Who Attended Kairos in the Senior Year and Junior Year and Those Who Did Not Attend the Retreat

Attended Kairos	Students	Mean	SD
Senior year	19	3.22	0.80
Junior year	14	3.15	0.92
Did not attend	28	2.30	0.91

Table 20

Daily Spiritual Experience Scale Means and Standard Deviations for School 3 Question 16 for Seniors Who Attended Kairos in the Senior Year and Junior Year and Those Who Did Not Attend the Retreat

Attended Kairos	Students	Mean	SD
Senior year	19	1.21	0.71
Junior year	14	1.36	0.63
Did not attend	28	0.86	0.70

Introjection

The next area of analysis focuses on introjected regulation meaning that an external regulation having been internalized was not truly accepted as one's own. Introjection-based behaviors were performed to avoid guilt and shame or to attain ego enhancements and feelings of worth. The introjected means of the 19 students who had attended Kairos in their senior year as well as the means for the students who had

attended in their junior year and for those who did not attend are presented in Table 21. The six items on the CRIS concerning introjection have the following values: 1 = *not at all true*, 2 = *usually not true*, 3 = *usually true*, and 4 = *very true*. Students who had attended Kairos in either their junior or senior years indicated, on average, that they usually did not do things to avoid guilt and shame or for ego. Those who had never attended Kairos were much less likely, on average, to do things to avoid shame or guilt.

Table 21

Introjected Means and Standard Deviations for School 3 of Seniors Who Attended Kairos in the Senior Year and Junior Year and Those Who Did Not Attend the Retreat

Attended Kairos	Students	Mean	SD
Senior year	19	1.65	0.40
Junior year	13	1.69	0.49
Did not attend	28	1.71	0.61

Identified regulation

Identified regulation represents an important aspect of the process of transforming external regulation into true self-regulation. The identified means of the students who had attended Kairos in their senior year, junior year, and those who did not attend are given in Table 22. The means on these six items indicated the degree of identification. As shown in Table 22, seniors who had attended the retreat as juniors had the highest self-identification means followed by those who attended as seniors. Those who did not attend the retreat had the lowest means.

Table 22

Identified Regulation Means and Standard Deviations for School 3 of Seniors Who Attended Kairos in the Senior Year and Junior Year and Those Who Did Not Attend the Retreat

Attended Kairos	Students	Mean	SD
Senior year	19	2.60	0.68
Junior year	12	2.82	0.61
Did not attend	28	2.16	0.83

On all three scales, those students who did not attend Kairos had lower means. On both scales on the CRIS and on Question 16 of the DSES, however, the students who had attended the retreat during their junior year had higher means than the seniors who recently attended the retreat. The recent retreat attendees only had the highest means for the DSES and that was a small difference.

Individual items on the Daily Spiritual Experience Scale

Individual items on the DSES can provide a better understanding of the religious practices of the students who attended a Kairos retreat. The DSES responses were scored from 0 to 5, with 0 = *never*, 1 = *once in a while*, 2 = *some days*, 3 = *most days*, 4 = *every day*, and 5 = *many times a day*. Underwood (2006) stated, “The distinctiveness of individual items as they address particular features can allow one to hone in on particular aspects of spiritual experience as they vary from person to person” (p. 207).

Individual scores of retreat participants

Of the 15 items scaled 0 to 5 on the DSES, there were seven individual items that had a mean of 3.0 or above for all five schools where 115 participants attended the Kairos retreat. These items clustered around the concepts of connecting to life, God's love, being touched by creation, being thankful, caring for others, and acceptance of others. Both Schools 2 and 3 had two means over 4, meaning that the students focused on the items on a daily basis. Individual items of the DSES that had a mean of 3 or more for retreat attendees are presented in Table 23.

Individual scores of nonretreat participants. Very different student responses were recorded of those who did not attend a Kairos retreat as shown in Table 24. Of the

seven items presented in Table 24, only two questions 12 and 13 had a mean of 3.0 or above for all five schools.

Table 23

Means and Standard Deviation of Selected Items on the DSES for All 115 Retreat Attendees by School

School question	1		2		3		4		5	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Q2 Experiencing connections to life	3.1	1.4	3.4	1.0	3.5	1.0	3.2	1.6	3.1	1.4
Q10 Feel God's love through others	3.3	1.9	4.2	1.0	3.8	1.5	3.3	3.3	3.3	1.8
Q11 Spiritually touched by creation	3.4	1.1	3.7	1.1	3.3	1.3	3.6	1.7	3.0	1.6
Q12 Feel thankful for blessings	3.9	1.2	4.3	1.5	4.3	1.0	3.9	1.0	4.1	1.2
Q13 Feel selfless caring for others	3.3	1.8	3.8	1.2	4.0	1.0	3.4	1.0	3.6	1.9
Q14 Accept others do wrong things	3.3	1.3	3.0	1.0	3.0	1.5	3.4	1.0	3.1	1.5
Q15 Desire to be closer to God	3.0	1.6	3.8	1.1	3.4	1.3	3.5	1.3	3.0	1.6

Those questions focused on feeling thankful for blessings and selfless caring for others. Most of the means were in the 2 category of the spiritual activity done on some days. There were two means for School 5 in the 4 category, and two means that were greater than for those who had attended the retreats.

Summary

An examination of the means indicates the Kairos experience and fourth day follow-up activities might help retreat participants experience more spirituality. The data

indicates at least 6 months after the Kairos retreat had ended, the students would be engaged in spiritual practices.

