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The University of San Francisco

A QUANTITATIVE STUDY OF THE RELATIONSHIP BETWEEN FAITH
FORMATION OPPORTUNITIES AND THE RELIGIOSITY OF LAY EDUCATORS
IN CATHOLIC SECONDARY SCHOOLS

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

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

by
Douglas Evans
San Francisco
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DISSERTATION ABSTRACT

A QUANTITATIVE STUDY OF THE RELATIONSHIP BETWEEN FAITH FORMATION OPPORTUNITIES AND THE RELIGIOSITY OF LAY EDUCATORS IN CATHOLIC SECONDARY SCHOOLS

The Catholic Church calls educators at Catholic schools to play an active role in the faith formation of their students. A century ago, the majority of teachers in Catholic schools were vowed religious whereas presently the majority of staff in Catholic schools is lay with consequent challenges and opportunities. Lay educators at Catholic schools need ongoing support and formation to achieve their religious goals.

The purpose of this study was to investigate the relationship between faith formation opportunities in Catholic secondary schools and teachers' religiosity. Teacher religiosity was measured by their participation in the sacramental life of the Church, worship, belief in the teachings of the Church, knowledge of Catholicism, and the consequences of their faith on their self-perception.

This study utilized a researcher-designed survey. Fifty-four Catholic high schools were selected randomly from the 593 diocesan Catholic high schools in the 13 regions of the NCCB in the United States. Of the potential population, 22.8%, 415 fulltime, lay, Catholic, teachers, completed the survey and were included in the data analysis. Data were collected using an online survey and analyzed using descriptive statistical techniques including percentages, means, standard deviations, and Pearson's product-moment correlation coefficients.

It was found that teachers had an average participation rate of 54.1% in school faith formation opportunities (such as mass, prayer services, meditation, praying the

rosary, Bible study, spiritual direction, confession, retreats, discussion of religious topics and volunteering with a charitable organization). There was a weak, positive, linear relationship between teacher participation in school faith formation and teacher religiosity. The majority of teachers surveyed identified the school in which they worked as their primary faith community. Further analysis indicated which programs had the highest rate of voluntary, teacher participation, and which programs had the greatest effect on teacher religiosity.

Serving as a starting point for principals, diocesan offices and the larger Church for the development of a systematic faith formation program for educators, this study demonstrates the important role diocesan Catholic schools occupy in the lives of their teachers and the opportunity for schools to enhance their role in the ongoing faith formation of faculty and student.

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 represent the work of the candidate alone.

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DEDICATION

This project would never have been completed without the support and help of my wife, Anna. Thank you for all of the hours you spent listening to me talk about this project, your suggestions and your patience. Thank you to my mother for the time she spent over the summer watching Rex so that I could write, and her patience as the process continued on longer than expected. To my father, for his advice, direction and support over the years. And to my son Remy, I am sorry for the summer days and school year evenings that I wasn't able to spend with you. I look forward to spending more time with you and your brother as you grow.

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CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

Catholic secondary education seeks lofty goals. Phrases, such as “educating the heart and the mind” and “educating the whole person,” are commonly used to describe the mission of Catholic schools (Murphy, 1991). Most Catholic schools pride themselves on offering an exemplary education that caters to a diverse constituency. Yet to achieve these objectives, Catholic schools have faced many serious obstacles over the last 50 years (Greeley, McCready, & McCourt, 1976). These challenges range from changing demographics of students, providing funding to educate both the rich and the poor, and supplying ongoing professional development for educators to the declining presence of Catholic religious (United States Conference of Catholic Bishops, 2005).

A significant change over the last 60 years in Catholic schools has been the drastic demographic shift in staffing (Figure 1). Catholic schools were once predominately staffed by Catholic religious. As far back as 1950, 90.1% of faculty and staff at Catholic elementary and high schools were vowed religious (McDonald, 2004).

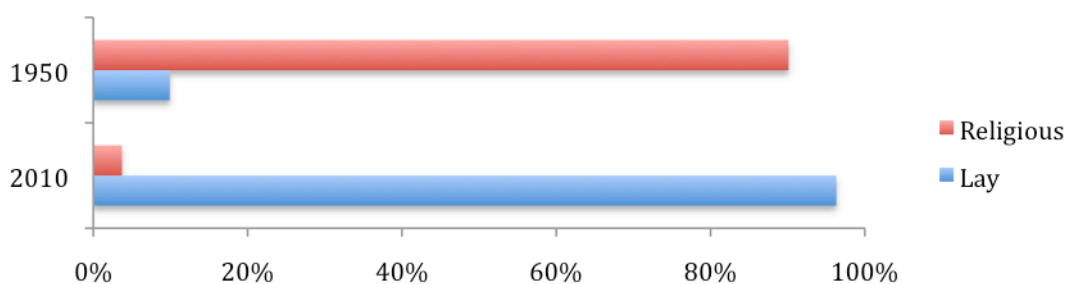


Figure 1. Percentage of lay and religious teachers at Catholic secondary and primary schools in 1950 and 2010 in the United States.

Today the vast majority of teachers in Catholic high schools, 96.3%, are lay (McDonald & Schultz, 2010).

The staffing shift poses what may be seen as a challenge regarding the religious mission of Catholic schools. Beyond the expectation that schools provide academic education for their students—teaching math, reading, writing, science and critical thinking skills—the Church places a larger burden on Catholic school teachers. They are expected to provide students both an intellectual understanding of the tenets of the Catholic tradition and nurture in them a sincere Catholic Christian faith (National Conference of Catholic Bishops, 1972; Pope Paul VI, 1965b; United States Conference of Catholic Bishops, 2005). The Catholic approach to education is unique in its pursuit to transform the student, not just intellectually, but spiritually (United States Conference of Catholic Bishops, 2005). The United States Conference of Catholic Bishops (USCCB) stated;

Catholic schools afford the fullest and best opportunity to realize the fourfold purpose of Christian education, namely to provide an atmosphere in which the gospel message is proclaimed, community in Christ is experienced, service to our sisters and brothers is the norm, and thanksgiving and worship of our God is cultivated. (p. 1)

Intellectual understanding of a religious tradition's teachings and practices is relatively concrete. It can be accomplished by the normal tools of pedagogy and measured by traditional assessment tools (DiGiacomo, 1985, Moore, 2007). However, defining the extent to which someone has personally embraced any faith or tradition is far more ambiguous and elusive. Inspiring faith and a conversion of the heart is perhaps best accomplished not through lecture but the example of lived faith (Groome, 1980; 1998). Again, this is no small task for the lay Catholic educator who, unlike Catholic religious of

the past, lives in an increasingly secular culture where he or she may be disconnected from a formal faith community and may find limited support or encouragement for his or her own faith formation. Lay Catholics who teach in Catholic schools may have the added implied responsibility of representing the Catholic tradition to their colleagues from other faith traditions who partner with them in the mission of Catholic education.

It appears evident that for Catholic schools to achieve their goals of faith formation, it is essential that teachers have been suitably prepared for this challenging task and receive ongoing encouragement and support for their own faith formation (Earl, 2005, 2008). Historically, Catholic religious who worked in schools received formation and training as part of their novitiate and ongoing formation in their communities (Sacred Congregation for Catholic Education, 1982). Formation refers to the “evolving growth of one’s Christian spiritual life” (McKim, 1996, p. 267). Broadly, it is the process through which an individual’s faith is shaped and molded (Simpson, 2009). For Catholic religious, formation is an aspect of communal life.

Yet, as the number of lay Catholics in schools has increased (Greeley, 1989; Jacobs, 1998), the amount of formation that is provided has not seen a drastic increase (Watzke, 2005). Paradoxically, though the training and background of teachers in Catholic schools has changed, their lofty goals have not. Catholic schools must ensure that Catholic secondary teachers have been provided with the tools that they need to succeed at all that is asked of them, including their role in the religious mission of the school.

Both Roman and United States Catholic Church documents address extensively the importance of teacher spirituality and the need to prepare teachers to achieve the

mission of Catholic education (National Conference of Catholic Bishops, 1972; Pope Paul VI, 1965b; Sacred Congregation for Catholic Education, 1977; United States Conference of Catholic Bishops, 2005). Catholic school personnel are expected to be grounded in a faith-based Catholic culture, to have strong bonds to Christ and the Church, and to be witnesses to the faith in both words and actions. The faith formation of personnel will allow the Gospel message and the living presence of Jesus to permeate the entire life of the school community, so that the community may be faithful to the school's evangelizing mission (United States Conference of Catholic Bishops, 2005).

The United States Catholic Conference of Bishops (USCCB) argued that special attention must be given to the faith of personnel and that the formation of faculty must involve a spiritual component. "The extent to which the Christian message is transmitted through education depends to a very great extent on the teachers" (Sacred Congregation for Catholic Education, ¶ 43). As a result, religious formation of educators is an essential prerequisite if Catholic schools are going to achieve this vital aspect of their mission (Sacred Congregation for Catholic Education, 1982; United States Conference of Catholic Bishops, 2005).

Catholic schools run by particular Catholic religious orders and societies, such as the Jesuits, Christian Brothers, and the Sisters of Mercy, have instituted programs to attend to the faith formation of their faculties (Bouchard, 2001; Dulles, 2007; McCrea, 2004; Vercruysse, 2004). Often it is the strong charism of these orders that provides both a faith-based language and identity for the schools that is accessible to faculty and staff and often a spiritual practice that lends itself to faith formation opportunities. However, diocesan schools' efforts to address these challenges have been sporadic and unique to

each community (Earl, 2008).

Taking the religious mission of all Catholic secondary schools seriously means analyzing the effectiveness of faith formation opportunities that are currently in place. The difficulty is finding a measureable way to analyze the faith formation opportunities that are taking place, and how their frequency or infrequency correlates to the faith development of Catholic teachers. Further analysis of the relationship between participation in faith formation opportunities and the effects these opportunities have on teachers would provide valuable data. Such data would not be an end in itself but a starting point for conversation to guide Catholic schools in the right direction regarding faculty faith formation.

As stated previously, one's degree of faith formation does not lend itself easily to being measured. However, sociology offers a term, "religiosity," that can be useful in accessing the efficacy of formation opportunities for Catholic educators. Religiosity is defined as a multidimensional approach consisting of five dimensions of religious commitment: belief, practice, knowledge, experience, and commitment (Stark & Glock, 1968). The concept of religiosity provides a measureable means for understanding what impact the availability of faith formation opportunities has on the way Catholic teachers think, act, and believe. Religiosity should not be confused with orthodoxy, a term that often provokes some unease or controversy. On the contrary, higher religiosity often correlates with more creative orthodoxy (Stark & Glock, 1968). For example, those with a higher level of religiosity may demonstrate informed dissent on certain issues of belief. They may in good conscience disagree with official Church teaching on such matters as

the ordination of women and homosexuality yet still exhibit high levels of religiosity in other areas.

Purpose of the Study

The purpose of this study was to investigate the relationship between faith formation opportunities in Catholic secondary schools and teachers' religiosity. Specifically, this study explored the religiosity of Catholic school teachers' ritual participation in the sacramental life of the Church, devotion and worship, belief in the dogmas and moral teachings of the Church, knowledge of Catholicism, and the consequences of their faith on their perception of themselves as a minister in a Catholic school (Stark & Glock, 1968). In addition, this study investigated the extent that participation by lay educators in these formation opportunities was shown to contribute to a higher degree of Catholic religiosity than simply working in a Catholic school without experiencing such programs.

Background and Need for the Study

A key component of Catholic education is the transmission of faith. An influential Vatican II document on education stated that "The Catholic school has as its specific duty the complete Christian formation of its pupils" (Sacred Congregation for Catholic Education, 1977, ¶ 45). For this formation to occur, it is essential that teachers have a healthy faith life (Sacred Congregation for Catholic Education, 1982; United States Conference of Catholic Bishops, 2005). "The preparation and ongoing formation of new

administrators and teachers is vital if our schools are to remain truly Catholic in all aspects of school life” (USCCB, 2005b, p. 9).

The last 60 years have shown a drastic decline in the number of Catholic religious teaching in Catholic schools and a surge of lay men and women who have taken their place. In 1950, Catholic religious represented 90.1% of all staff at Catholic K-12 schools in the United States (Watzke, 2005, p. 464). As of 2004, 96.3% of all teachers in Catholic K-12 schools were lay (McDonald & Schultz, 2010). Catholic religious received ongoing faith formation from their communities that helped nurture a healthy faith life (Sacred Congregation for Catholic Education, 2002). However, there was not an ongoing formation program for the lay faculty.

Yet since the majority of the teaching staff was in fact Catholic religious, it could be assumed that most teaching staff were in fact supplying formation for their students (Sacred Congregation for Catholic Education, 1982). However, unlike Catholic religious who receive formation as part of their ongoing vocation, lay faculty at Catholic schools have traditionally not had access to faith formation of this kind (USCCB, 2005a). As a result, as the staffing in Catholic schools gradually shifted from predominately religious to predominately lay, Catholic schools began to lose the benefits of these formation programs (Earl, 2005, 2007).

To address lay educators who do not have access to faith formation, some Catholic schools have explored ways to provide formation for their faculty. This has been done sporadically, diocese by diocese, school by school (Earl, 2005, 2008). Institutions that have historically been run by Catholic religious orders have made the most progress in the faith formation of their lay faculty as they have sought to ensure the continuation of

their charism in light of the decrease in the numbers of vowed religious (Cook, 2004). As a whole, diocesan schools have been less aggressive in the creation of programs that seek to further the faith development of their staff. Yet despite this, many schools have programs that seek to meet the needs of their lay staff, though the shape and scope of these programs varies (Earl, 2005).

As with many other areas of teacher training that require ongoing professional development throughout an educator's career, school administrators must seek to nurture the faith of their faculties (USCCB, 2005a). In recent years, research has shown the importance of directed and goal oriented professional development programs (Waters, Marzano & McNulty, 2004). Yet, it is relatively rare to see that same form of goal oriented programming when addressing the faith development of the Catholic school staff. Due to the relatively recent nature of programs that seek to nurture the faith development of lay staff at Catholic schools, little research has studied the effects of these programs on teachers. This research study should add to the new body of knowledge on the development of faith formation for lay teachers in Catholic schools.

Conceptual Framework

Formerly, 90% of teachers in Catholic schools were vowed religious (McDonald, 2004), now 96.3% are lay (McDonald & Schultz, 2010). The mission of Catholic schools has not changed (Kilty, 2000), yet those delivering the education have. The religiosity of the majority of teachers, those who were Catholic religious, was shaped and supported outside of the school by the teachers' religious communities. When teachers first started working at a Catholic school, they had already received formation from their community

and continued to participate in ongoing formation with their communities; however, that formation has been removed now that 96.3% of the teachers are lay, they receive no formation in religious communities. The extent to which lay teachers receive faith formation in their parish is not guaranteed or consistent (Earl, 2005). Seeing this need, Catholic schools run by religious communities, such as by the Jesuits, Franciscans, Christian Brothers, or the Sisters of Notre Dame, have already developed programs of formation for their lay faculty (Bouchard, 2001; Dulles, 2007; McCrea, 2004; Vercruyse, 2004). Many diocesan high schools are still searching out a response to this situation (Earl, 2005). This study focused on the extent to which Catholic high schools are providing faith formation for their faculty and the relationship between participation in school faith formation opportunities and teacher religiosity.

Historically, the term formation was used to refer to the lifelong process through which a person was nourished and sustained for their vocation (United States Catholic Conference, 2006). The majority of Church documents that have explored formation have done so through the lens of preparing men for the priesthood and the ongoing support for priests after ordination (Pope John Paul II, 1983). In the *Priestly Program of Formation* (USCCB, 2006), formation is described as having four pillars or central tenets: human, spiritual, intellectual, and pastoral. Human formation focuses on the needs of the individual, “fostering a healthy and well-balanced individual” (USCCB, 2005, p. 36), spiritual formation focuses on an individual’s faith and their relationship with God, intellectual formation focuses on understanding, comprehension and knowledge of Church teachings while pastoral formation focuses on those professional skills necessary for various types of ministry. These four pillars have been adapted by the United States

Catholic Conference of Bishops (2005) for the laity in the document *Co-Workers in the Vineyard*. For *Co-Workers in the Vineyard* pastoral formation saw significant changes, since the tasks required for the vocation of priesthood differ from those of lay ecclesial ministry (USCCB, 2005a, 2006). These documents sought to create a framework for the training of lay ecclesial ministers who are lay Catholics who work in the Church.