Table 24

Means and Standard Deviations of Select Items on the Daily Spiritual Experience Scale for All 130 Nonretreat Attendees by School

School Question	1		2		3		4		5	
	Mean	<i>SD</i>	Mean	<i>SD</i>	Mean	<i>SD</i>	Mean	<i>SD</i>	Mean	<i>SD</i>
Q2 Experiencing connections to life	2.3	1.1	2.7	1.9	2.6	1.2	2.6	1.1	2.1	1.3
Q10 Feel God's love through others	3.2	2.0	2.1	1.3	1.9	1.3	2.6	1.5	2.1	1.4
Q11 Spiritually touched by creation	3.0	1.8	2.5	1.5	2.6	1.3	2.8	1.5	2.2	1.3
Q12 Feel thankful for blessings	3.7	0.8	3.4	0.9	3.6	1.3	3.8	1.0	4.0	1.0
Q13 Feel selfless caring for others	3.4	1.0	3.1	1.6	3.5	1.3	3.4	1.1	4.1	1.6
Q14 Accept others do wrong things	3.0	1.2	2.6	0.8	3.3	1.2	3.1	1.4	2.7	0.9
Q15 Desire to be closer to God	2.9	1.3	3.0	1.0	2.7	1.4	2.6	1.5	2.8	1.3

Chapter Summary

The quantitative and qualitative data to describe the experience of seniors in single-gender Jesuit high-schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities in terms of religious engagement and the internalization of religious beliefs were presented in this chapter. In response to Research Question 1, seniors who had attended single-gender Jesuit high schools and who had self-selected to attend a Kairos retreat and participated in fourth-day follow-up

activities during their junior years were more likely to engage in religious practices than students who do not attend Kairos retreats as juniors. In response to Research Question 2, seniors who had attended the Kairos retreat and fourth-day follow-up activities during their junior year reported greater identified scores, suggesting more students internalized religious beliefs as assessed by the CRIS after attending a Kairos retreat. In response to Research Question 3, students attended the Kairos retreat because of the hype or mystery aspect and classmates or family influence. A few students spoke about wanting to grow spiritually, and even less wanted to take a break from life, attend because of a staff member or teacher encouraged them to go, or because they wanted to miss school.

Many students interviewed referenced previously attending a sophomore or junior retreat or attending an immersion trip prior to the Kairos retreat experience. A few students reported previously attending a retreat at their church or Roman-Catholic middle school along with attending club retreats or campus ministry leadership team events. Half reported the most important aspect of the Kairos retreat experience involved spending time with and building relationships with classmates. Twenty-two percent of the students reported the letters, and 18% of the students reported being removed from distractions were the most important aspect of the retreat experience. A few students reported being loved or affirmations and small group or talks as the most important aspects of the Kairos retreat experience.

In references to “living the fourth,” a quarter of the students reported participating in or being aware of a formal follow-up program. Several students reported leading a retreat or becoming involved with campus ministry or their church, followed by a number

of students who reported “living the fourth” through relationships with friends or family. A few students reported they lived the fourth by having a different perspective or attending an immersion trip and a few reported becoming involved in school clubs.

Regarding changes to the inner-self, most students interviewed referenced an increase in faith, several referenced a better perspective, followed by a good number of students who referenced interactions with others when asked about changes to their inner-self, especially religious beliefs or practices. Finally, a few students referenced becoming more active in church after the Kairos retreat experience. Each of the five schools developed processes for preplanning for the retreat itself, and for follow-up programs and had a different focus on the most meaningful and most challenging aspect of the retreat.

It is difficult to understand what quantitative scores really mean. Although there were several high scores in the scales used, it is unknown if attendance at the Kairos retreat increased scores or if it was the affinity of the students who chose to go on an earlier Kairos retreat compared with other students. Qualitative data indicated that whatever religious or spiritual inclinations students had prior to Kairos, they were elevated or enhanced by the Kairos retreat experience. Furthermore, it is reasonable to assume that the Kairos retreat may have positive influences on resulting scores on the quantitative data presented in this chapter. Regardless, there is a recognition that the quantitative and qualitative data presented in this show consistent evidence that the Kairos retreat is impactful. The quantitative data were limited in there being no pre-or postmeasures, but the qualitative responses indicated natural tendencies occurred with these measures to have increased through the Kairos experience. A discussion, limitations, and implications of the data appear in Chapter V.

CHAPTER V

SUMMARY, LIMITATIONS, DISCUSSION, AND IMPLICATIONS

The purpose of this study was to describe the religious engagement and the internalization of religious beliefs experience of seniors in single-gender all-male Jesuit high schools who had attended a Kairos retreat during their junior years and participated in fourth-day follow-up activities. This chapter includes a summary of the study, a summary of findings, limitations of the study, a discussion of findings, and implications for the research.

Summary of Study

The concept of retreats is an integral part of the Roman-Catholic Church and is one of the practices that Jesus used in his ministry. This tradition of retreats has continued through monasteries and nunneries, and today retreats continue to be an integral part of the ministry of the Church. Zanzig (1987) reported youth retreats, more than any other single development in the field of youth ministry, could affect the faith lives of young people. No research has been found that investigated the internalization of religious beliefs and religious activities. Jesuit high schools throughout the United States offer retreats at different grade levels to allow students time to reflect away from the stress of everyday life. Retreats help young people recognize the importance of faith communities in helping them actively participate in the mission of Jesus Christ and his Church. Leaders offer students opportunities to rest, regroup, and realign their lives in light of the Gospel. The most popular retreat for upperclassmen that is offered at Jesuit high schools across the nation is the Kairos retreat, offered at 37 of the 44 schools (Miller, 2009).

Kairos is a religious retreat grounded in Christian incarnational theology.

Typically held over 3 or 4 days, faculty members and student leaders give talks, which are followed by discussions in small groups. These actions deepen each student's sense of God's working in their lives; students can examine where they find the presence of love and how they can respond to that love more fully. Each day has a theme, and although each school that incorporates Kairos can "tweak" the format, the themes usually include the following:

Day 1: Who Are You?

Day 2: What is Christianity to You?

Day 3: Your response to Christ.

Day 4: Looking Towards home/Living the Fourth. (Louisville Youth Ministry Commission, 1976, pp. 12-13)

There is a mysterious aspect to Kairos in practically every high-school campus that offers the retreat in the United States, with code words used for components of the retreat. These are used in letters from parents, teachers, friends, and others. It is a generally-agreed upon notion that what happens on the retreat, stays on the retreat. The clandestine nature of the retreat adds to the mystique of the experience (Burke, 2012).

At the retreat, the students participate in a format of peer- and faculty-led talks, followed by small-group discussions, individual prayer and reflection opportunities, group prayers including Eucharist liturgies, opportunities for reconciliation, and recreational time ("Kairos Retreat Manual," 1995). The conclusion of the retreat often includes a "homecoming" ritual, where parents, friends, and other students come together for an evening of shared reflection and exploration of what it means to "live the fourth."

The overall theology of the retreat is love in action, and the conclusion of the retreat challenges its participants to “live the fourth” day, which becomes the never-ending day (“Kairos Retreat Manual,” 1995).

The belief that the retreat participants live out the retreat themes and convictions of Kairos in their daily lives is called “living the fourth” that is one aspect that differentiates Kairos from the other retreats that students have attended. The fourth day becomes an essential element of the experience: although the Kairos retreat is only 3 or 4 days, “living the fourth” represents how students ought to live the rest of their lives and represents a change of attitude. One of the most important aspects of the fourth day is how well the school offers follow-up programs to the participants of the retreat. Sample follow-up programs include Kairos reunions, offering service projects, overnight follow-up retreats, and small-faith-sharing groups.

According to Collins (1998), when students returned from the Kairos Retreat experience, they interacted more with each other. One alumnus described the experience as the following:

From a kid’s standpoint, it is almost like the big thing about Kairos is a kind of bonding. During the retreat I kind of brought all my problems out. I found that people had love in their hearts for me...you know, it was amazing, and I knew there had to be something else there...we were spending time together and we were talking about relationships, but it’s like, God is there. And that’s kind of like where it started being clear to me that he was present in every aspect of my life. (Collins, 1998, p. 32)

Due to the finite nature of high school, a limited number of follow-up activities for students can occur during their senior year. Offering the Kairos retreat during the junior year affords the opportunity for the school to further develop the faith lives of the students during their senior year, in an effort to build upon what the students learned and

experienced on Kairos, while “living the fourth” and implementing it into their own lives on and off the school campus. Given the emphasis placed on “living the fourth,” changes in the religious practices of the participants and more internalized religious beliefs would be expected.

There has been a trend across the US since 2010 to move the retreat to the junior level based upon discussions among campus ministers in Jesuit high schools of how to maximize the effect of the retreat experience. No empirical research has been conducted to date that examines the effects of moving the Kairos retreat from senior year to junior year. This study is the first to examine data from a Jesuit high school (School 5) that recently moved their Kairos Retreat from the senior year to the junior year.

Existing research examines various aspects of the Kairos retreat, especially psychological effects, but none of the research has investigated when the retreat should take place to maximize student religious engagement or the residual effect of the retreat, including the effects of fourth-day follow-up activities. Therefore, the purpose of this study is to describe the experience of high-school seniors in single-gender all-male Jesuit high-schools who attended a Kairos retreat during their junior year and participated in fourth-day follow-up activities in terms of religious engagement and the internalization of religious beliefs.

Two instruments, the Daily Spiritual Experience Scale and the Christian Religious Internalization Scale, measured religious engagement and the internalization of religious beliefs. These were given to senior-level students who had and some who had not attended the Kairos retreat during their junior years at five Jesuit high schools in the United States in the Fall of 2018. The 16-item DSES was designed to measure a person’s

perception of the divine in daily life and the interaction with or involvement of the divine in life. The items measured experience rather than particular beliefs or behaviors. Items 1 to 15 on the DSES were assigned numbers from 0 to 5, with 0 = *never*, 1 = *once in a while*, 2 = *some days*, 3 = *most days*, 4 = *every day*, and 5 = *many times a day*. Item 16 on the DSES (In general, how close do you feel to God?) was assigned numbers from 0 to 3, with 0 = *not close*, 1 = *somewhat close*, 2 = *very close*, and 3 = *as close as possible*.

The 12-item Christian Religious Internalization Scale, designed to assess the degree of internalization of Christian beliefs and practices, was comprised of two subscales with 6 items each: introjection and identification. The 12 items on the CRIS were scored using the following: 1 = *not at all true*, 2 = *usually not true*, 3 = *usually true*, and 4 = *very true*. Some students were interviewed as well as the retreat directors at each of the schools in an attempt to understand the Kairos retreat experience and follow-up programs at each school.