Although the USCCB have adapted the four pillars of formation for lay Church ministers, Church documents on education have yet to reflect this process of formation. Recent statements about education by the USCCB have used the terms, “personal,” “faith” and “ongoing” to describe formation. Yet these documents have not included the four pillars of formation (Sacred Congregation for Catholic Education, 1982; United States Conference of Catholic Bishops, 2005).

Though the formation of faculties has increased emphasis in Church documents, the term, formation, in the USCCB’s education documents generally means faith formation (Sacred Congregation for Catholic Education, 1982; United States Conference of Catholic Bishops, 2005). This is similar to the term, formation, as used in secular educational colloquial discourse.

Parker Palmer (1992), while exploring teacher formation elaborated:

Formation is a concept from the spiritual traditions, and it involves a concern for personal wholeness. Where training asks if the person has the right knowledge and technique, formation asks after the state of the person's soul. Where training offers the person new data and methods, formation offers the person help in discerning his or her identity and integrity. (p. 1)

For Palmer, formation referred to the spiritual and vocational renewal of teachers (1992,1998).

Although discussion of the four pillars of formation shines light on how the term formation is used in educational circles, for the purposes of this study, formation will be understood only as spiritual formation. Specifically, for the purpose of this study, formation will be understood as “the ongoing nurturing and sustaining of the spirituality of lay teachers in Catholic high schools” (Downey, 2006, p. 1). Research will be limited to examining spiritual formation (USCCB, 2005a) and will not include human, intellectual, or pastoral formation. Though the term spiritual formation is used by the USCCB when discussing the formation of priests and lay ministers, the term faith formation will be used in this document when referring to the formation of teachers.

Religiosity is a particularly difficult term to define. Colloquially, religiosity can be used to refer to piety, faith, religious practice, devotion, and religiousness. Yet academic explorations of religiosity would more precisely identify these concepts as dimensions of religiosity rather than a definition. Defining religiosity is made more onerous by the fact that multiple academic disciplines have focused on differing facets of religiosity (Holdcroft, 2006).

Theological studies of religiosity have focused on faith and spirituality (Groome, 1998). Religious education concentrates more on faith development, orthodoxy, knowledge, and belief (Galletto, 1996; Holdcroft, 2006; Sander, 2001). Sociology of religion has explored the context in which religiosity is thriving in our society and how it affects our perception of others (Will & Cochran, 1995). Psychological studies have explored the effects of religiosity on individual behavior (Hui & Fung, 2009; Reinert, Edwards, & Hendrix, 2009; Whitley, 2009). Due to the varied approaches to studying religiosity, it is necessary to articulate clearly the approach that will be used in this study.

This study will make use of the Glock and Stark (1965) multidimensional approach to studying religiosity.

The majority of modern studies of religiosity have used a multidimensional approach. Glock and Stark (1965) created the *Dimensions of Religious Commitment Scale* that sought to measure five dimensions of religiosity: ritual, experience, belief, knowledge, and consequences. Glock and Stark excluded consequences from their study due to the difficulties involved in measuring this dimension of religiosity. They argued that the consequences of religious actions are not strictly a component of religiosity. Glock and Stark's influential study popularized the use of a multidimensional approach.

A second analysis of their data was later published under the name of Stark and Glock (1968). Known as the "5-D" approach to religious commitment, most later studies of religiosity used an adapted version of their multidimensional methodology (Cardwell, 1980; DeJong, Faulkner & Warland, 1976; Ebaugh, Chafetz & Pipes, 2006; Galetto, 1996; Holdcroft, 2006; Houtman & Heelas, 2009, King & Hunt, 1972; Klemmack & Cardwell, 1980; Rohrbaugh & Jessor, 1975).

Glock and Stark's (1965) multidimensional definition of religiosity, will serve as the basis of this study. All five of these components, ritual, experience, belief, knowledge, and consequences, will be examined through the lens of Catholic religiosity. Ritual, within the context of the Catholic Church is defined as participation in the sacramental and liturgical life of the Church. Experience, which for clarity will be subsequently referred to as devotion, is to be understood as all forms of worship and piety other than the sacraments or participating in the liturgical life of the Church. Belief and knowledge, which are closely related (Clayton, 1971; Clayton & Gladden, 1974;

Holdcroft, 2006; Weigert & Thomas, 1969) are distinct in that belief is understood as faith in the dogmas and moral teachings of the Church while knowledge is understood as comprehension of the teachings of the Church. Consequences will be limited to the effects of faith formation on teachers' perception of themselves as sharing in the ministry of the Church.

Research Questions

1. To what extent do lay Catholic school educators participate in faith formation in their schools?
2. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' religious beliefs?
3. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' ritual participation in the sacramental life of the Church?
4. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' devotion?
5. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' knowledge of Catholicism?
6. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' perceptions of themselves as ministers?

Limitations and Delimitations

This study was delimited to Catholic secondary schools in the 13 regions of the United States National Conference of Catholic of Bishops (NCCB). Further, these

schools were (arch)diocesan, parochial, interparochial or regional high schools that are not under the auspices of religious orders. Participants were limited to fulltime, Catholic, lay teachers. Schools (n = 5) were chosen randomly from qualified schools in each of the 13 regions of the United States NCCB. Due the small number of schools in some regions and survey fatigue, the target number of five schools per region could not be reached (N=54).

Limitations inherent in online survey research have been considered. Lefever, Dal, and Matthíasdóttir (2007) suggested that online data collection allows for the gathering of a substantial amount of data over a large region at a potentially lower cost than traditional pencil and paper surveys, but that technical ability can limit the ability of participants to respond to the survey and difficulties reaching the audience can result in a low survey response rate. As a result, this survey used an online survey tool that has been designed for ease of use and incorporated a simple interface. A validity panel examined the face validity of the online survey to ensure usability. The principals of participating schools were asked to send an email of introduction prior to the researcher contacting participants, in hopes of ensuring a greater return. The Catholic secondary school principals served as gatekeepers. Initial research into the effectiveness of email based surveys has shown a response rate of between of 24.0-61.5% (Greenlaw & Brown-Welty, 2009; Sax, Gillmartin & Bryant, 2003).

Computer competency, access to the Internet and email are potential limitations to the study. A weakness of online survey is that it requires a base line level of computer competency of all participants. Schools in which the faculty did not have easy access to the Internet were likely to show a lower rate of survey returns. In addition, teachers who

were not comfortable using email may have been less likely to participate in online surveys even when directed to do so by their principals.

In addition, studies of religiosity are often controversial (Hood, 2003; Stark, 1996; Stark & Glock, 1968; Stolz, 2009). Measures of religiosity are sociological tools that seek to quantify aspects of individual faith, practice, and belief. Among theologians, faith is not normally measured quantifiably, and theologians often express discomfort with attempts to do so.

Significance

Staffing of Catholic schools in the United States has experienced a dynamic shift in the past 60 years (Figure 2), from being primarily religious to being staffed almost

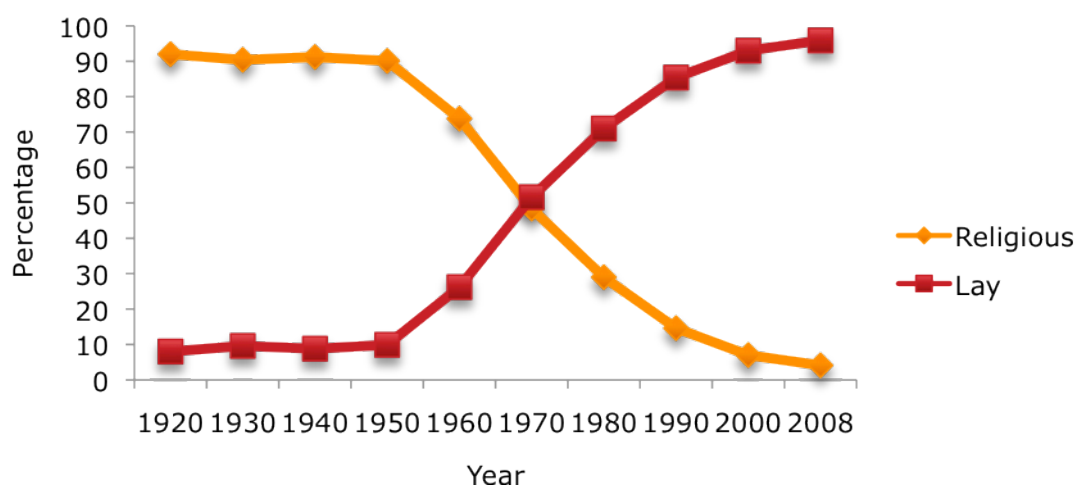


Figure 2. Percentage of lay religious elementary and high school teachers in the United States between 1920 and 2008.

exclusively by lay staff members (Fisher, 2009). Historically, it was assumed that the religious who staffed Catholic schools provided faith formation for their pupils. Staff

were prepared for this task in their communities through novitiate programs and ongoing formation in their communities (Kealey & Kealey, 2003). Catholic schools benefited from the formation that their staff received in their religious communities. However, as the staffing shifted from religious to lay, efforts to provide similar formation to their lay counterparts were sporadic (Watzke, 2005). Now, lay teaching staff is the norm, with many Catholic secondary schools in the United States having no Catholic religious. If Catholic secondary school teachers are going to provide formation for their students, teachers must first be spiritually nurtured (Groome, 1980). If Catholic schools are to remain truly Catholic, educating the heart as well as the mind, it is essential that educators be prepared to provide this essential component of Catholic education (Earl, 2005). The Sacred Congregation for Catholic Education (1982) asserted that "formation is indispensable; without it, the school will wander further and further away from its objectives" (§ 79).

Religious communities have shown great interest in the formation of their faculty in their particular charism (Bouchard, 2001; Dulles, 2007; McCrea, 2004; Vercruyse, 2004); however, there is a lack of research into Catholic faith formation at diocesan schools (Earl, 2005). Investigating the effects of faith formation programs on teachers in Catholic secondary schools has provided valuable information for planners of future teacher formation opportunities. It is the hope of the researcher that inquiry into the effectiveness and the results of faith formation opportunities will lead to an increased emphasis on faith formation of faculty at Catholic schools in the United States.

Definition of Terms

In this study, the following terms should be understood as defined below:

(Arch)diocesan School	A Catholic high school that was established by the (arch)diocese or operates under the auspices of the local (arch)bishop.
Catholic Religious	Vowed Catholic religious, including priests, brothers, sisters, monks, and nuns. A member of a religious order. Also referred to as <i>religious</i> .
Charism	“Special gifts of the Holy Spirit that characterize an individual or group that are used to contribute to the common good and glorify God in the church and world” (Cook, 2004, p. 19).
Inter-Parochial school	A Catholic high school that was established by a Roman Catholic parish and is now maintained by and serves multiple parishes. Also referred to as a diocesan Catholic high school.
Laity	“All the faithful except those in holy orders and those in the state of Religious life specially approved by the Church” (Pope Paul VI, 1964, ¶ 31).
Lay Ecclesial Ministers	“Women and men whose ecclesial [Church] service is characterized by: <i>Authorization</i> of the hierarchy to serve publicly in the local church, <i>leadership</i> in a particular area of ministry, <i>close mutual collaboration</i> with the pastoral ministry of bishops, priests, and deacons and <i>preparation and formation</i> appropriate to the level of responsibilities that are assigned to them” (Secretariat of Laity, Marriage, Family Life & Youth, n.d., ¶ 3).
Parochial School	A Catholic high school that was established and is maintained by a Roman Catholic parish. Also referred to as a diocesan Catholic high school.

Professional Development	“Consists of all natural learning experiences and those conscious and planned activities which are intended to be of direct or indirect benefit to the individual, group or school and which contribute, through those, to the quality of education in the classroom. It is the process by which, alone and with others, teachers review, renew and extend their commitment as change agents to the moral purposes of teaching and by which they acquire and develop critically the knowledge, skills and emotional intelligence essential to good professional thinking, planning and practice with children, young people and colleagues through each phase of their teaching lives” (Day, 1997, p. 4).
Regional School	A Catholic high school that serves a broad geographical area. Also referred to as a diocesan Catholic high school.
Religious order	Also known as a religious institute, a religious order “is a society in which members, according to proper law, pronounce public vows, either perpetual or temporary which are to be renewed, however, when the period of time has elapsed, and lead a life of brothers or sisters in common” (Code of Canon Law, 1983, § 607 ¶ 2-3).
Spiritual	“Refer[s] more to the subjective life of faith, as opposed to a more visible, corporeality or materiality. Still more recently, the term has been broadened beyond its traditional usage involving faith grounded in a tradition and affirmation of a transcendent Deity to refer to the presence of the human spirit or soul, and the human quest for meaning and experiential wholeness” (Roof, 2003, p. 138).

After laying out the restatement of the problem, Chapter II will review the literature pertinent to this study.

CHAPTER II
REVIEW OF LITERATURE
Restatement of the Problem

To inspire a mature and sincere Christian faith in students is a central component of the mission of Catholic schools. This is achieved not only in Religion classes and during liturgies; it is ideally woven throughout the ethos and life of the school. All teachers at Catholic schools are called to contribute to the creation of a school environment and culture where the Gospel message can take root and grow. All teachers at Catholic schools are responsible for conveying this message to the students. However, preparation that Catholic educators receive to complete this task varies greatly from institution to institution. “The need for an adequate formation is often felt most acutely in religious and spiritual areas; all too frequently, lay Catholics have not had a religious formation that is equal to their general, cultural, and, most especially, professional formation” (Sacred Congregation for Catholic Education, 1982, ¶ 60).

Historically, when the majority of the staff at Catholic schools was Religious brothers, sisters, and priests, schools’ faculties received some form of ongoing faith formation in their communities. However, the staffing of Catholic schools has shifted from predominately Religious to lay teachers. Lay educators can be powerful witnesses to their faith and there is no reason to deem them less adept at promoting the religious mission of Catholic schools; however, they have not always been encouraged and empowered to take on that task. Attempts to provide formation for lay faculty have been sporadic (Earl, 2005). This study examined the relationship between faith formation opportunities and teacher religiosity (defined as ritual participation, devotion, belief,

knowledge of Catholicism, and teachers' perceptions of themselves as ministers) of lay, Catholic teachers in diocesan secondary schools.

Overview

The literature review focused on religiosity, specifically, examining six commonly used measures of religiosity: belief, ritual, devotion, knowledge, consequences, and experience. Furthermore, it examined the broad field of faith formation and the religious formation of adults. In particular, it reviewed human, spiritual, intellectual and pastoral formation as key components of formation models for both priests and lay ministers. In addition, it examined the spiritual formation of teachers in secular programs, the importance placed on the spiritual formation of Catholic teachers in Church documents and a review of current spiritual formation that was occurring or was recommended in professional development programs.