Deci and Ryan in 1971 developed the self-determination theory, which was used to explore the religious effects of retreats (as cited in Ryan & Deci, 2002). Self-determination theory is a meta-theory of human motivation, personality, and optimal functioning. The theory embraced the assumption that all individuals have natural, innate, and constructive tendencies to develop an ever more elaborated and unified sense of self and three innate psychological needs: competence, relatedness, and autonomy.

The foundation of self-determination theory concerned the interaction between an active, integrating human nature and social contexts that either nurture or impede ones' active nature. Given the transformative nature of the Kairos retreat, self-determination theory can be useful in helping to understand the often-compartmentalized lives of

adolescent males in Jesuit high schools and how the retreat experience can help young men become more intrinsically motivated to engage in their faith. Using self-determination theory, it is possible to assess the internalization of religious beliefs of adolescent males who attended a Kairos retreat during their junior year. Ryan, Rigby, and King (1993) researched this area and developed the CRIS to assess the degree of internalization of Christian beliefs and practices.

Jesuit high schools across the United States allocate a very large number of resources to the Kairos retreat program. It is important for schools to incorporate the processes that provide the greatest gain for the students in an effort to understand how much of the ideas and themes of the retreat are internalized by student attendees. Data produced and analyzed from the instruments and interviews used in this research addressed the following questions:

1. To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend a Kairos retreat and participated in fourth-day follow-up activities during their junior year likely to engage in religious practices, as assessed by the Daily Spiritual Experience Scale?
2. To what extent do seniors attending single-gender Jesuit high schools who have self-selected to attend the Kairos retreat and fourth-day follow-up activities during their junior year internalize religious beliefs, as assessed by the Christian Religious Internalization Scale?
3. To what extent do interviews with individual students and retreat administrators reflect the themes present as determined by a thematic analysis of the Kairos retreat and fourth-day follow-up activities?

Summary of Findings

This dissertation included quantitative and qualitative data in an effort to describe the experience of seniors in single-gender Jesuit high-schools who attended a Kairos retreat during their junior year and participated in fourth-day follow-up activities in terms of religious engagement and the internalization of religious beliefs. Fourth-day follow-up activities included programs offered in the junior year, senior year, and the summer in between. Research questions one and two dealt with quantitative data, and it was found that seniors who attend single-gender Jesuit high schools who had attended a Kairos retreat as juniors and participated in fourth-day follow-up activities were more likely to engage in religious practices than students who do not. Also, seniors who attended the Kairos retreat during their junior year and participated in fourth-day follow-up activities during their junior year reported greater identified scores, suggesting more students internalized religious beliefs after attending a Kairos retreat.

Qualitative data in this study showed that the overwhelming reasons why students attended the Kairos retreat was because of the hype or mystery aspect and classmates or family influence. Many students interviewed referenced previously attending a sophomore or junior retreat or attending an immersion trip prior to the Kairos retreat experience.

Half of the students interviewed reported the most important aspect of the Kairos retreat experience was spending time with and building relationships with classmates. Twenty-two percent of the students reported the letters and 18% of the students reported being removed from distractions were the most important aspect of the retreat experience.

In references to “living the fourth,” a quarter of the students reported participating in or being aware of a formal follow-up program. Several students reported leading a retreat or becoming involved with campus ministry or their church, followed by a number of students who reported “living the fourth” through relationships with friends or family.

Limitations

There were several limitations to this study. First, each of the schools chosen had a different model for the timing of the Kairos retreat, and there was no way to control the quality of the retreat or the quantity and quality of the fourth-day follow-up activities. Second, given the researcher's limited access to the schools, it was up to the campus minister to determine how to access the students. At three of the school sites, the researcher was provided access to classrooms to administer the instrument to students. At these sites, students who wished to be interviewed indicated so on a separate sheet of paper. The campus minister, at one of the school sites, asked a previous Kairos retreat group of students to stop by the campus ministry office and complete the instrument and participate in the interviews. At the remaining school site, seniors were asked to stop by the campus ministry office after a day of service to complete the instrument and participate in the interviews. Third, the results could only be generalized to adolescents in all-male Jesuit high schools in the United States. At the time of this study, there were 44 traditional Jesuit high schools in the United States, with 30 of them all-male. Fourth, many factors came into play related to the faith life of a young man, such as the religiousness of his home life and religious activities out of school, which could not be measured. In addition, response bias on the part of students was a concern.

Discussion of Findings

Overall, the results of the study align with the conclusions from other studies on youth retreats and the Kairos Retreat program. East's (2004) interview results of 400 youth and youth ministers supported this study's conclusion. He found retreats (including mandatory ones) often served as an entry point to leading to deeper relationships with God and others. Retreats were also an important, indepth community-building opportunity for youth and afforded unique opportunities for young people to draw closer to God through moments of prayer, study, community, and personal reflection. Gillespie's (2009) work was consistant with the findings of this study. He found the Kairos retreat helped improve elements of an adolescent's life, leading to healthier, more positive spirituality, energetic interaction with family, and greater self-esteem.

There was one notable exception, however. Archer's (1990) research found that the effects of retreats were short-lived. In that study, the students developed a community with the goal of connecting with the sacred while on the retreat, but the sacredness of the community ended shortly after the students returned home due to the lack of rituals. Fourth-day activities can become rituals.

The vast majority of students in this study who attended a Kairos retreat were juniors. Many of the students were still engaged in religious practices at the time the survey was administered. Seishas (2009) interviewed Kairos alumni who were 2 to 4 years removed from Kairos and found they were still trying to live out the lessons learned on the retreat, a finding consistent with the results of this study.