Religiosity

Recent studies of religiosity in the United States have been shaped by the early research of Glock and Stark's (1965) multidimensional approach. As shown in Table 1, their multidimensional approach was foundational for later research into religiosity. The first two widely distributed, academic studies of religiosity were conducted by Fukuyama (1961) and Lenski (1961). Fukuyama's (1961) study focused on four dimensions of religiosity, specifically the cognitive, cultic, creedal, and devotional, while Lenski's (1961) study examined traditional, orthodox, devotionism, communal, and associational involvement. Glock and Stark (1965), in a study sponsored by the Anti-Defamation

Table 1

Selected Studies Employing Multidimensional Measures of Religiosity

Author and Year	Number of Dimensions	Name of Dimensions
Fukuyama (1961)	4	Cognitive, Cultic, Creedal, Devotional
Lenski (1961)	4	Traditional, Orthodox, Devotionalism, Communal and Associational Involvement
Glock and Stark (1965)	4	Belief, Ritual, Intellectual, Consequential
Faulkner and De Jong (1966)	5	Belief, Experience, Ritual, Intellectual, Consequential
Stark and Glock (1968)	5	Belief, Practice, Knowledge, Experience, Consequences
King and Hunt (1972)	10	Creedal Assent, Devotionalism, Congregational Involvement, (Church Attendance, Organizational, Activity, Financial Support), Religious Knowledge, Orientation to Religion (Growth and Striving, Extrinsic), Salience (Behavior, Cognition)
Rohrbaugh and Jessor (1975)	4	Ritual, Consequential, Theological, Experiential
De Jong, Faulkner and Warland (1976)	6	Belief, Experience, Religious Practice, Individual Moral Consequences, Religious Knowledge, Social Consequences
Ellison (1991)	4	Denominational Ties, Social Integration, Personal Sense of the Divine, Existential Certainty
Galetto (1996)	4	Knowledge, Belief, Practice, Consequences
Ebaugh, Chafetz, and Pipes (2006)	4	Basis of Decision Making, Resource Preference, Organizational Culture, Practice
Holdcroft (2006)	2	Religious Knowledge, Prosocial Behavior

Note. Adapted from “Dimensions of Religiosity Reconsidered: Evidence from a Cross-Cultural Study,” by G. De Jong, J. Faulkner and R. Warland, 1976, *Social Forces*, 45, p. 868.).

League, expanded on Fukuyama's (1961) and Lenski's (1961) work, making use of a multidimensional model of religiosity, and conducted the first national study of religiosity in the United States. In 1966, Faulkner and De Jong built upon Glock and Stark's basic premise of four dimensions of religiosity, pairing it with a Guttman scaling procedure. In 1968, Stark and Glock republished their data, pairing the work with additional analysis of their original study. Weighert and Thomas (1969) critiqued Stark and Glock's (1968) approach, arguing that the belief and knowledge included significant dimensions of the scale, with the possible exception of the consequence dimension, measure components of religious belief and not religiosity. King and Hunt (1972) conducted extensive research exploring the multidimensional nature of religiosity in the United States protestant community, creating the *Religious Position Scale*. Rohrbraugh and Jessor (1975) studied the use of Glock and Stark's approach, creating a survey that used four of the dimensions of religiosity, but dropping belief. The research supports a multidimensional approach to the study of religiosity. Stark and Glock's work has been instrumental in the study of religiosity. The majority of studies of religiosity continue to use an adapted form of Stark and Glock's multidimensional approach. In reviewing the research over the last 40 years, most of the research supports using Glock and Stark's multidimensional approach (Cardwell, 1980; DeJong, Faulkner & Warland, 1976; Ebaugh, Chafetz & Pipes, 2006; Galetto, 1996; Holdcroft, 2006; Houtman & Heelas, 2009, King & Hunt, 1972; Klemmack & Cardwell, 1980; Rohrbraugh & Jessor, 1975).

More recent studies of religiosity have tended to make use of aspects of Glock and Stark's original scale (Ebaugh, Chafetz & Pipes, 2006; Galetto, 1996; Holdcroft, 2006). Galetto (1996) made use of Glock and Stark's five dimensional approach, but

excluded experience from his study, stating that experience was not easily measured using a quantitative research tool. Galetto used the term, practice, in place of ritual. Galetto used a Likert-scale survey to study the relationship between religiosity of Catholic elementary school teachers of religion and the number of years they had studied religion prior to becoming teachers.

Belief

Belief is the starting point for most studies of religiosity (Cardwell, 1980; DeJong, Faulkner & Warland, 1976; Houtman & Heelas, 2009; Klemmack & Cardwell, 1980; Stark & Glock, 1968), likely due to the fact that it is the cornerstone of commitment to a religious community. However, theologians often argue about which components of doctrine are necessary to establish Christian belief (Galetto, 1996; Stark & Glock, 1968). As a result, most studies of religiosity tend to create their own measurement of belief that is unique to the community that is being studied (Cardwell, 1980; Klemmack & Cardwell, 1980).

Stark and Glock's (1968) ideological dimension of religious beliefs corresponds with their intellectual dimension of knowledge (Grönblom, 1984). Specifically the ideological dimension of belief measures people's attitudes towards traditional dogmas, creeds, and teachings of a particular religion, such as the belief in God, the trinity, saints, eternal life, and the nature of good and evil. Knowledge and beliefs are intimately related. Belief presupposes knowledge, making it difficult to test belief without first exploring an individual's knowledge and understanding (Cardwell, 1980).

When creating a measurement of belief, Stark and Glock (1968) argued for the use of tools that measure variation of traditional and orthodox beliefs of a particular religion (Cardwell, 1980; Klemmack & Cardwell, 1980; Stark & Glock, 1968). Some progressive and liberal theologians may object to measuring religiosity using belief in the orthodox teachings of a particular Church as criteria. One can argue that an individual can be a practicing member of a faith community and not believe in every tenet, doctrine, or dogma of his or her Church. However, sociological tools, such as the multidimensional study of religiosity (Glock & Stark, 1965), have sought to measure variance in human behavior and not orthodoxy (Stark & Glock, 1968). Though it is not uncommon for practicing members of a community to disagree with the orthodox beliefs of their church, the extent of this variation is an important component of religiosity and should be included in a study of religiosity (Houtman & Heelas, 2009). This was accomplished in the study by comparing participants' knowledge of the teachings of the Church with their personal beliefs.

In Galetto's (1996) study of the religiosity of Catholic elementary school teachers of religion (n=2578), Glock and Stark's (1965) dimension of belief was expressed as "fidelity to the magisterium." Galetto's survey asked respondents to identify accurately the Church's teachings on a particular subject from a list of three to five sentences. Participants were then asked to select the option that came closest to representing their belief. Galetto's survey explored four major areas of Catholic belief: general Christian belief, Catholic dogma, Catholic moral teaching, and Catholic discipline (p. 13). He built upon Benson and Guerra's (1985) study that explored the beliefs and values of Catholic high school teachers. He added issues that were emphasized in the general outline of the

Catechism of the Catholic Church (United States Catholic Conference, 1994) and the suggestions for curriculum supplied in *Adult Catechesis in the Christian Community* (International Council for Catechesis, 1990). To ensure the validity of his survey, Galetto had the survey examined by theologians, canon lawyers, and eight educators who were affiliated with the National Catholic Educational Association. Corrections were made after the completion of a pilot study.

Galetto (1996) used Stark and Glock's (1968) multidimensional approach to religiosity to measure the effects of education and certification programs on elementary school teachers' religiosity. In selecting a population, Galetto randomly selected 10% of the Catholic elementary schools in the United States to participate in his study (n=714). After contacting the schools, 442 volunteered to participate in the study. A total of 4,375 surveys were mailed out to teachers; 2,676 surveys were returned. Galetto found that lay teachers of religion were knowledgeable of Christian dogma, Catholic morality and Catholic dogma but less knowledgeable about Catholic discipline (Table 2). Christian dogma was defined as aspects of belief that were shared by most Christians, such as the

Table 2

Percentage of Teachers' Responses About Their Knowledge of and Belief in Church Teachings

Issues	Religious		Lay		Non-Catholic	
	Know	Believe	Know	Believe	Know	Believe
Christian Dogma	98%	96%	93%	89%	87%	78%
Catholic Discipline	58%	53%	49%	37%	33%	16%
Catholic Morality	83%	71%	78%	49%	72%	42%
Catholic Dogma	71%	74%	58%	65%	45%	49%

Note. From *Building the Foundations of Faith. The Religious Knowledge, Beliefs and Practices of Catholic Elementary School Teachers of Religion*, by P. Galetto, 1996, Washington, DC: National Catholic Educational Association, p. 100.

resurrection and Jesus' divinity. The study showed that, generally, lay teachers of religion in Catholic elementary schools shared the beliefs of the Catholic Church on most issues. Divergent beliefs with the Church tended to reflect particular hot button issues.

In a recent study of the effects of New Age theology on the beliefs of Catholics (n=468), Protestants (n=450) and Muslims (n=439), Houtman and Heelas (2009) focused primarily on orthodox belief. Of the 11 questions included in the survey, five inquired about orthodox belief in God, existence of a soul, life after death, and heaven and hell. Responses were collected using a five-point interval scale. Of the other six questions, three discussed traditional ritual practices while the remaining questions explored the responses to three New Age statements. Specifically, Houtman and Heelas asked participants to respond to the statements that "each individual has a higher spiritual self, which can be awoken and led to personal enlightenment," that "the entire Universe is an expression of a unified spiritual energy," and that "we are facing times of rapid spiritual growth of human consciousness" (p. 164). Assumed in their study (Houtman & Heelas, 2009) was the link between religiosity and orthodox religious beliefs. Houtman and Heelas found that, in secularized countries, "much of what may at face value look like post-Christian New Age spirituality is in fact quite closely related to theistic Christian religiosity" (p. 177).

Church documents speak extensively about the role of Catholic education in the salvific mission of the Church; specifically, the role that teachers play in the transmission of faith (Sacred Congregation for Catholic Education, 1982). The first Church document to speak extensively on the role of lay educators in Catholic schools, *Lay Catholics in Schools: Witness to Faith* (Sacred Congregation for Catholic Education, 1982) discussed

the obligation of the teacher to “bear witness to the faith” (¶ 5) and the importance of “fidelity to the magisterium” (¶ 8).

Shimabukuro (1993) conducted a content analysis of eight influential Roman and American Church documents to ascertain the profile of an ideal Catholic school teacher. This examination of the *Declaration on Christian Education* (Pope Paul VI, 1965b), *To Teach as Jesus Did* (NCCB, 1972), *Teach Them* (NCCB, 1976), *The Catholic School* (Sacred Congregation for Catholic Education, 1977), *Sharing in the Light of Faith* (NCCB, 1979), *Lay Catholics in Schools: Witnesses to Faith* (Sacred Congregation for Catholic Education, 1982), *The Religious Dimensions of Education in a Catholic School* (Congregation for Catholic education, 1988), and *In Support of Catholic Elementary and Secondary Schools* (NCCB, 1990) found that the theme of integrating religious truth and values with life (culture) throughout the curriculum was raised with a frequency of 41%. Promoting the spiritual/religious formation of students appeared with a frequency of 49%. The only theme appearing with more regularity in the Church documents was the call for Catholic educators to educate the whole child which had a frequency of 51%. The frequency with which the documents raised religious truth (41%) showed the Catholic bishops’ emphasis on the topic of belief.

Ritual

The ritualistic dimension of Glock and Stark’s (1965) multidimensional approach, described as practice, explored the formalized worship of a particular religion. They defined religious practice as “the expectation held by all religious institutions that the faithful will observe and perform certain rites and sacred liturgical acts” (p. 81). Ritual

included the basic order and structure of a liturgy or church service, reception of the sacraments, formalized events, such as processes of initiation and celebration of events that are important to the community.

Ritual, though similar to the dimension of devotion, is more formalized and is generally practiced as a communal act while devotion is a more informal religious practice (Stark & Glock, 1968). The distinction between ritual and devotion, though subtle, is important. Ritual worship is generally associated with traditional orthodox practices of religion and often seen in a negative light, while devotion, which is generally associated with spirituality, is seen in a more positive light (Bellah, 1967; Hood, 2003).

Within the Catholic Church, ritual events include the seven sacraments of the Catholic Church and liturgical participation in worship. As stated by the *Catechism of the Catholic Church* (Pope John Paul II, 1994), “The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian's life of faith” (§ 1210). The sacraments are the central communal act of Catholic worship, and as a result, require attention independent from personal devotion.

The Church has emphasized the importance of teachers visibly participating in the sacramental life of the Church. The Church further asserted,

As a visible manifestation of the faith they profess and the life witness they are expected to give, it is important that lay Catholics who work in a Catholic school participate in the liturgical and sacramental life of the school. (Sacred Congregation for Catholic Education, 1982, ¶ 39)

Given the importance of participation in the sacramental life of the Church for Catholics, studies of Catholic religiosity tend to include sacramental participation as a unique dimension of religiosity (Benson & Guerra, 1985; Galetto, 1996; Sander, 2005).

Devotion

The religious dimension of devotion tends to be personal worship that is conducted in private (Stark & Glock, 1968). In Glock and Stark's (1965) first study of religiosity, this dimension was categorized as a subset of ritual. In contrast to more formal ritual worship, acts of devotion include reading the Bible, acts of contemplation, and praying the rosary. Though the practice of religious ritual can be performed for non-religious motives, this is unlikely the case for religious devotion (Stark & Glock).

William Sander (2005) explored the effects of religion and religiosity on families deciding to send their children to private schools. In his study, he limited his examination of religiosity to weekly church attendance. In addition, he explored the relationship between weekly attendance at church, enrolment in private schools, and denomination. Furthermore, he explored the effects of race and income on private school attendance. Sander used data from a study conducted by the National Opinion Research Center for the years 1998 and 2000 (n=2,090). The limited nature of his examination of religiosity, limiting it only to two dimensions of religiosity (devotion/ritual and consequences) was dictated by the information already available in the National Opinion Research Center's study.

In Sander's (2005) research, exploring the consequences of religiosity, he found that Catholics with the highest degree of weekly church attendance were more likely to send their children to private schools than Catholics with a medium or low weekly attendance. Table 3 displays the relationship between weekly Church participation and attendance of private schools. Interestingly, Catholics with the highest rate of attendance or with a low rate of weekly Church attendance were more likely to send their children to

Table 3

Estimates of Private School Attendance and Church Attendance by Catholics

Level of Attendance	1998	2000
Catholic Highest	22%	20%
Catholic High	12%	10%
Catholic Medium	6%	4%
Catholic Low	11%	9%

Note. Adapted from “Religion, Religiosity and Private Schools,” by W. Sander, 2005, *Catholic Education*, 9, p. 10.

private schools than families with a medium rate of Church attendance. Sanders found that in 1998 and 2000, Catholics with the highest level of weekly Church attendance, 22% and 20% respectively, had the greatest likelihood of sending their children to private schools while Catholics with a low level of Church attendance had a likelihood of 11% and 9% respectively, of sending their children to private schools.

Mayotte’s (2010) study examined communal prayer experience among faculty in Catholic elementary and secondary schools ($N = 702$). Participants were selected from three schools in each of the five regions of the continental United States (Northeast, South, Midwest, Southwest, and Northwest), with a response rate of 41%. Mayotte made use of a web-based survey instrument that collected both coded and narrative responses.

Mayotte (2010) found that prayer before meetings was the most common form of communal prayer at Catholic schools, with 94.8% of all meetings beginning with prayer. Mass was the second most common form of communal prayer (92.5%). The study found that communal prayer occurred daily in 30.6% of schools studied; 39.3% reported that communal prayer occurred less than once a week. “Overwhelmingly, respondents described faculty prayer as meaningful to them and impacting the life of the school” (p. 338). More than a third, 42.4% of teachers surveyed, identified sharing specific events,

needs, experiences and reflections as the most “meaningful” aspect of prayer at school (Table 4).

Table 4

Elements of Teachers’ Meaningful Prayer Experiences

Element of the Prayer Experience	Percent
Sharing (events, needs, experiences, reflections)	42.4
When the prayer occurs (specific time during the academic year or within a specific liturgical season)	29.4
The prayer environment and/or use of ritual, music, or other artistic element	9.8
Being in the presence of God/awareness of God	7.3
Quiet time, time for personal reflection	5.7
	5.3

Note. $n=245$. From “Faculty Prayer in Catholic Schools: A Survey of Practices and Meaning,” by G. Mayotte, 2010, *Catholic Education*, 9, p. 1342

Time was the most commonly identified, 46.3%, challenge to participating in communal prayer at school (Mayotte, 2010). Mayotte’s research also explored what forms of faculty prayer that participants found to be most meaningful to them (such as faith sharing, intercessory prayer, and Gospel reflection). Mayotte concluded by recommending that time be prioritized for faculty prayer, that prayer be included in everyday situations and that faith formation be provided for faculty. She specifically suggested, “Religious formation in prayer styles, forms, and traditions of the Church would help to open all to greater acceptance and variation” (p. 346).

Church documents have emphasized the importance of teachers being actively engaged in personal devotion (NCCB, 1972, 1976; Sacred Congregation for Catholic Education, 1977, 1982; USCCB, 2005b) “In particular, the [Catholic] educator should have a mature personality, expressed in a profound Christian life” (Sacred Congregation

for Catholic Spiritual Education, 1982, ¶ 60). Shimabukuro's (1993) content analysis of eight United States and Roman Church documents found that the second most common element of being an ideal teacher is "promoting the spiritual/religious formation of students" (p. 151). The ability of the teacher to provide this formation is directly related to the teacher's lifestyle (Sacred Congregation for Catholic Education, 1977). The documents concluded that "teachers' life style and character are as important as their professional credentials" (NCCB, 1976, ¶ 7).

Knowledge

Glock and Stock (1965) argued that knowledge of the Church's teachings is an essential dimension of religiosity. This dimension measures the extent to which an individual is familiar with and comprehends the teachings, beliefs, dogmas, and doctrines of his or her community. Galetto (1996) designed a research tool that explored the knowledge and belief of Catholicism by Catholic primary school religion teachers. This survey was adapted slightly for clarity by the researcher for use with Catholic secondary school educators in this study.

In 1996, Paul Galetto, O.S.A., conducted a study that explored knowledge and practice of Catholic values in Catholic schools. Galetto sought to determine the extent to which Catholic elementary school teachers knew Catholic teachings and to what degree they believed the teachings of the Church. Using a researcher-designed tool, Galetto's survey asked 25 questions that sought to determine both their understanding (knowledge) of Church teachings and their personal acceptance (belief) of the teachings. Participants'

responses (n=2,578) were used to determine their score on both the *Knowledge of Church Teaching Measure* and *Personal Belief Measure*.

Galetto (1996) found that although the majority (75%) of teachers had some graduate level classes, most had not taken any graduate level theology classes (76%). The average score for knowledge of Church teachings was 16.5 out of a potential 25 with a standard deviation of 2.9 and an average of 15.1 score for personal belief of Church teaching with a standard deviation of 3.3. There was significant variation in his findings. Galetto identified four factors to account for the variation. Using regression analysis, he determined that most of the variation was a reflection of difference in scores by participants who were either new to teaching religion or veteran religion teachers. Specifically, the longer one taught religion, the more likely he or she knew and believed what the Church taught (Galetto, 1996).

The final results of Galetto's (1996) study showed that the more formal training a religion teacher had in theology, the more likely he or she knew and believed the Church's teachings. Of the various methods used to educate teachers on religion, Galetto found that by far the most effective means was formal classes taught at a university or college with credits awarded for completion. The more formal training a teacher received, the more likely he or she understood and personally embraced the Church's teachings.

The United States Bishops' document, *In Support of Catholic Elementary and Secondary Schools* (NCCB, 1990), spoke of the importance of educators to be knowledgeable of the teaching of the Church. The document states that not only is it important for the educator to understand the teachings of the Church, but that teachers who incorrectly understand these teachings can do great harm. In a document issued by

the United States Catholic Conference of Bishops (USCCB, 2005b) to commemorate the 15th anniversary of *In Support of Catholic Schools*, the Bishops stated that

We must provide a sufficient number of programs of the highest quality to recruit and prepare our future diocesan and local school administrators and teachers so that they are knowledgeable in matters of our faith, are professionally prepared, and are committed to the Church. (p. 10)

It is worth noting that both documents clearly articulated the need for Catholic educators to be knowledgeable in matters of faith.

Consequences

The fifth dimension of Stark and Glock's (1968) multidimensional approach is sometimes referred to as consequences or religious experience. This dimension seeks to measure the effects of religion on the lives of respondents. Specifically, this approach tries to ascertain what effects religion has on the choices and day-to-day lives of individuals. The dimension of consequences explored the relationship between individual religion and people's actions, in particular, the social, political and economic effects of religiosity. Most recent studies of religiosity have included this dimension and explored the relationship between religion and one unique activity. In particular, many recent studies of religiosity have explored high school and college students' faith and the effects that it has had on alcohol use and promiscuity (Adamczyk, 2009; Lilian, Elie, & Wadih, 2009; Mark, 2007). On a more general level, sociological studies of the consequences of religiosity have explored whether or not religion is innately harmful (Stark, 1996; Stark & Finke, 2000); these studies have sought to answer the more basic question of "Why are people religious?" (Stolz, 2009).

Some methodological difficulties can arise from qualifying consequences as a dimension of religiosity. Robertson (1970) challenged that the dimension of consequences was both a component of religiosity and an outcome of religiosity. He argued that consequences could not be both a cause and an effect of religiosity. He postulated that consequences might be a form of religious commitment and not a dimension of religiosity (Robertson, 1970). Despite Robertson's statements, consequences continued to be used in studies of religiosity (Schludermann, Schludermann, & Huynh, 1997).

Schludermann, Schludermann, and Huynh (1997) conducted a survey that explored the good and bad consequences of religiosity on Catholic high school students in Winnipeg, Canada (n=741). Their study was done in response to growing sentiment in Canada that Catholic religious education had harmful effects on the social and personal adjustment of adolescents. Schludermann et al. studied the effects of religiosity on the prosocial values and self-esteem of students. The study made use of a quantitative, multidimensional approach to study religiosity. Their research showed that most students were moderately religious rather than highly religious and that most students had some difficulty applying their faith to their lives. They found a direct relationship between religiosity and prosocial values. Within the current research study, the analysis of consequences was limited to the effects of formation on the teachers' perceptions of themselves as playing a significant role in the ministry of the Church.

Experience

This dimension seeks to identify the interpersonal response to religion (Grönblom, 1984). This approach was discussed but not evaluated in Glock and Stark's

(1965) first study of religiosity. In their later study, Stark and Glock (1968) identified five approaches to religiosity. Their fifth approach, consequences, is sometimes referred to as religious experience. This dimension is the most controversial component of Stark and Glock's research.

In Stark and Glock (1968), religious experience referred to how an individual experienced God. They postulated four basic categories of religious experience:

1. *The Conforming type*: The human actor simply notes the existence of the supernatural actor, but the supernatural is not perceived as specifically acknowledging the human actor.
2. *The Responsive type*: Mutual presence is acknowledged, the supernatural actor is believed to specifically note the presence of the human actor.
3. *The Ecstatic type*: The awareness of a mutual presence is replaced by an affective relationship akin to love or friendship.
4. *The Revelational type*: The human actor perceives himself as becoming a confidant of and/or a fellow participant in action with the supernatural actor. (p. 127)

Weigert and Thomas (1969) challenged the validity of this approach, arguing that the measure of this experience was too subjective and easily manipulated. Faulkner and De Jong (1969) rejoined the conversation, arguing that the intellectual dimension can be measured both theoretically and empirically. Faulkner and De Jong challenged the results of Weigert and Thomas' data, stating that problems found in their study in regard to the intellectual dimension were due to irregularities in their sample and not the dimension itself (Faulkner & De Jong, 1969). More recent studies of religiosity have tended to omit this dimension (Ebaugh, Chafetz, & Pipes, 2006; Ellison, 1991; Galetto, 1996; Holdcroft, 2006).

Faith Formation

Since the Second Vatican Council, lay ministry and vocation has received increased attention and reflection (Blasi & Zimmerman, 2004; Osborne, 1993;

Rademacher, 1991). This is not merely due to the decline of Catholic priests and religious (Stark, 2000; Osborne, 1993). The laity play an essential role in the mission of the Church and, as a result, the formation of the laity has been a focus of many Church documents since the Second Vatican Council (Sacred Congregation for Catholic Education, 1982; United States Conference of Catholic Bishops, 2005). In addition, teaching is a unique dimension of the lay vocation (Sacred Congregation for Catholic Education, 1982).

For most of the laity, there are multiple components of their vocation, such as being an educator, parent or spouse (Pope Paul VI, 1964). The unique situation of family life is an essential component to the lay vocation (Pope John Paul II, 1994). As a result, lay formation may not resemble the formation of Catholic religious communities since the “particular environment, work and history” is unique to the laity (Pope John Paul II, 1994, ¶ 2684). Due to the added dimensions, formation of the laity offers challenges that are different from the formation of Catholic religious. In light of the unique challenges of the lay vocation, some scholars have argued that adapting practices used by Catholic religious formation is not sufficient for the laity (Downey, 2006).

Formation of the laity needs to be rooted in their lives and experiences (Pope John Paul II, 1994). Parker Palmer (1990) noted that lay “people who try to live by monastic norms sometimes fall so short...that they end up feeling guilty of leading ‘unspiritual’ lives” (p. 2). Lay formation needs to take into account the pressures and time constraints of the laity. Models that merely require the laity to use a religious or priestly model are unlikely to be successful (Downey, 2006).

Lay formation is vital if the laity are to successfully “carry out...their own part [in] the mission of the whole Christian people in the Church and in the world” (Pope Paul VI, 1964, ¶ 31). The practice of teaching in a Catholic high school is a unique dimension of the lay vocation and formation needs to be part of the lifelong process of faith development (Downey, 2006; Fowler 1984; Groome, 1980; Sacred Congregation for Catholic Education, 1982).

The USCCB (1999), at the behest of the National Advisory Committee on Adult Religious Education, sought to provide a framework for lay, adult faith formation with the publication of *Our Hearts are Burning Within Us*. The document included Catholic school administrators and teachers in its desired audience; however, it was written primarily as a directive to parish and diocesan leaders that called for a renewed focus on the faith formation of the laity. Speaking of the importance of faith formation, the USCCB (1999) stated that

Disciples young and old are called by name to go into the vineyard. In responding to this call, adults have the greatest responsibilities and the capacity to live the Christian message in its fully developed form. Their formation in faith is essential for the Church to carry out its mandate to proclaim the Good News of Jesus to the world. Effective adult formation is necessary to “equip the holy ones for the work of ministry” (Eph 4:12; pp. 12-13).

The document cited the importance to the Church of providing quality faith formation for adults. *Our Hearts are Burning Within Us* (USCCB, 1999) identified six dimensions or objectives of adult faith formation: knowledge of the faith, liturgical life, moral formation, prayer, communal life, and missionary spirit. To achieve these goals, the USCCB called for a multifaceted approach that emphasized liturgy, family life and worship, small group faith communities, large group faith communities, and individual prayer and reflection (USCCB, 1999).

James Fowler (1981, 1984, 2001) was one of the primary architects of *Faith Development Theory*, an attempt to use developmental psychology and empirical research to map the stages of faith formation. In his influential work, *Stages of Faith*, Fowler (1981) made use of structural analysis to examine the results of 359 qualitative interviews conducted by him, colleagues and a paid researcher between the years of 1972 and 1981. Fowler's *Faith Development Theory* builds upon the research of psychological and moral development by Piaget, Kohlberg and Erikson and the theology of Niebuhr and Tillich (Fowler, 2004). Fowler presented a multi-stage approach (Table 5) to explore the process and experience of faith formation, rather than the religious content and belief. For Fowler (1981), faith is a way of making meaning with the world and the divine. Specifically, "faith is that *knowing* or *construing* by which persons or communities recognize themselves as related to the ultimate conditions of their existence" (1992, p. 4). In his stages of faith formation, Fowler sought to explore how an individual's faith evolved over a lifetime. Fowler postulated that stages are sequential but not inevitable. Individuals may remain at a particular stage for years, if not for a lifetime. His last three stages relate most closely with adult formation. For Fowler, an adult faith has a vocational component and is dependent upon a relationship with God, other human beings, and the world (Fowler, 1984).

According to Fowler's (1981) faith development theory, stage one, *intuitive*, closely corresponds with Piaget's (1954) pre-operational stage. More so than any other stages, this stage bears the strongest correlation with age (Moseley, Jarvis & Fowler, 1992). At this stage children are strongly influenced by the examples of those around them. The second stage is *mythic-literal faith*. Stories of various traditions begin to

Table 5

Fowler's Stages of Faith Development

Stage	Age Range	Key Characteristics of Stage
1. Intuitive-Projective Faith	Early Childhood	Fantasy-filled, intuitive stage.
2. Mythic-Literal Faith	School Years	Connect events to meaningful patterns in the world, sees order and patterns in the world.
3. Synthetic-Conventional Faith	Adolescence	Synthesizes meanings based on the opinions of others, intense concern for building and maintaining interpersonal relationships.
4. Individual-Reflective Faith	Young Adult	System oriented, dichotomizing, commitment to institutions and organizations.
5. Conjunctive Faith	Mid-life and Beyond	Dialogical, understands the greater fluidity of reality, awareness of multi-layered meanings and the limits of consciousness.
6. Universalizing Faith	Rare/Older Adulthood	Enlarged universal vision, often involving ways to end suffering through nonviolent solutions.

Note: Adapted from Moseley, R. M., Jarvis, D., & Fowler, J. W. (1992). Theological and psychological foundations of development theory. In J. Astley (Ed.), *Christian perspectives on faith development (3-14)*. Grand Rapids, MI: William B. Eerdmans Publishing Co.

take on meaning to the child and the first insights into reciprocal justice begin. In puberty to the late twenties, children enter the *synthetic-conventional* stage when they try to restructure their understanding of their environment from an intrapersonal perspective. They begin to see the world through others' eyes and this forces them to reevaluate their understanding of God. At this point, an individual has normally determined who he or she believes to be appropriate authorities and conforms to the teachings of these authorities (Moseley, Jarvis & Fowler, 1992).

In their late teens and twenties, adults may enter into the *individuating-reflective* stage of faith. Fowler (1984, 2001) believed that many adults never make it to stage four. With stage four comes a greater understanding of their responsibility for their actions and their role in the community at large. Identity is often derived as a result of the social matrixes; individual's actions are constrained by what is perceived as acceptable by the group. This is paired with the emergence of an autonomous understanding of the self, and at times the self is "over-identified." According to Fowler, people at this stage tend to have a firm commitment to systems and institutions rather than to personal relationships (Moseley, Jarvis & Fowler, 1992).

Fowler (1981) postulated that individuals who reach stage five, the *conjunctive* stage, tend to demonstrate greater openness and mutuality in their willingness to dialogue with the world around them. Stage five is characterized with a greater fluidity and willingness to engage and consider ideas from multiple sources. Individuals at stage five generally demonstrate an understanding of implications of their actions, are more interested in understanding than explanations, and demonstrate a consciousness of their own limits. This is paired with a greater "emphasis on human subjectivity and the need for individual decision in the face of an ambiguous reality" (Moseley, Jarvis & Fowler, 1992, p. 55).

The final stage, *universalizing faith*, is the point when one sees him or herself in relation to all of creation. At this stage, "the more narrowly egoic concerns are transcended because they are ordered by an all-encompassing ideal or vision of the good that is indicative of a sense of relationship to and participation in the whole or totality of being" (Moseley, Jarvis & Fowler, 1992, p. 56). Fowler (1981) stated that stage six is

exceedingly rare. Unlike stages one through five, stage six was not determined through the analysis of subjects' responses, but rather as an extension of stage five. Biographies of people who were believed to have reached stage six, such as Gandhi, Martin Luther King and Mother Teresa of Calcutta, were considered in the formation of stage six (Fowler, 1981).

Ellis Nelson (1992) offered a harsh criticism of Fowler's theory. Nelson argued that Fowler was actually measuring "human faith" and not "religious faith" and that the quality that Fowler measured was unrelated to religion. Nelson argued that the length of time spent in each interview, two and one half hours, was not enough to provide adequate time to garner the necessary information from the subjects. Furthermore, Nelson objected to the fact that the subjects were not informed prior to the interview that their answers would be used to determine their stage of faith formation. Nelson argued that if the subject understood the reason for the interview prior to the study, he or she might have answered the questions differently.

Derek Webster (1992) offered a well-reasoned and articulate evaluation of Fowler's (1981) theory of *Faith Development*. Webster (1992) was critical of Fowler's research methods, arguing that when the interviews were being conducted, that it was not clear which theories were being investigated and no discussion if the research tool being used was suitable to the questions being asked. Webster was critical of the ambiguity as to the nature of the sample population and stated that the sample population was not large enough to be generalizable. Webster concluded that future research that validated Fowler's work replicated the same flaws in research design.