This researcher arrived at School 3 after the first retreat of the senior year and was able to survey the students in that group. It was expected that the seniors who recently

attended the retreat would have the highest means, those who attended as juniors would have somewhat lower means, and those who did not attend the retreat would have the lowest means, which was not the case. On all three scales, as expected, those who did not attend Kairos had the lowest average. On both scales on the CRIS (introjection and identification) and on Question 16 of the DSES (“In general, how close do you feel to God?”), the students who attended the retreat during their junior year, however, had higher means than the seniors who recently attended the retreat. The highest mean for the seniors relative to the seniors who attended the retreat as juniors is only one scale and that difference is so small that is not meaningful. These means could be explained by the differences in the groups, or it may be that juniors are at a point in their lives where they are more open to spiritually. It is also possible that the seniors are more focused on the college admission process, employment, or leaving friends behind than juniors. Another possibility is that those who attended the retreat as juniors had more time to “live the fourth.” In any case, these data suggest that the Kairos retreat has an effect on the lives of the students.

Methods to answer research question 3 consisted of interviews with the students to determine the overall themes that arose from the Kairos retreat and the fourth-day follow-up activities. Students attended the Kairos retreat because of the hype or mystery aspect and because of classmates or family influence. The hype or mystery aspect is consistent with Burke's (2012) research. He wrote about the clandestine nature of the Kairos Retreat in that it is wrapped in mythic lore that has been built up around the Kairos experience months in advance.

The retreat administrators were interviewed to provide a fuller understanding of the process from preretreat preparation to fourth-day follow-up activities. As expected, their views focused more on the practical issues and on the religious aspects of the retreat. One of the most difficult parts of the retreat was recruiting students to attend. The Kairos retreat program was optional for students at the schools surveyed in this study. The students were involved in sports, clubs, and after-school jobs and competing for their time was considered a challenge for the retreat directors.

Half of the students interviewed reported the most important aspect of the Kairos retreat experience was spending time with and building relationships with classmates. East's (2004) interviews support the belief that building relationships with classmates was an important outcome of all types of retreats. There was no competition as would be found in sports, clubs, or after-school jobs.

In contrast to the views of the students, four of the five administrators indicated that increase in faith was the most important aspect of the retreat followed by the students being able to reflect on life issues that were important. Two of the five administrators noted an increase in relationships between students and their peers, parents, adults, and God.

Implications for Practice

This study included quantitative and qualitative analysis. From that information, a description of a typical Kairos attendee was developed, along with seven exemplary practices for Kairos retreats in the schools surveyed.

Description of a Kairos attendee based on data from all five schools

Joe, a pseudonym that represents a composite student, was a senior and had attended the Kairos retreat at least 5 months prior to the survey being administered. He had the opportunity to participate in preretreat activities and in fourth-day follow-up activities. Joe participated in religious activities on most days as measured by the DSES (mean 3.03) and especially focused on the following: experiencing connections to life, feeling God's love through others, being spiritually touched by creation, feeling thankful for blessings, feeling selfless caring for others, accepting that others do wrong things, and desiring to be closer to God.

Do things to avoid guilt or attain ego enhancements and feelings of worth, was indicated by the introjection-based behaviors measured by the CRIS ($M = 1.77$). The CRIS also measured identified regulation that was a more self-determined form of extrinsic motivation, as it involved a conscious valuing of a behavioral goal or regulation. It represented an important aspect of the process of transforming external regulation into true self-regulation. Joe had more internalized religious beliefs than someone who had not attended a Kairos retreat, as measured by the CRIS (2.70).

Joe most likely attended the retreat because of the hype or mystery aspect of the retreat experience, as noted by 42% of the 83 student responses. In second place was influence by classmates and family at 34%, followed by the spiritual aspect at 12%, taking a break from life at 6%, teacher or staff member influence at 4%, and missing school at 2%.

Like 48% of the 82 student responses, Joe had attended a sophomore or junior retreat, excluding the Kairos retreat. Twenty-nine percent of the students responded they

had attended an immersion trip. Twelve percent of the students reported attending a retreat at their church or in their Roman Catholic elementary school. Eleven percent of the students reported their involvement on a campus-ministry team or attendance on club retreats.

Joe most likely best enjoyed the Kairos retreat experience of spending time with and building relationships with classmates, as noted on 38% of the 65 student responses. Twenty-two percent of the students reported the letters (from parents and loved ones) and 18% reported being removed from distractions were the most important aspects of the retreat. Twelve percent of the students reported being loved or affirmations, and 10% reported small group or talks as the most important aspects of the Kairos retreat experience.

Participation in or an awareness of a formal follow-up program offered by the school was common, as 30% of the 74 responses indicated participating in or being aware of a formal follow-up program. Twenty-four percent of the students reported leading a retreat or becoming involved with campus ministry or their church, followed by 15% of the students who reported “lived the fourth” through relationships with friends or family. Eleven percent of the students each reported they lived the fourth by having a different perspective, and 11% reported they had attended an immersion trip. Finally, 9% of the students reported becoming engaged in school clubs.

Joe most likely changed internally, as he reported an increase in faith, as shown by 35% of the 83 responses. Thirty-one percent referenced a better perspective, followed by 27% of the students who referenced interactions with others when asked about

changes to their inner-self, especially religious beliefs or practices. Finally, 7% of the students referenced becoming more active in church after the Kairos retreat experience.

Exemplary practices of the Kairos retreat program

All of the schools in this study have practices that are noteworthy and exemplary to some extent. Based upon the quantitative and qualitative data of this study, exemplary practices are highlighted.