Henry Streib (2004) in a recent response to Fowler's (2004) *Faith Development*

Theory argued that the work of Piaget and Kohlberg, from which Fowler's theory borrowed heavily, has received harsh criticism among the psychological community. Streib asked if a trajectory approach, rather than one that focuses on direct growth might be more useful. Specifically, Streib wondered if faith development might be more complex and varied than was implied by Fowler's study. Streib called for more empirical data into faith development.

Jane Regan (2002), theologian and author of *Toward an Adult Church*, raised issues with Fowler's use of Piaget's developmental theories. She raised the question of whether Fowler was defining the actual stage or the moment that caused the stage shift. Regan was critical of Fowler's separation of the concept of faith from what she called the content of faith, specifically, belief. Finally, Regan raised concerns about Fowler's research methods. Specifically, echoing Moran's (1983) criticism of Fowler's use of language, Regan notes that Fowler mistakenly uses the terms the "Kingdom of God" and the "Commonwealth of Love" interchangeably. Regan concluded by warning her readers against an overly simplistic reading and application of Fowler while recommending that the basic principles of the *Faith Development Model* be used. Despite the criticism that Fowler's *Faith Development Theory* has received, it commands respect among his peers. It appears to have weathered serious criticism and has been accepted by the educational community (Groome, 1980).

Sondra Higgins Matthaei (2004) argued for a rethinking of the traditional approach to faith formation. She defined faith formation as "signify[ing] our participation in God's work of inviting persons into relationship with God, self, others, and creation" (p. 57). Matthaei argued that the endeavor of faith formation, the attempt to deepen an

individual's relation with God, is best achieved through intentional communities. She presented an ecological understanding of faith formation, the idea that all individuals desired to be interconnected and interdependent with one another. She argued that in a post-modern world, people's time is spent divided between multiple institutions, such as home, school, Church, and family. The most effective means of faith formation, asserted Matthaei, is through an interconnected approach that breaks the limited perspective of compartmentalizing faith and to make room for faith and faith formation in all components of a person's life.

Religious Formation of Adults

The Church has a long history of consciously preparing men and women for ministry. It emphasized the necessity that all who work and minister in the Church, both lay and religious, need and require formation of high standards, effective methods and comprehensive goals (USCCB, 2005a). This included providing training and ongoing professional development to ensure competent and qualified personnel (USCCB, 2005a). The Church noted that ministry is a reflection of the entire person and that formation programs need to address the whole person. To this end, the Church has adapted the model used for the *Program for Priestly Formation* (USCCB, 2006) for the formation of lay ecclesial ministers (USCCB, 2005a). The *Program for Priestly Formation* (USCCB, 2006) explored the four pillars of formation: human, spiritual, intellectual, and pastoral (Figure 3). Though the obligations of being an ecclesial minister are clearly different from being an educator, the program offered insight into how to provide formation for lay teachers.

Interestingly, although the USCCB (2005a) has gone to great lengths to explore the four pillars of formation for both priests and lay ecclesial ministers, this terminology has yet to be used in a Church document on education. This is shown in a recent USCCB (2005b), document, *Renewing our Commitment to Catholic Elementary and Secondary*

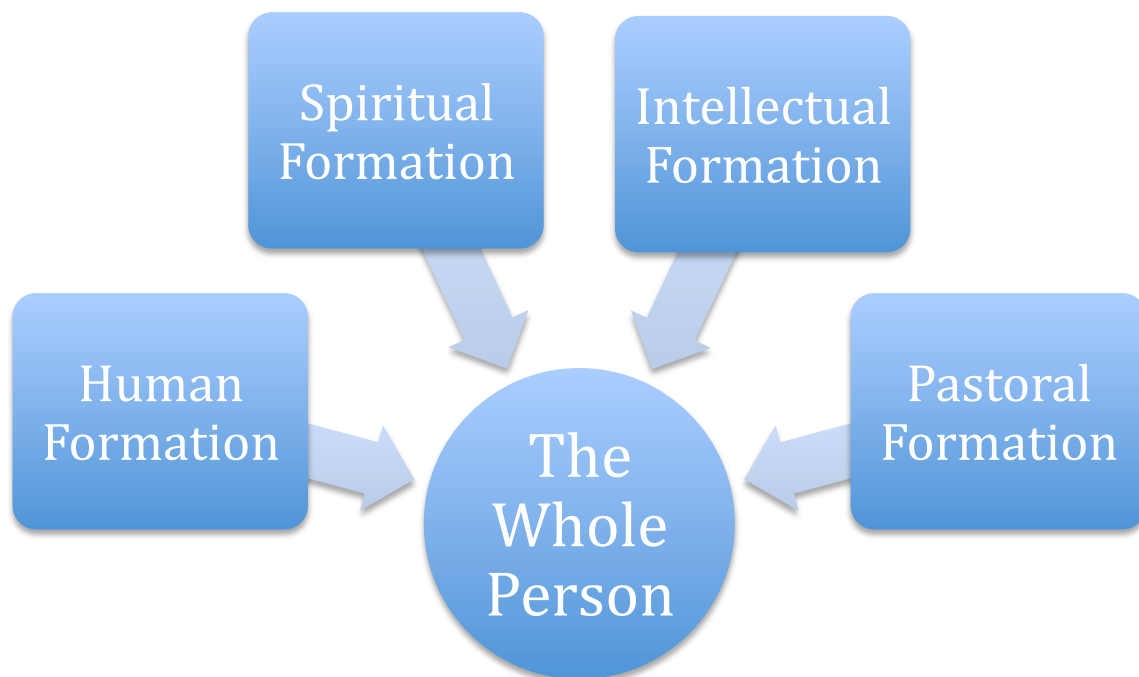


Figure 3. Four pillars of formation of lay ecclesial ministry and the Program of Priestly Formation.

Schools in the Third Millennium. This document stressed the importance of formation. Yet despite this emphasis, the term, formation, in USCCB documents about education generally means faith formation. This is similar to how the term, formation, is used in secular educational colloquial discourse. Though discussion of the four pillars of formation shines light on how the term is used in educational circles, for the purposes of this study formation will be understood only as faith formation.

Human Formation

According to *Co-Workers in the Vineyard of the Lord* by the USCCB (2005), which explored the formation of lay ecclesial ministers, formation should begin first with nourishing the basic needs of the individual. Human formation seeks to nourish the “human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (p. 36). The goal of human formation is to lead adults to greater maturity. As shown in Table 6, the elements and

Table 6

Elements and Methods of Human Formation

Elements	Methods
<ul style="list-style-type: none"> • A basic understanding of self and others • Psychological health • Mature sexuality • Physical health • Knowledge of one’s personal gifts and special charisms • Recognition of the traits and abilities one lacks • Understanding of family systems and dynamics • Ability to learn from both praise and criticism • Appreciation and valuing of racial, ethnic, and cultural diversity • Genuine respect and concern for others • Values of Christian discipleship 	<ul style="list-style-type: none"> • Participation in a small faith community • Affirmation and critique • Periodic feedback • Counseling • Fostering of self and self-awareness

Note. Taken from *Co-Workers in the Vineyard of the Lord*, by the United States Catholic Conference, 2005, USCCB, pps. 36-37.

methods of human formation include self-knowledge, interpersonal skills, and the ability to respect oneself and others. Methods of human formation include affirmation and critique, counseling, and participation in small faith communities.

Spiritual Formation

Spiritual formation seeks to nurture an individual's relationship with God. The USCCB (2006) described it as the aim

...to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. Spiritual formation seeks to stir a desire for holiness in the individual. (p. 38)

The Bishops argued that lay spirituality has no one model, except that it be rooted in scripture, the sacraments, parish life, and communion. The time constraints of family and daily life may constrict the activities of the laity, so special emphasis is placed on living an intentional life in light of the gospel message.

The *Program of Priestly Formation* (USCCB, 2006) grounded spiritual formation in a relationship with God. Stating that for priests the basic principle of spiritual formation is an "intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart" (p. 42). Spiritual formation seeks to develop lifelong habits that need to be integrated with the intellectual, pastoral and human dimensions of formation (USCCB, 2006).

Co-Workers in the Vineyard of the Lord (USCCB, 2006) discussed elements and methods of spiritual formation separately. Table 7 illustrates the complete list of elements and methods. These activities are designed to nurture an individual's relationship with God. There are different elements of spiritual formation that the laity can include in their lives. Practices, such as daily prayer, spiritual direction, faith sharing, theological

Table 7

Elements and Methods of Spiritual Formation

Elements	Methods
<ul style="list-style-type: none"> • A living union with Christ • Spiritual formation built on the word of God • Spiritual formation based on the liturgy, especially the sacraments • An incarnational spirituality of presence, and a paschal spirituality of loving service. • An awareness of sin • A spirituality of suffering • A Marian spirituality • Love for the Church • An ecumenical spirit 	<ul style="list-style-type: none"> • Daily prayer and spiritual practices • Spiritual direction • Faith sharing and theological reflection • The practice of justice and charity • Studying the lives of the saints

Note. Taken from *Co-Workers in the Vineyard of the Lord*, by the USCCB, 2005a, USCCB, pps. 39-42.

reflection, studying the saints and living justly, are all methods of nourishing spiritual formation.

Intellectual Formation

Intellectual formation is a broad category that includes both the knowledge and vocational skills necessary for an individual's vocational task, as well as the information necessary for an individual's spiritual salvation. In the *Program of Priestly Formation*, the USCCB (2006) stated that

There is a reciprocal relationship between spiritual and intellectual formation. The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding, in accordance with the classical, adage *credo ut intelligam* ('I believe in order to know'). Intellectual formation is integral to what it means to be human. (p. 53)

When used as a tool for the formation of priests, intellectual formation is directly tied to spiritual formation (USCCB, 2006).

In *Co-Workers in the Vineyard of the Lord* (USCCB, 2005a), which is focused on the formation of lay ecclesial ministers rather than priests, the goal of formation is directed more towards the knowledge necessary to the task at hand and is not directly related to the spiritual dimension of formation. Specifically, intellectual formation seeks to ensure that an individual has the knowledge and skills necessary for his or her vocational task. Intellectual formation will likely vary for different vocations. When speaking of the intellectual formation of lay ecclesial ministers, the USCCB (2005a) stated that

Intellectual formation seeks to develop the lay ecclesial minister's understanding and appreciation of the Catholic faith, which is rooted in God's revelation and embodied in the living tradition of the Church. It consists chiefly of study of the sacred sciences but draws also upon a wide range of other disciplines: philosophy, literature and the arts, psychology, sociology, counseling, medical ethics, culture and language studies, business administration, leadership and organizational development, law, and so on. While the sacred sciences are the main focus here, we recognize the value of these other disciplines and encourage their study and use whenever relevant for effective ministry. (pp. 42-42)

Clearly, the intellectual formation of teachers will differ from that of lay ecclesial ministers; however, it is useful to note that intellectual knowledge necessary for a vocation is part of the formation process. Table 8 lists the elements of intellectual formation that are necessary for lay ecclesial ministry. Methods are not specifically prescribed, but rather techniques that are best suited to adult learners and the situation are recommended (USCCB, 2005a).

Pastoral Formation

While intellectual formation explored the knowledge necessary for a particular

Table 8

Elements of Intellectual Formation

Elements
<ul style="list-style-type: none"> • Scripture and its interpretation • Dogmatic theology • Church history • Liturgical and sacramental theology • Moral theology and Catholic social teaching • Pastoral theology • Spirituality • Canon Law

Note. Taken from *Co-Workers in the Vineyard of the Lord*, by the USCCB, 2005a, USCCB, pps. 45-46.

vocation, pastoral formation explores the skills necessary for the vocation. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that pertain to pastoral administration that supports direct ministry” (USCCB, 2005a, p. 47). While the tools necessary to be a lay ecclesial minister are directly related to parish ministry (Table 9), for educators, the researcher proposes that this component of formation would include teaching skills, best practices in instruction and classroom management, and subject competency.

Spiritual Formation of Teachers

Recent years have shown research into the spiritual formation of teachers (Faulkner, 2003; Intrator & Kunzman, 2006; Intrator & Scribner, 2000; Palmer, 1992, 2004; Poutiatine, 2003). Studies have shown that teachers’ spirituality has a direct effect on how they interact with their classes (Intrator & Scribner, 2000). As a result, many administrators and educational researchers, both secular and private, have begun exploring ways to nurture the spirituality of teachers (Downey, 2006; Earl, 2008; Intrator

Table 9

Elements of Pastoral Formation

Elements
1. Methods for providing formation for others
2. Leading of community prayer and preaching
3. Pastoral ministry skills
4. Family mission and family perspective
5. Effective relationship and communication skills
6. Collaboration
7. Discernment of the signs of the times
8. Gift discernment and volunteer ministry management
9. Change and conflict management skills
10. Basic counseling skills
11. Culture and language studies
12. Administrative skills
13. Leadership and organization development
14. Applicable civil law
15. Ministerial code of ethics

Note: Taken from “Co-Workers in the Vineyard of the Lord,” by the USCCB, 2005a, USCCB, pps. 48-49.

& Kunzman, 2006). Many of these studies have fallen in the broader category of teacher renewal (Brock & Grady, 2000; Intrator & Kunzman, 2006; Maslach, 1997).

Spiritual formation is the “process concerned with the holistic growth of the individual” (Taylor, 2001, p. 91). Parker Palmer (1992) noted a clear distinction between formation and professional development. He maintained,

Formation is a concept from the spiritual traditions, and it involves a concern for personal wholeness. Where training asks if the person has the right knowledge and technique, formation asks after the state of the person's soul. Where training offers the person new data and methods, formation offers the person help in discerning his or her identity and integrity. (¶ 3)

Teacher formation programs are focused on the identity and mental health of the teacher while professional development programs are focused on a teacher's skills (Palmer, 1992, 1998, 2004). Formation is unique in that it focuses on the inner life of the

teacher. Palmer (1998) argued that during the process of teaching, an educator projects his or her inner being on the students. As a result, Palmer is particularly interested in the condition of a teacher's soul.

In conjunction with the *Center for Courage and Renewal*, Palmer has created the *Courage to Teach* retreat program designed for public and private school teachers to renew their spirit. As shown in Table 10, independent research has empirically validated that teacher participation in the *Courage to Teach* program. This program is designed to nurture the soul and explore teacher spirituality. Studies have shown that the program has a positive effect on the professional renewal and transformation of educators (Faulkner, 2003; Intrator & Kunzman, 2006; Intrator & Scribner, 2000; Poutiatine, 2003). However, it should be noted that most of the research regarding the effectiveness of this program has either been done at the request of the *Center for Courage and Renewal* (Faulkner, 2003; Intrator & Scribner, 2000; Poutiatine, 2003, 2007) or as doctoral dissertations (Carotta, 1999; Coward, 2003; McMahon, 2003; Pressley, 1992; Whitlock, 2003). As shown in Table 11, these studies have involved qualitative research that has consistently shown the program to be transformative.

A foundational assumption of Palmer's programs is that the practice of teaching can cause educators to lose heart (Brock & Grady, 2000; Maslach, 1997; Palmer, 1998). Theologians have long argued that laity's journey of spiritual formation occurs in their day-to-day lives (Beaudoin, 2003; Groome, 1998; Rohr, 1999). This is especially true of the practice of teaching. Research has shown that when reflection is paired with the practice of teaching it can be spiritually nourishing (Downey, 2006; McMahon, 2003; Palmer, 1998; Whitlock, 2003). In addition, studies have found that the process of

Table 10

Themes Fostered by Participation in the Courage to Teach Program

Themes

1. The Development of Professional Teaching Skills;
 - a. Listening
 - b. Construction of hospitable learning environments
 - c. Use of “third thing” pedagogy
 - d. Use of questions in the learning process
 - e. The professional use of reflective practices

2. The Development of Professional Teaching Dispositions and Attitudes;
 - a. Improved skills and disposition towards constructive collegiality
 - b. Increased relational trust capacity.
 - c. Understanding of and disposition towards better caretaking and care-giving
 - d. Improved relationships, both personal and professional
 - e. Increased vocational and personal clarity of purpose
 - f. Improved self-acceptance, confidence and courage in both personal and vocational aspects of life
 - g. Improved leadership clarity and capacity

3. Professional and Personal Growth;
 - a. Ability to identify their own individual gifts and abilities
 - b. Ability to identify individual gifts and abilities of students
 - c. Increases capacity for and disposition towards creating caring reciprocal relationships with students and colleagues
 - d. Clarification and affirmation of personal beliefs about education
 - e. Increased commitment towards and understanding of individual health and vitality as they relate to vocational life.

4. Personal and Professional Life Integration;
 - a. Increased ability to integrate personal and professional aspects of life and work towards more authentic identity manifestation
 - b. Increased understanding of the role that identity plays in vocational practice

5. Personal and Professional Renewal and Transformation;
 - a. Increased understanding of and capacity for developing and integrating renewal experiences as part of on-going professional development.
 - b. Experience of renewal as being both sustaining and transforming in vocational life.

Note: Taken from “Finding Common Threads: Selected Study on the Research on the Courage to Teach Program and the Process of Teacher Formation,” by M. Poutiatine, 2007, *Occasional paper of the Fetzer Institute*, pps. 6-7.

sharing their experiences with peers nourishes the spirit of teachers (Downey, 2006;

Intrator & Scribner, 2000; Jackson & Jackson, 2002).

Table 11

Summary of Selected Research on Courage to Teach Renewal Programming and Its Impact on Educators

Author	Type of Publication	Sample	Methodology	Focus/Findings
Carotta, 1999	Doctoral dissertation	N = unknown	Participant ethnography/testimonial	Examined the use of reflective introspection as a tool of professional development and sustainability. Educators described enhanced vocational engagement and instructional practice as a result of structured reflection practices.
Coward, 2003	Doctoral dissertation	N = 36; Teachers and educational methodology	Qualitative; heuristic inquiry, participant observation, individual interviews, focus group interviews, and document analysis.	Examined teacher renewal programming at the North Carolina Center for the Advancement of Teaching. Findings showed that the programming led to deep introspection on practice and an increase in teacher vocational satisfaction.
Poutiatine, 2005	Doctoral dissertation later published by the Courage to Teach program	N = 31; Courage to Teach facilitators and participants (teachers and educational leaders)	Research review and grounded theory	Review of research found five areas of impact: vocational disposition, personal and professional growth, teaching skills, life integration and personal and professional renewal. Presented a framework for understanding teacher renewal. Program facilitators identified outcomes: communication skills development, teaching mission and ideals exploration. Participants reported discovering vocational clarity and increased self-confidence.

McMahon, 2003	Doctoral dissertation	N = 11; Courage to Teach participants (All teachers)	Phenomenology/ heuristic inquiry	Reported on experiences of Courage to Teach alumni, concluding that burnout is an obstacle to good teaching. Courage to Teach retreat provided teachers with an opportunity to work through burnout and renewal, providing the impetus for further professional growth.
Pressley, 1992	Doctoral dissertation	N = 12; teachers	Mixed methods	Explored whether teachers change their practices as a result of renewal or formation professional development. Findings showed significant changes in professional practice and participants attributed directly to participation in renewal program.
Intrator & Scribner, 2002	Study conducted for the Courage to Teach Center	N = 56; Retreat series participants after more than 24 months involvement	Mixed methods: quantitative and qualitative longitudinal study	Participants reported that the Courage to Teach program revitalized their teaching practices and good serve to help keep good teachers in the profession.
Whitlock, 2003	Doctoral dissertation	Six models of teacher development, theoretically deconstructed	Qualitative theoretical analysis	Investigated the relationship between renewal processes and conventional forms of professional development. Highlighted how renewal in not a substitute for increased instructional expertise, but an essential complement to quality professional development.

Note. Excerpted and adapted from “The Person in the Profession: Renewing Teacher Vitality Through Professional Development,” by S. Intrator & R. Kunzman, 2006, *Educational Forum*, 71, pps. 30-32

Spiritual Formation of Catholic Educators in Church Documents

The Catholic Church has a long history of viewing education as including a spiritual dimension. One of the first Church documents concerning education in the modern era, *Divini illius magistri* (Pope Pius XI, 1929), asserted that “The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian” (§ 94). According to the Church, the goal of education is not just the acquisition of facts or skills, but also the spiritual formation of the student (Pope Pius XI, 1929).

Divini illius magistri (Pope Pius XI, 1929) did not explore the role of the teacher in serious detail, using the word only 14 times in its 102 paragraphs. Yet despite this brevity of discussion, it still stresses that good schools are the result of good teachers who are

Thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church. (88).

The topic of teacher formation is explored in more detail in more recent Church documents.

This concept was expanded upon in *Gravissimum educationis* (Pope Paul VI, 1965b), the Vatican II document on education. It stated that

a true education aims at the formation of the human person in the pursuit of his [or her] ultimate end and of the good of the societies of which, as man [or woman], he [or she] is a member, and in whose obligations, as an adult, he [or she] will share. (§ 1a).

Gravissimum educationis asserted that in addition to preparing students to be productive

members of society, Catholic education seeks to prepare and nurture the faith of the student as well. Education prepares children spiritually as well as intellectually. This spiritual formation includes the development of moral values, a right conscience, and “deeper knowledge of love of God” (1c).

Gravissimum educationis (Pope Paul VI, 1965) stated that teachers must be “very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and with a pedagogical skill that is in keeping with the findings of the contemporary world” (¶ 8c). The Second Vatican Council asserted that teacher preparation must have a religious component in addition to a secular component. The Church calls Catholic educators to “bear witness to Christ,” both through their instruction and by their example (¶ 8c). Interestingly, *Gravissimum educationis* did not segregate the role of spiritual formation to a single department or program in the school. The spiritual formation of students at the school is the task of all educators and not the sole role of campus ministers and religion teachers.

The Church sought to openly address many of the challenges that face Catholic education around the world in the Roman document, *The Catholic School* (Sacred Congregation for Catholic Education, 1977). It clearly rearticulated the mission of the Church, evangelization, and the Catholic school’s unique role in this task. Expressing that

Evangelization is, therefore, the mission of the Church; that is she must proclaim the good news of salvation to all, generate new creatures in Christ through Baptism, and train them to live knowingly as children of God. (¶ 7)

The document urged that Catholic schools are a vital component in the evangelization of youth and must convey values and morals. To accomplish this, there must be an integration of faith and culture in Catholic schools. Yet, the document warned against

such heavy-handed approaches as apologetics, the defense of Christianity through philosophical arguments and rhetorical persuasion, urging that the aim of Catholic schools “is not merely the attainment of knowledge but the acquisition of values and the discovery of truth” (§ 39). Faith must permeate the institution; it is not merely the task of religious studies department but the task of the entire community.

Church documents have articulated the mission of Catholic schools as one rooted in the Gospel. *The Catholic School* (Sacred Congregation for Catholic Education, 1977) document argued that “the Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ” (§ 55). The document advocated for the preparation of school faculty and staff to take on this religious mission. “It is indispensable to ensure their continuing formation through some form of suitable pastoral provision” (§ 78). The Church argued that the pastoral formation of teachers must take into account the unique challenges of this “apostolate” (§ 78).

In 1982, the Church addressed directly the larger role that lay Catholics were playing in Catholic schools. The role of lay Catholics in Catholic schools had been addressed in passing in previous documents, but this was the first document to deal with this aspect of schools in depth. According to *Lay Catholics in Schools: Witnesses to Faith* (Sacred Congregation for Catholic Education, 1982), Catholic educators have a unique obligation to the school and the larger community. They are called to be a living example of what it means to be a Christian and to be a source of inspiration. Distinctive demands are placed on Catholic teachers; they are called to not only provide an intellectual education but also to exemplify a life of faith. To accomplish these goals, the Church

acknowledged that specific formation for lay educators was needed (Sacred Congregation for Catholic Education, 1982, ¶ 60).

Beyond merely being a professional, being a lay Catholic educator is a vocation (Sacred Congregation for Catholic Education, 1982). To be a witness of faith to the community, educators must experience regular formation. Yet, “all too frequently, lay Catholics have not had a spiritual formation that is equal to their general, cultural, and most especially, professional formation” (¶ 60). Lay Catholics are called to participate in both professional and spiritual formation. It is the duty of the Church and the educational community to help “awaken them to their personal needs in the area of formation” (¶ 63). Lay Catholics may not be aware of their need for spiritual formation and it is the role of the Church, school leaders, and professional organizations to call educators to formation.

Though *Lay Catholics in Schools: Witnesses to Faith* (Sacred Congregation for Catholic Education, 1982) called for the formation of lay educators, it did not give specific instructions on how to accomplish this task. It acknowledged that formation is a difficult task and must be an ongoing endeavor. As with professional formation, spiritual formation should be approached as a basic component of being a lay educator. The “need for updating is constant” (¶ 68). At no point do Christians learn all that they must know about faith and cease nurturing their faith. Formation must be ongoing throughout a teacher’s life. *Lay Catholics in Schools: Witnesses to Faith* offered some suggested means for both professional and spiritual formation: “...reading periodicals and books, attending conferences and seminars, participating in workshops, assemblies and congresses, [and] making appropriate use of periods of free time” (¶ 69). Through

participation in lay formation, Catholic educators will grow in their relationship with God and more aptly be able to witness their faith to the community.

In the most recent Church document on education, *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium* (USCCB, 2005a), the United States Bishops acknowledged the challenges of having a faculty that is 95% lay and the need to provide adequate formation. The document rearticulated that “Catholic school personnel should be grounded in a faith-based Catholic culture, [and] have strong bonds to Christ and the Church” (p. 10). The document called for the ongoing professional development and spiritual formation of teachers.

Spiritual Formation and Professional Development Programs

Professional development programs are typically used in schools to increase teacher effectiveness. It has become accepted practice that educational leadership includes ensuring quality professional development for teachers (Daresh & Playko, 1993; Senge, 1990, 2000; Sergiovanni, 1990). Yet, it is a mistake to define professional development as merely the acquisition of skills. Rather, quality professional development programs include ongoing support and feedback mechanisms that create a situation in which teachers may reflect upon how a task is performed (Zepeda, 1999). Drucker (1994) asserted that “it is the knowledge investment that determines whether the employee is productive or not, more than the tools, machines, and capital furnished by an organization” (p. 71).

Since the 1970s, professional development has been a popular topic in educational circles. Philip Adey (2004) provided a succinct summary of established practices in the

professional development of secondary school teachers:

1. The necessarily long-term nature of inservice programs which are to have a permanent effect on teaching practice;
2. The central role of coaching work in schools; and
3. The interaction between teacher factors and the department and school environment which encourages or discourages professional development. (p. 1)

There has been a growing movement to see the “teacher as intellectual” rather than “teacher as technician” (Giroux, 1988). Teaching requires more than merely a skill set, rather good teaching requires ongoing reflection on how to best reach students.

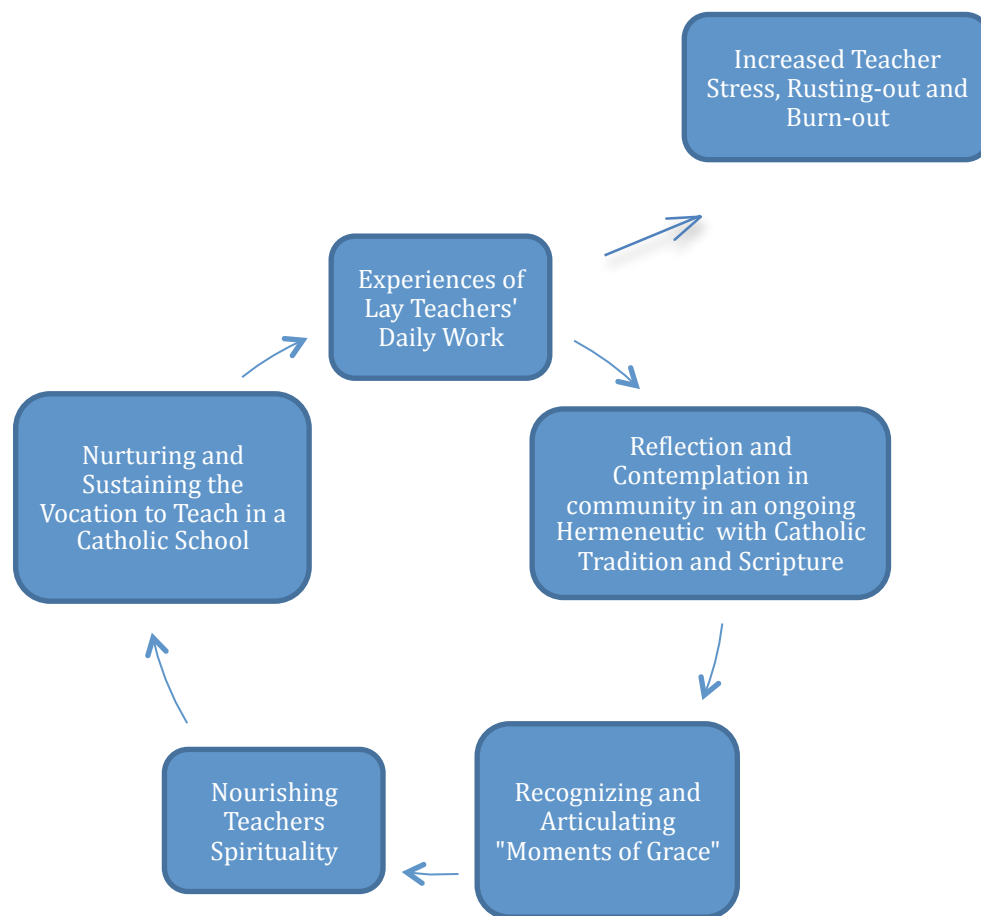
In recent years, there has been an emerging interest in including spiritual formation as a component of professional development in Catholic schools. Sr. Patricia Earl (2008) studied the effects of two seminar series, a four-week seminar on the basic elements of spirituality and two-day summer seminar on virtues in the classroom. Earl conducted a qualitative study of 15 lay teachers who participated in the seminars, using a case-focused analysis of individual respondents’ experiences. Some respondents stated that the seminars had a positive effect on their teaching. Others stated that they felt empowered to include meditation in their curriculum. Several teachers stated that the program affected them personally. In her conclusion, Earl asserted that faith formation changes teachers so that they may more effectively nourish the spirituality of their students.

Michel Downey (2006) conducted a qualitative study that explored the faith formation of Catholic secondary teachers in Australia. In his study, he found that teachers’ faith can be nourished by developing opportunities to reflect upon “moments of grace” in the classroom. Downey defined moments of grace as instances in teachers’ daily lives that nourish their spirit through “experiences of community and their

experiences of making a difference” (p. ii). Downey argued that many of the day-to-day experiences of teachers can lead to burnout, a process that is termed “loss of soul” by Fowler (1984) and Koester (1998). Loss of soul occurs as a result of the malady of a teacher’s daily experiences (Brock & Grady, 2000; Maslach, 1997). It is this loss of self, or identity that leads to burnout of teachers (Carotta, 1999; Intrator, 2003; Intrator & Scribner, 2000; Simone, 2004) and that teacher formation programs seek to address (Palmer, 1998).

Downey (2006) found that the same instances that lead to burnout could nourish the spirituality of teachers when paired with reflection and contemplation in an ongoing dialog with Catholic tradition and scripture. These same events can lead to moments of grace (Figure 4). This was done through a program that provided teachers with the opportunity to share and reflect upon what it meant to be a teacher in a Catholic school. The process of reflecting upon experiences helped teachers define their identity as a teacher in a Catholic school. Downey’s research showed that teachers defined their identity, rather than being defined by it. Though teachers rarely used the term, vocation, they repeatedly reiterated that they had a conviction that they were making a difference.

Downey (2006) noted five principles to consider when creating formation programs for lay teachers (Figure 4). In addition, Downey found that the two aspects of teaching that were most nourishing to teachers were the opportunity to build community and to make a difference. Community included peers, students and students’ families which in turn led to experiences of feeling appreciated. Teachers expressed being nourished by knowing that they were making a difference in student achievement,



*Figure 4. A model of ongoing formation using experience of lay teacher's daily work as source for reflection and contemplation. From *Experiences of Teacher's Daily Work which Nourish and Sustain the Spirituality of Lay Teachers in Catholic Schools*, by M. J. Downey, 2006, Unpublished doctoral dissertation, Australian Catholic University, Virginia, Australia, p. 183.*

growth, and development. Using the five principles of ongoing formation of lay teachers, Downey (2006) suggested creating programs that provide teachers with the opportunity to build community and to share experiences of making a difference in student's lives.