Exemplary practice 1

One should develop a Kairos retreat experience that focuses on relationships with others (both student and caring adults) and recognition of vulnerability in the lives of young men. School 3 highlighted this practice, as they had the second highest DSES means and the second highest identified mean. Highlighting this practice, a young man at this school stated, “I would say the relationships that were built there, how vulnerable the space was designed to be, and how if we saw each other, we were like, If you’re going to be vulnerable, then I have nothing to lose.” Specific elements at this school included having a large number of faculty and staff (60+) in a given school year attend the retreat (perhaps by offering retreat attendance as a way to fulfill extra-curricular supervision duties), focusing on the student leadership team of each retreat, having a preretreat meeting with all of the participants about what to expect, supporting a strong peer encouragement culture to attend the retreat, and having a follow-up program that engages the whole community after the retreat experience.

Exemplary practice 2

One should develop a Kairos retreat experience that focuses on the self, family, friends, and God. School 2 highlighted this practice, as they had the highest DSES mean,

the third highest introjected mean, and the highest identified mean. Highlighting this practice, a young man at this school stated,

A lot of what I kind of talked about and reflected on in Kairos was my relationship with my parents, and I think that it's definitely gotten better. After that, I made more of an effort. I think I'm probably closer to God too.

Specific elements at this school included student leadership in planning the entire retreat (such as the students selecting the rector for each retreat), incorporating parents, students, females from the local all-girls school and from the larger school community combined into two prayer services, encouraging the use of digital media to keep students connected postretreat, and utilizing a tangible item, such as a candle, kept for a week by a student who had attended the retreat and then passed on to another student.

Exemplary practice 3

One should develop a Kairos retreat experience that focuses on inner reflection and sharing of graces. School 5 highlighted this practice, as they had the third highest introjected mean. Highlighting this practice, a young man at this school stated, "I'd have to say it allowed me to reflect on my experiences more deeply and understand how God has kind of, interacted with my life." Specific elements at this school included the sharing of graces every night, the distribution of letters from school administrators and parents spread throughout the retreat instead of on just one night, incorporating the practice of having one member from each small group provide a short witness reflection after the talks, and encouraging students to attend an immersion trip post-Kairos.

Exemplary practice 4

One should develop a Kairos retreat experience that focuses on outward change and increased faith. School 4 highlighted this practice, as they had the third highest DSES

mean, the highest introjected mean, and the fourth highest identified mean. Highlighting this practice, a young man at this school stated, “I’ve become a lot more confident, I guess, would be part of it. A lot more open to other people and to talk to them. Spiritual changes, I think I’m more engaged in mass than I have been previously.” Specific elements at this school included a focus on the Eucharist, with Mass being offered three times on the retreat, inviting Kairos retreat alumni from different Roman Catholic high schools in the city to write letters to students and to attend the closing ceremony, and offering a postretreat gathering.

Exemplary practice 5

One should develop a Kairos retreat experience that focuses on the graces and challenges of life. School 1 highlighted this practice, as they had the fourth highest DSES mean, second highest introjected mean, and the third highest identified mean.

Highlighting this practice, a young man at this school stated,

It was finding out a lot about myself. For me, it was, I thought I knew a lot about myself to begin with, but Kairos kind of like, helped me learn more about myself and about the other people I went with.

Specific elements at this school included a fourth-day follow-up program that consists of a monthly gathering with topics selected by students and the solicitation of baby pictures by parents for viewing by the students during the retreat. The baby pictures represent the innocence and graces of God of the participants.

Exemplary practice 6

One should develop a Kairos retreat experience that highlights “living the fourth.” Four of the five schools had a formal follow-up program, and all five of the schools

encouraged the students to live out what they learned from the retreat. Highlighting this practice, a student at School 2 stated,

There's a ceremony when other kids get back from Kairos, and that's great because it's an opportunity to accept these people into the community and then also kind of show them right off the bat as they get home that that love that they found on the retreat is actually present in their everyday life.

A student at School 3 stated,

It's been more personal in a sense, like focusing on deepening my relationships with friends and teachers and being intentional about saying, "Hey, how are you actually doing today?" rather than just saying, "Oh hey, what's up?" and then walking away.

At School 3, the data collection included 19 seniors who had attended a Kairos retreat within a few weeks of the administration of the survey. It was expected that the means on the DSES and on the introjection and identified sections of the CRIS would show that these students would have the highest scores followed by the seniors who went on Kairos during their junior year and that those who did not attend Kairos would be last, but that was not the case. On all three scales, those that did not attend Kairos came in last. On both scales on the CRIS and on Question 16 of the DSES, however, the students who attended the retreat during their junior year had higher means than the seniors who recently attended the retreat. The recent retreat attendees only scored highest on the DSES and not by a large margin (3.22 versus 3.15). These scores could be explained by the differences in the groups or it could be that juniors had more time to "live the fourth." In any case, these data indicated a junior-year Kairos retreat with "living the fourth" activities allows students the time to strengthen their religious beliefs.

Exemplary practice 7

Juniors who attend a Kairos retreat should consider how best to “live the fourth.” Some ways of “living the fourth” include participation in follow-up retreat programs, immersion trips, and other school activities. In addition, young men who attend a Kairos should think about how their words and actions can reflect what was learned on the Kairos Retreat. One student at school 2 stated,

Just by being on a campus with a bunch of high school students, there’s a lot of opportunities to just “live the fourth.” Like you can ... I don’t know. Like all sorts of things. Like to talk to someone if they’re looking lonely at lunch, whatever it may be. So I think that’s a big part for me.