Specifically, Downey suggests that

- Formation is not the same as training. Formation is concerned with the teacher's vocation to teach in a Catholic school.
- Formation concerns the individual but occurs in the community.
- Formation must be grounded in the Scripture and Tradition of the Catholic Church.

- Experiences of teacher's daily work provide resources for teacher reflection and contemplation because they can reveal moments of grace that can nourish and sustain teachers' spirituality.
- Formation brings an awareness and intentionality to teacher's approach to their work incarnating Catholic spirituality in Catholic education. (p. 185)

Downey stopped short of describing possible contents of a program that could achieve these goals.

Summary

The review of literature supports the importance of faith formation for lay faculty in Catholic schools. Moreover, Church documents have laid out a framework for the formation of adults that could be adapted to a school environment. To ensure the success of such endeavors, quantitative, multidimensional tools have been developed that can be used to measure the effects of these faith formation programs.

The literature review highlighted the prominence of a multidimensional approach to the study of religiosity. The extensive use of this methodology to study religiosity and the absence of any qualitative studies of religiosity underscores the usefulness of this tool. Scholars have already used a multidimensional approach to study Catholic elementary religion teachers. The same research tool can be adapted for a secondary school population for studies of Catholic religiosity.

Post-conciliar Church documents called attention to the importance of formation. Such documents offer a clearly articulated vision of faith formation based on four pillars: human, intellectual, spiritual, and pastoral. These four pillars have provided the foundation for Church commentary on the formation of Catholic educators. The bulk of the commentary on formation of Catholic educators has focused on the spiritual

formation of educators. Other dimensions of formation have been neglected.

Further, current professional development programs that address spiritual formation of educators have been developed only sporadically. Evidence suggests that there is little consistent effort to provide a holistic approach to the faith formation of Catholic educators in diocesan schools, despite the imperative given by Church documents to attend to the faith of the Catholic educator. The lack of in-depth research into the subject reveals the extent to which this mandate has been ignored. Catholic religious communities have explored formation as it relates to the charism of their communities and congregations but research into the formation of diocesan Catholic educators is lacking.

The following chapter will describe the methodology that was used to gather data for the research questions put forward in this study. These questions are aimed at identifying the relationship between formation of lay Catholic educators in secondary schools and their religiosity.

CHAPTER III: METHODOLOGY

Restatement of the Purpose of the Study

The purpose of this study was to investigate the relationship between faith formation opportunities and the religiosity of lay, Catholic educators in diocesan secondary schools. Specifically, it was to explore the effects of faith formation opportunities on teachers' ritual participation in the sacraments, private devotional practices, belief in the teachings of the Catholic Church, knowledge of the teachings of the Church, and perception of themselves as sharing in the ministry of the Church. This study was limited to fulltime, lay teachers in diocesan Catholic secondary schools in the United States. In addition, this study explored the extent to which faith formation opportunities were offered to lay teachers at Catholic diocesan schools and the extent to which teachers participated in these opportunities.

Research Design

This study utilized a researcher-designed survey (Appendix L). The researcher used 5 randomly selected schools in each of the 13 regions of the NCCB in the United States. In some regions, the target number of 5 schools per region could not be reached ($N = 54$). The survey was titled *Faith Formation in Catholic Schools*, which the researcher launched electronically using the online survey tool called *Survey Monkey*. Parts 1 and 7 asked demographic questions. Part 1 consisted of three questions, that

ascertained if the participant was a lay, Catholic and fulltime teacher (Table 12). This study was limited to lay, fulltime, Catholics who worked in Catholic high schools.

Table 12

Survey Design

Part	Questions	Content
I	1-3	Demographics
II	4-9	Teachers' participation in the sacramental life of the Church
III	10	Teachers' religious devotion
IV	11-34	Teachers' belief and knowledge of Catholicism
V	35-36	Faith formation opportunities at the teachers' school
VI	37-38	Teachers' perception of themselves as ministers
VII	39-45	Demographics

Participants who identified as Catholic religious, part-time teachers or non-Catholics were thanked for their participation and their survey concluded. Participants who identified themselves as lay, Catholic and fulltime teachers proceeded to Part 2 of the survey instrument.

The survey contained two major sections, one that explored the religiosity of the participants (Parts 2-4; 6) and the second that determined the extent to which the subjects participated in faith formation opportunities at their schools (Part 5). The questionnaire was a researcher-designed survey that explored the participants' ritual participation, devotion, belief in the teachings of the Catholic Church, knowledge of Catholicism, and perceptions of themselves as ministers. This study explored teacher religiosity, which is

predominately investigated using quantitative research methods (Ebaugh, Chafetz, & Pipes, 2006; Ellison, 1991; Galetto, 1996; Glock & Stark, 1965; Holdcroft, 2006).

Population

This study was conducted in 54 randomly selected Catholic high schools from the 13 regions of the NCCB in the United States (Figure 5) as shown in Appendix A. This study was limited to lay, Catholic educators who worked in (arch)diocesan, regional, parochial or inter-parochial high schools. Catholic schools that were managed, owned or operated by a Catholic religious community were not included in this study. Religious communities often include spiritual formation as a component of programs that seek to nurture the congregation's charism in their lay faculty (Earl, 2005). There had already

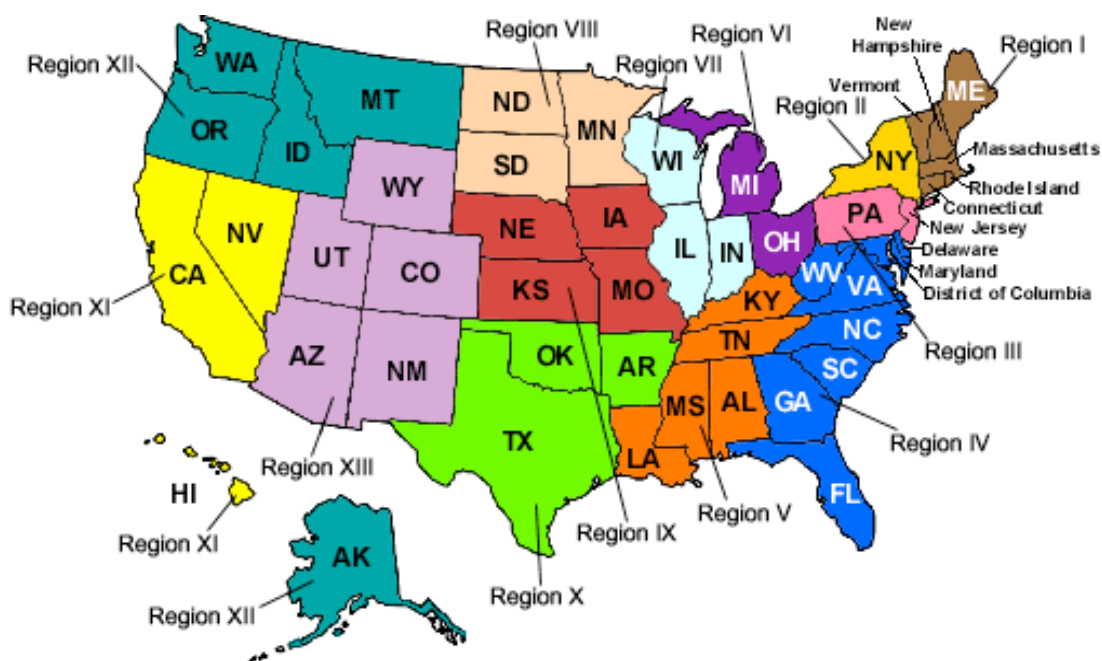


Figure 5. Map of the 13 Regions of the United States National Conference of Catholic Bishops. Taken from <http://www.usccb.org/hispanicaffairs/study.shtml>.

been extensive study of programs that develop congregational charism in lay employees (Bouchard, 2001; Dulles, 2007; McCrea, 2004; Vercruyssen, 2004).

The researcher obtained a list of qualifying schools in each of the 13 regions of the NCCB in the United States from *The Official Catholic Directory for the Year of Our Lord 2009* (Docherty, 2009) and arranged them in alphabetical order. Using a table of random numbers, the researcher selected 5 schools for each NCCB region. Using email, the researcher contacted the principal, president or headmaster of the 5 schools selected and ascertained their willingness and permission to participate in the study (Appendix B). Schools were sent up to two follow-up emails if the first received no response. If a school declined to participate in the study, the researcher used a random numbers table to select an additional school from the NCCB region.

In regions VIII and XII, there were a limited number of diocesan Catholic high schools. Every diocesan high school in both regions was contacted. However, the target of 5 schools could not be reached in regions VIII and XII. Three schools from region VIII and 3 from region XII agreed to participate in the study. In region II, all schools that met the requirements of the study were contacted, 41 schools in total; however, only 4 schools agreed to participate in the study. In total 9.1%, 54, of the 593 diocesan, Catholic high schools in the United States participated in the study (Docherty, 2009).

After the researcher received final approval from the Institutional Review Board for the Protection of Human Subjects (Appendix C) and received final approval from the doctoral dissertation committee, the survey was launched electronically using *Survey Monkey*. The principals who agreed to participate were emailed further instructions (Appendix D). They received an email from the researcher containing instructions for the

survey and an Internet link to the online survey. Principals were asked to forward the email to all, fulltime faculty. Principals were asked to instruct their faculty to follow the link to the survey and complete the survey. As an attachment to the email, the researcher included the *Human Subjects Bill of Rights* (Appendix E) and a researcher *Information Sheet* (Appendix F) as a PDF file. Principals were asked to send two follow-up emails reminding teachers to participate in the study. Additionally, principals were asked via email how many fulltime, lay faculty worked at their institution.

Instrumentation

A self-reported, descriptive, researcher-designed survey instrument was administered to lay, fulltime faculty at diocesan, Catholic high schools. The instrument measured participant involvement in faith formation opportunities at their institution and their religiosity. This survey was conducted online and distributed via email so that teachers could complete the survey at their leisure. Questions 11-35 were adapted from Galetto's (1996) research tool. Use of Galetto's tested and peer-reviewed research tool allowed for a comparison of findings between the two studies. Language was changed for clarity while the content of questions was left unchanged.

At the suggestion of the validity panel, multiple questions were updated using a more modern idiom for clarity (Appendix G). The survey instrument was evaluated by a validity panel consisting of experts in the fields of Catholic education, Catholic theology and survey design (Appendix H and I). As shown in Table 13, ritual participation is evaluated in Part 2 that explored teachers' participation in the sacraments. Part 3 explored teachers' devotion by asking teachers to self identify their spiritual practices.

Table 13

Comparison of Research Questions with Survey Items

Research Question	Related Questions
1. To what extent do lay Catholic school educators participate in faith formation in their schools?	35-36
2. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' religious beliefs?	11-34 column 2, 35-36
3. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' ritual participation in the sacramental life of the Church?	4- 9, 35-36
4. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' devotion?	10, 35-36
5. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' knowledge of Catholicism?	11-34 column 1, 35-36
6. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' perceptions of themselves as ministers?	35-38

Parts 4a and 4b were adapted from Galetto's (1994) survey tool that evaluated educator understanding of the teaching of the Catholic Church and the extent to which they agreed with the teaching of the Church. For each question in this section, teachers were asked to identify which statement most accurately reflected the teaching of the Church (Column 1, Part 4b) and which statement most accurately reflected their personal beliefs (Column 2, Part 4a).

Part 5, questions 35-36 asked participants to identify the forms of faith formation that were offered at their school and the extent to which they participated in these opportunities. Part 6 explored teachers' perceptions of themselves as ministers. Parts 1 and 7, questions 1-3 and 39-45 were demographic questions. Questions 1-3 (Part 1) were screening questions that determined if participants were lay, Catholic and fulltime teachers. If participants identified that they were not fulltime teachers and lay Catholics, the survey skipped the participants to the final section and thanked them for their participation in the study. The survey was expected to take teachers approximately 20 minutes to complete.

The survey was sent electronically using *Survey Monkey*. *Survey Monkey* is a web based company that specializes in Internet survey tools. *Survey Monkey* was selected for its ease of use, straightforward interface, convenience, assurance of privacy of participants and immediate assembly of data. Use of a web-based survey tool allowed the researcher to survey a substantial sample across a larger region than would have been economically feasible for the researcher using a paper-based survey tool. *Survey Monkey* allowed the researcher to analyze responses in real time and generate graphic charts and tables for data analysis.

Validity

To determine the validity of the researcher-designed survey, a panel of experts in the fields of Catholic education, Catholic theology, and survey design was asked to examine the survey instrument (Appendix H). Fifteen experts were asked to participate in the validity panel, 13 responded. The panel was drawn from professional educators,

theologians, Catholic school educators, school administrators, campus ministers, teachers of religion, and Catholic priests (Appendix I). Prospective panelists were contacted individually and were asked to serve on the panel. The researcher sent panelists an initial email (Appendix J) and a follow-up reminder email (Appendix K) explaining the process with a description of what each panelist was to do. The emails contained a link to the survey instrument (Appendix L) and the validity questionnaire (Appendix M).

The panel was asked to appraise face, construct, and content validity of the survey instrument (Appendix L). All members of the panel (100%) reported that the survey was easy to follow. Eighty-four percent of the panelists stated that the directions were clear. Eleven of the 13 panelists (84.6%) agreed that the questions helped the researcher understand teacher religiosity.

Several members of the validity panel suggested that the vocabulary of the questions should reflect a more contemporary phraseology. As a result, several questions were reworded using a more modern idiom (Appendix G). In addition, a panel member suggested that the phrase religious professional development programs be substituted with spiritual formation programs. After further discussion with the researcher's committee, the phrasing was changed to faith formation opportunities for the sake of clarity. The survey used reflects these changes. The validity panel suggested that question 15 be changed for doctrinal reasons, but in consultation with the chair, the researcher opted not to change the question. Question 15, which addresses the priesthood of the Catholic Church, may be perceived as controversial among some Catholic circles; however, it accurately reflects the teaching of the Church. Changes are reflected in the final version of the survey instrument (Appendix L).

Reliability

Initially, the survey was developed and examined for reliability. After completion of the study, the results of the reliability study were compared to the results of the final study so as to compare the reliability with a larger population. The survey instrument was tested for internal consistency reliability. The reliability was tested using a sample of 10 teachers from a small Catholic high school in the San Francisco Bay Area. After requesting and receiving permission from the principal to conduct the survey (Appendix N), the researcher sent the participants an email invitation to take the survey (Appendix O). Prior to receiving the survey, participants received an email of introduction and an explanation of the study. A follow-up reminder email was sent to participants after one week (Appendix P). A second copy of the survey was sent out 10 days after the initial email. Of the 34 teachers asked to participate in the reliability study, 10 completed their respective surveys.

Upon receiving the results of the survey, statistical analysis was used to determine the survey's reliability. Using Cronbach's coefficient alpha score on the survey, it showed a high reliability. The alpha score for the *Faith Formation of Catholic Educators* survey component was 0.87. Examination of the final results of the study showed an overall reliability of 0.89. Additionally, each subsection of the survey was analyzed separately (Table 14). Reliability for subsections of the reliability study varied from 0.72 to 0.88. An examination of the results of the final survey showed a reliability ranging from 0.66 to 0.88. The Cronbach's coefficient alpha was calculated separately for survey questions 37 and 38, since question 37 was a Likert question and 38 was a numerical

question. Parts 1 and VI of the survey that obtained demographic information were not tested for reliability.