The Kairos Retreat experience can have a profound effect on the lives of young men in Jesuit high schools especially if they take the commitment to “live the fourth” seriously.

The findings of this study present an opportunity for single-gender Jesuit high schools to consider incorporating elements of the exemplary practices included here.

In addition, the findings of this dissertation have broad implications for programs with a high intensity experience such as retreats, camps, immersion trips, and so forth. Leaders of such programs ought to consider how to incorporate follow-up programs that engage participants in reflection of the experience. In addition, leaders of high intensity programs ought to consider the timing of such programs so as to have a greater of the experience by engaging individuals after the experience, similar to administrators at Jesuit high schools who have explored and acted upon moving the Kairos retreat from senior year to junior year.

Implications for Research

Most of the existing research focuses on the psychological effects of the Kairos retreat program. This is the first dissertation that includes exploration of “living the

fourth,” a needed topic of study given the wide range of follow-up programs that exist in Jesuit high schools (Miller, 2009). This is also the first dissertation to use the DSES and the CRIS in exploring the experience of students who attended a Kairos retreat. Both instruments were helpful in measuring religious engagement and the internalization of religious beliefs and ought to be considered for use in future research. The CRIS, in particular, has roots in self-determination theory, and as such could prove to be helpful for future researchers who wish to explore the implications of the theory among youth in a religious and or spiritual context.

Several of the retreat directors indicated there were major influences outside of the Kairos experience that kept the students from attending the retreat or pressing issues that effected student attendance, such as the college admissions process, senior disengagement, family relationships, and so forth. The effects of these types of issues would be an area for future research as well as exploring the results of a retreat program where the leaders intentionally focus on preretreat, postretreat, and follow-up programs in an effort to engage young men in greater religious experiences. Another area for future research could be to determine if the timing of the retreat effects the retreat experience differently for the students.

Summary

The purpose of this study was to describe the religious engagement and the internalization of religious beliefs of high-school seniors in single-gender all-male Jesuit high schools who had attended a Kairos retreat during their junior year and participated in fourth-day follow-up activities. Existing research examined various aspects of the Kairos retreat, especially psychological effects, but none of the research had investigated when

the retreat should take place to maximize student religious engagement, best practices, and the effects of fourth-day follow-up activities.

This study found Jesuit high schools that incorporate elements of the Kairos retreat into the larger life of the school are more successful in engaging students to “live the fourth” than those who do not. Furthermore, schools that provided opportunities for follow-up to the Kairos retreat, especially those that were student run, were more successful than those that did not.

In Jesuit high schools across the United States, retreats are integrated into the educational program. The mission of these schools reflects the importance of the spiritual dimension of Jesuit education and having a thriving retreat program is essential to the mission of the school. This research study was the first to examine the retreat experience of single-gender Jesuit high schools that offer the Kairos retreat during the junior year. It is also the first study to examine the role of motivation of boys in single-gender Jesuit high schools in terms of fostering and deepening greater religious involvement through internalization of religious beliefs after the retreat experience. Most students in this study initially had attended a Kairos retreat due to extrinsic reasons. The results of this study, however, indicated an effectively planned and executed Kairos retreat could act as a catalyst for a young man to become more intrinsically motivated to engage in his faith.

One of the goals of Jesuit education is to teach young people to reach out to the community. Fourth-day follow-up activities help reinforce the importance of “living the fourth.” No other published study on the Kairos retreat experience had examined the role of follow-up programs. The results of this study showed that follow-up programs,

especially when incorporated into the larger school community, could help keep the excitement and energy of the Kairos retreat program alive.

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APPENDIXES

APPENDIX A
KAIROS RETREAT INSTRUMENT

Thank you for agreeing to take this survey. The list that follows includes items you may or may not experience. Please consider how often you directly have this experience and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.

	Many times a day	Every day	Most days	Some days	Once in a while	Never
1. I feel God's presence.						
2. I experience a connection to all of life.						
3. During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.						
4. I find strength in my religion or spirituality.						
5. I find comfort in my religion or spirituality.						
6. I feel deep inner peace or harmony.						
7. I ask for God's help in the midst of daily activities.						
8. I feel guided by God in the midst of daily activities.						
9. I feel God's love for me, directly.						
10. I feel God's love for me, through others.						
11. I am spiritually touched by the beauty of creation.						
12. I feel thankful for my blessings.						
13. I feel a selfless caring for others.						
14. I accept others even when they do things I think are wrong.						
15. I desire to be closer to God or in union with the divine.						

16. In general, how close to do you feel to God?	Not close	Somewhat close	Very close	As close as possible
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See other side =====>

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	Very true	Usually true	Usually not true	Not at all true
A. One reason why I actively share my faith with others is:				
17. Because God is important to me and I'd like other people to know about him too.				
18. Because I would feel bad about myself if I didn't.				
19. Because I want other Christians to approve of me.				
B. When I turn to God, I most often do it because:				
20. I enjoy spending time with him.				
21. I would feel guilty if I didn't.				
22. I find it satisfying to me.				
C. A reason I think praying by myself is important is:				
23. Because if I don't, God will disapprove of me.				
24. Because I enjoy praying.				
25. Because I find prayer satisfying.				
D. An important reason why I attend Church is:				
26. Because one is supposed to go to church.				
27. By going to church I learn new things.				
28. Because others would disapprove of me if I didn't.				

29. Check when you attended Kairos at your school:

A) Junior year

B) Senior year

C) I have never attended a Kairos Retreat

30. Please list the retreats have you attended both in school and through your local place of worship.

31. Why did you want to attend (or will attend) the Kairos Retreat?

32. What types of things have you done as follow up to the retreat?

APPENDIX B
KAIROS INDIVIDUAL INTERVIEW

School 1 2 3 4 5

Date _____

Part A

1. When did you attend Kairos?
2. What's the main reason why you attended Kairos?
3. Have you participated in other retreats or other immersion activities?

Part B

4. What was the most important aspect of the actual Kairos retreat experience for you?

5. What activities have been offered to “live the fourth” and have you participated in them?

6. Did the Kairos retreat and fourth day follow-up activities result in any changes in your inner-self, especially religious beliefs or practices? If so, how? If not, do you have any thoughts?

APPENDIX C
KAIROS DIRECTOR INTERVIEW

School: 1 2 3 4 5

Title: _____

Date: _____

1 Pre-planning

2. The Retreat

3. Fourth day follow-up activities

4. The most meaningful aspect of the experience

5. The most challenging aspect of the program.

APPENDIX D
INFORMED CONSENT LETTERS

Institutional Review Board for the Protection of Human Subjects
University of San Francisco
2130 Fulton Street
San Francisco, CA 94117

Dear Members of the Committee:

On behalf of _____ High School, I am writing to formally indicate our awareness of the research proposed by Chris Miller, a student at USF. We are aware that Mr. Miller intends to conduct his research by administering a written survey to a selected group of our twelfth-grade students and to interview some of them. Our school has _____ or does not have _____ a blanket release form.

I give Chris Miller permission to conduct his research at our school. If you have any questions or concerns, please feel free to contact my office at _____.

Sincerely,

APPENDIX E
PARENT LETTER AND PERMISSION FORM

October 28, 2018

Dear Parents and Guardians,

I am a doctoral student in the School of Education at the University of San Francisco and am sending this letter to explain why I am requesting that your son participate in my research study. Currently, I am in the final stages of my dissertation research and will be conducting a study of the Kairos retreat in five Jesuit high schools in the United States. My area of research rests at the intersection of religion and motivation. The goal of the research is to describe the effectiveness of the Kairos retreat and follow-up activities by examining the student's daily religious engagements and the internalization of religious beliefs one semester after attending the retreat.

With your permission, I will ask your student to take a brief survey that should take no more than 20 mins. In some cases, this will be done in the classroom and in other cases outside of class. I will also ask for a few student volunteers to spend approximately 20 mins participating in an interview with me.

Your student's participation in this study is voluntary and will not affect his grade in any way. Also, your student may quit the study at any time by simply saying, "I do not wish to participate."

The study will be conducted from late October until late November 2018. There are no known risks involved in this study and your son will not receive any compensation for his participation. To protect confidentiality, the student's name will not appear on any record sheets or in the transcripts of the interviews. The recording of the interview will be destroyed after transcription. Any individual information obtained will not be shared with anyone. The records will be maintained by me, and my dissertation chair, Dr. Matthew Mitchell.

This letter will serve as a consent form for your student's participation and will be kept by both the principal of your school and Dr. Matthew Mitchell, faculty sponsor at the University of San Francisco School of Education. If you have any questions about your student's rights as a participant, you may contact the University of San Francisco Institutional Review Board (IRB) for test of human subjects at IRBPHS@usfca.edu.

Please have your student return the signed form to his teacher.

Thank you!

Chris Miller

See other side =====>

Please sign one of the statements below

Statement of Consent

I read the above consent form for the project entitled, Kairos retreats, conducted by Chris Miller, a doctoral student at the University of San Francisco. I give my consent for my son to participate in this study. The nature, demands, risk, and benefits of the project have been explained to me. I am aware that I have the opportunity to ask questions about this research. I understand that I may withdraw my consent and discontinue my son's participation at any time.

Students Name

Signature of legal guardian

date

OR

Refusal of Consent

I read the above consent form for the project entitled Kairos retreats conducted by Chris Miller, a doctoral student at the University of San Francisco. I do not give my consent for my son to participate in this study.

Students Name

Signature of legal guardian

date

APPENDIX F
STUDENT LETTER AND ASSENT FORM

October 28, 2018

Dear Student:

My name is Chris Miller and I am a doctoral student in the School of Education at the University of San Francisco. I am asking you to participate in a project that describes the effectiveness of the Kairos retreat and follow-up activities by examining your religious engagements and the internalization of your religious beliefs one semester after attending the retreat.

I am asking you to complete a short questionnaire that will take about 20 mins. Also, I am asking for volunteers to complete a short interview that will take about 20 mins. Your parents or legal guardians have already given permission for you to participate in this study, but you do not have to participate if you choose. You may quit this study at any time by simply telling me that you do not want to continue. Also, you can skip any questions or tasks that you do not want to complete. Your participation in this study will not affect your grades in any way. There are no known risks involved in this study and you will receive nothing for your participation (except my thanks). To protect your confidentiality, your responses will not be shared with anyone unless required by law. The responses you make will be kept by my professor Dr. Mitchell and me. Neither your teacher nor your parents will know if you chose to participate in this project or will know the answers you provide.

Sincerely yours,
Chris Miller

Agreement

____ I agree to participate in this research project, and I have received a copy of this form.

____ I am willing to participate in the individual interview.

Student's Name (Please Print)

Date

Student's Signature

I have explained to the above-named individual the nature and purpose, benefits and possible risks associated with participation in this research. I have answered all questions that have been raised and I have provided the participant with a copy of this form.

Researcher

Date