Table 14

*Analysis of the Reliability of the Survey
Instrument Using Cronbach's Coefficient Alpha*

Part	Questions	Cronbach's α	
		Reliability Study	Survey
II	4-9	0.77	0.66
III	10	0.87	0.84
IV	11-34	0.64	0.78
V	35-36	0.83	0.88
VI	37	0.83	0.84
	38	0.78	0.84

Data Collection

The researcher obtained permission from the principals of each school prior to conducting the survey. This was done through email (Appendix B). The initial email offered a brief description of the study, expectations of participants, length of the study, and means of data collection. Once a principal expressed willingness to participate in the study, he or she received an email from the researcher that clearly stated the principal's role in the data collection. Prior to conducting the survey the researcher sent the principals a confirmation email reminding them that the survey would be conducted at their school.

On January 23, 2010, principals of participating schools received an email with a brief description of the survey and instructions for administering the survey (Appendix

D). Principals received a second email containing a link to the survey that they were asked to forward to all fulltime, lay teaching staff (Appendix Q). Attached to email in a PDF file was the *Subject's Bill of Rights* (Appendix E) and the researcher *Information Sheet* (Appendix F). In schools that included elementary and middle schools, the principal were asked to only forward the email to teachers of 9th-12th graders.

On February 3, 2010, principals were prompted to send a follow-up email to faculty who had not completed the survey (Appendix R). On February 22, 2010, principals received a final email reminder to forward to their faculty. The final email thanked schools for their participation and included the number of teachers from their school who had participated in the study (Appendix S). Schools that had zero participation were sent a final email requesting involvement in the study (Appendix T). The survey was completed on March 9, 2010. Shortly after, the researcher sent an email to all principals thanking them for their participation in the study.

Data Analysis

The data was analyzed using descriptive statistics techniques, including percentages, examination of the means, standard deviations and Pearson's product-moment correlation coefficient. Survey results were downloaded from *Survey Monkey* as a Microsoft Excel spreadsheet and imported into SPSS, a statistical software program. SPSS and Microsoft Excel were used to perform calculations. Analysis began with the creation of frequency tables identifying the different levels of responses within each variable. After a visual and analytical analysis based on the review of literature and the data available, specific variables were selected for analysis. Throughout the data analysis,

the researcher made use of frequency tables, pie charts, bar charts and line graphs to analyze teacher responses when it was deemed useful to analyze the data.

Participation in School Faith Formation

To determine the rate of teacher participation in school faith formation opportunities (PSFFO), teacher participation was evaluated using a formula that took into account the extent to which teachers participated in human, spiritual, and intellectual faith formation opportunities at their school. Human formation opportunities that were included in the score were faculty/staff retreats, and volunteer opportunities with charitable organizations. Spiritual formation opportunities that were included in the score included mass for faculty, meditation and confession. Intellectual formation opportunities that were included in the score were participation in Bible studies, discussions of religious topics and lectures on religious topics. Due to relatively small level of participation in non-denominational prayer services, recitation of the rosary, pastoral counseling and spiritual direction, these faith formation opportunities were not included in the results since to do so would have skewed the results.

The rate of participation by Catholic school educators in their school's faith formation opportunities was determined using a scoring system that evaluated teacher participation in human, spiritual, and intellectual faith formation opportunities. Faith formation opportunities were weighted. Weighting took into account what could reasonably be expected of a fulltime teacher at a Catholic high school. Reasonable participation was a score of 0.5 while high level of participation was a score of 0.8 or higher. When feasible, the rate of participation was determined by dividing the number of

activities they participated in by the number of opportunities offered by their school. When possible, this score was used to calculate teachers' level of participation in their school faith formation opportunities. In the eventuality that the school did not offer a particular faith formation opportunity, teachers received no score for that item and it had no effect on their overall participation in school faith formation score. In instances when a school offered a large number of faith formation opportunities, an upper limit was determined, as will be discussed in the next paragraph, to give teacher a 100% score for participation (Table 15).

The category of human faith formation included participation in faculty/staff retreats and volunteer opportunities with charitable organizations. Teachers who attended a faculty/staff retreat either once a month or more received a score of 1 while teachers who attended a faculty/staff retreat several times per year received a score of 0.8. Teachers who attended only one faculty staff retreat per year received a score of 0.5 (Table 15). The same scoring method was used to determine the rate of participation in volunteer opportunities with a charitable organization.

To determine the score for the spiritual formation of teachers, teacher participation at mass, meditation and confession was examined. Teacher participation at masses for faculty was determined by using the rate of teacher participation, unless the teachers reported that their school offered mass more than once a week, in which case teachers attendance at mass was evaluated using the sliding scale discussed in table 15. The same methodology was used to determine the extent to which teachers participated in meditation at their school. Teachers who attended confession at least once a year at their

school received a score of 1, while teachers who did not attend confession at their school received a score of 0.0.

Intellectual formation included the faith formation opportunities of Bible study, discussions of religious topics and lectures of religious topics. All three intellectual formation opportunities were measured using the same methodology. A sliding scale discussed in table 15 was used to determine the rate of participation in each intellectual

Table 15

Determination of the Level of Participation in School Faith Formation Opportunities When Schools Offer Programs More Than Once a Month

Faith Formation Opportunity					
Human		Spiritual		Intellectual	
Opportunity	Scoring	Opportunity	Scoring	Opportunity	Scoring
Attend a Faculty/Staff Retreat		Mass for Faculty		Bible Study	
≥ Once a month	1.0	Once a week	1.0	≥ Once a month	1.0
Several times a year	0.8	2-3 times per month	0.7	Several times a year	0.8
About once a year	0.5	Once a month	0.5	About once a year	0.5
Never	0.0	Several times a year	0.2	Never	0.0
Volunteer opportunity with a charitable organization		About once a year	0.1	Discussion of a Religious Topic	
≥ Once a month	1.0	Never	0.0	≥ Once a month	1.0
Several times a year	0.8	Meditation		Several times a year	0.8
About once a year	0.5	≥ Once a week	1.0	About once a year	0.5
Never	0.0	2-3 times per month	0.7	Never	0.0
		Once a month	0.5	Lecture on a Religious Topic	
		Several times a year	0.2	≥ Once a month	1.0
		About once a year	0.1	Several times a year	0.8
		Never	0.0	About once a year	0.5
		Confession		Never	0.0
		≥ Once a year	1.0		
		Never	0.0		

faith formation opportunity. The overall score of teacher participation in school faith formation opportunities was determined by adding teachers' scores in each of the above mentioned areas if human, spiritual and intellectual formation and dividing that score by 8. If one of the above mentioned programs were not offered at a teacher's school, the denominator was accordingly adjusted. The rate of teacher participation in available

school faith formation was presented as a percentage, with the highest possible score being 100%.

Knowledge and Belief in the Teachings of the Catholic Church

The research questions that explored teachers' knowledge of Catholicism and religious beliefs were examined jointly for clarity. Participation in available school faith formation opportunities was used as a dependent measure, while knowledge and belief in the teachings of the Church served as an independent variable. Section 4a examined knowledge of the Church's teaching while 4b examined belief in the teachings of the Church. In sections 4a and 4b, participants were asked to examine 24 theological or moral issues. For each question, teachers were asked to identify the response that came closest to the Church's teaching and that came closest to their belief. This section was scored dichotomously: If teachers chose the statement that most closely represents the teaching of the Church, they received a score of 1; if not, they received a 0. The teachers' scores were then divided by 24, with the highest possible score being a 1.

Participation in the Sacramental Life of the Church

The relationship between participation in faith formation opportunities and participation in the sacramental life of the Church was determined by dividing teachers' rate of participation in school faith formation by the rate of sacramental involvement. Teacher's responses to questions regarding sacramental participation outside of school were scored to determine their overall level of participation in the sacramental life of the Church (Table 16). Teachers' total scores were added and divided by the number of

Table 16

Determination of the Level of Participation in the Sacramental Life of the Church Outside of School

Sacramental Action	Scoring
Are you baptized in the Catholic Church	
Yes	1.0
No	0.0
Are your Children Baptized in the Catholic Church?	
Yes	1.0
No	0.0
I don't have any children	
I have at least one child who is baptized and another who is not	0.5
Are you confirmed in the Catholic Church?	
Yes	1.0
No	0.0
Attendance at Mass at a Catholic Church	
Every Day	2.0
Several times per week	1.5
Once a week	1.0
2-3 times per month	0.7
Once a month	0.5
Several times a year	0.2
About once a year	0.1
Never	0.0
Reception of the Eucharist	
Every Day	2.0
Several times per week	1.5
Once a week	1.0
2-3 times per month	0.7
Once a month	0.5
Several times a year	0.2
About once a year	0.1
Never	0.0
Confession with a priest	
Every Day	2.0
Several times per week	2.0
Once a week	2.0
2-3 times per month	2.0
Once a month	1.5
Several times a year	1.2
About once a year	1.0
Never	0.0
Attend a Reconciliation Service	
Every Day	2.0
Several times per week	2.0
Once a week	2.0
2-3 times per month	2.0
Once a month	1.5
Several times a year	1.2
About once a year	1.0
Never	0.0
Marital Status	
Single	
Married	1.0
Living with partner	0.0
Widowed	1.0
Separated (but not remarried)	0.5
Divorced (but not remarried)	0.5
Divorced and the marriage is annulled (but not remarried)	1.0
Remarried after divorce	0.0
Location of Marriage	
In the Catholic Church	1.0
In a non-Catholic Church	0.0
In a multi-faith ceremony	1.0
By a county, state or federal officer	0.0

questions that pertained to them. The highest possible score was 1.5. Data was analyzed using mean, median, standard deviation, and Pearson's correlation coefficient.

Since baptism is viewed by the Catholic Church to be an "essential rite" (CC 1239), teachers who were baptized were given a score of 1.0 while teachers who are not baptized received a score of 0.0. Teachers who had their children baptized received a score of 1.0, while teachers whose children are not baptized received a score of 0.0. If a teacher has at least one child who is baptized and another that is not, they received a score of 0.5. For teachers who did not have children, this question has no effect on their overall score.

The Catholic Church teaches that all Catholics are to attend mass weekly on Sundays or at Saturday evening vigil services (CCC 2180). As a result, teachers who attend mass once a week will receive a score of 1.0. Teachers who attend mass more than the required amount received a higher score. Teachers who attend mass less than once a week received a lower score. The same scoring system was used for reception of the Eucharist.

Catholics are expected by the Church to "confess sins at least once a year" (CCC 2042). As a result, teachers who went to confession with a priest at least once a year received a score of 1.0. Teachers who went to confession more frequently received a higher score, while teachers who did not go to confession received a 0.0. The same scoring system was used for attending a reconciliation service.

Though the Catholic Church's official teaching on marriage is controversial among some theological circles, it is clear in its opposition to divorce (CCC 2384). As a result, under the category of marriage, teachers who were married or widowed received a

score of 1.0, while teachers who were unmarried and living with their partner received a score of 0.0. Teachers who were separated from their spouse received a 0.5 while teachers who were divorced but were not remarried received a score of 0.0. Teachers who were divorced and the marriage was annulled received a score of 1.0. Teachers who were remarried but their first marriage was not annulled received a score of 0.0. Teachers who were married in the Catholic Church or a multi-faith ceremony received a score of 1.0, while teachers married at non-Catholic church or by a federal, state or local official received a score of 0.0. Teachers who were single were not scored for these questions. Teachers' total scores were added and divided by the number of questions that pertained to them. Three outliers, participants whose results were more than twice more than the standard deviation of the mean (Porkess, 2005), were removed from the data examining sacramental participation.

Personal Devotion

The relationship between participation in faith formation opportunities and a teacher's personal devotional practices outside of school was determined by dividing the teacher's PSFFO by teacher's rate of devotional practices. A matrix was developed to assist in the scoring of teachers' devotional practices. For each devotional practice, teachers were given a score ranging between 0 for no participation to 1 for full participation (Table 17). For the practices of prayer, meditation and grace before meals, teachers who participated daily received a score of 1 for each activity. A sliding scale was used to calculate a teacher's overall score. The categories of reading the Bible and reading non-spiritual work were scored jointly, with the participation of the two activities

Table 17

Determination of the Level of Teacher's Devotional Practices Outside of School

Prayer, Meditation, Grace, Spiritual Reading	
Opportunity	Scoring
Daily	1.0
Several times per week	0.9
Once a week	0.8
2-3 times per month	0.5
Once a month	0.3
Several times a year	0.2
About once a year	0.1
Never	0.0
Praying the Rosary, Novena, Discussion and Charity	
Opportunity	Scoring
≥ Once a week	1.0
2-3 times per month	0.8
Once a month	0.5
Several times a year	0.2
About once a year	0.1
Never	0.0
Interfaith Services, Parish Education Programs and Retreats	
Opportunity	Scoring
≥ Several times a year	1.0
About once a year	0.5
Never	0.0

added together and then scored. Praying the Rosary and a Novena, which are rare forms of personal piety were also scored jointly, using a matrix that gave a full participation score to teachers who prayed the Bible at least once a week. Volunteering at a charitable organization was scored independently, with a full score being allotted to teachers who participated weekly. Interfaith services, retreats and parish education programs were scored so that teachers who participated at least several times per year received a score of one. Attending either personal retreat or an organized retreat were scored jointly. The teachers' total score was then added and divided by 10 to determine their personal rate of

devotional practice. The data was analyzed using mean, median, standard deviation, and Pearson's correlation coefficient.

Consequences

Section VI examined each teacher's perception of himself/herself as sharing in the Church's ministry. Teachers were asked to respond to five questions regarding their self-perceptions using a six-step Likert scale labeled from *Strongly disagree* to *Strongly agree*. Four additional questions were asked to determine the frequency with which they spoke about spirituality, religion, and faith, and prayed in class. Using a sliding scale, teachers' level of agreement on survey questions 37a-37c was scored (Table 18). A score of less than 0.5 expressed disagreement while a score of above 0.5 expressed agreement. Teachers' scores were then added and divided by 3.0. The highest possible score was 1.0. This process was used to analyze the relationship between participation in school faith formation opportunities and teachers' perception of themselves as playing a role in the spiritual development of students.

Table 18

Conversion of Research Data to Numerical Equivalent

Levels					
Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
0.0	0.2	0.4	0.6	0.8	1.0

CHAPTER IV:

RESULTS

Restatement of the Problem

A component of the mission of Catholic schools has been to instill an authentic and sincere faith in their students. This is often accomplished not only in religion classes, but also through the example and guidance of all teachers that students encounter in Catholic schools. Until the 1960s, the majority of men and women working in Catholic schools were Catholic religious who received formation and preparation for the faith component of Catholic education in their communities (Sacred Congregation for Catholic Education, 1982). However, over the last 60 years, staffing in Catholic schools, like much of the Church, has experienced significant demographic shifts. The result has been a transformation of Catholic schools from institutions with staffing levels of 90.1% Catholic religious and 9.9% lay in 1950 (McDonald, 2004) to institutions with staffing levels of 96.3% lay and 3.7% Catholic religious in 2010 (McDonald & Schultz, 2010). Application of formation programs that were offered to Catholic religious for lay teachers has been inconsistent (Earl, 2008). To varying degrees, Catholic schools have begun offering faith formation programs for lay faculty (Watzke, 2005).

This study examined the relationship between Catholic schools' faith formation opportunities and lay, full-time Catholic high school teachers' religiosity. Specifically, this study examined the extent to which Catholic educators participated in faith formation opportunities at their schools and the extent to which there was a relationship between

participation in school faith formation opportunities and teachers' religious beliefs, participation in the sacramental life of the Church, personal devotion, knowledge of Catholicism, and teachers' perceptions of themselves as ministers.

Overview

In this chapter, the data that was collected will be presented around the six research questions. In total, 874 individuals out of a potential 1824 individuals, (47.9%), from 54 Catholic diocesan high schools in the United States responded to requests to take the survey. As of 2009, 593 of the 1205 Catholic schools in the United States are diocesan schools (Docherty, 2009). This study was limited to fulltime, lay, Catholic educators. Participants who did not meet the requirements of the focus group were excluded ($n = 390$). In addition, teachers who did not submit the complete survey were also excluded from the data prior to the analysis of the results. Teachers who skipped questions were included in the study. In total, 415 fulltime, lay, Catholic educators, 22.8% of the potential population, completed the survey and were included in the data analysis. The survey design allowed teachers to complete the survey while opting not to answer particular questions. In cases where $n \neq 415$, the actual sample size was included in both charts and tables.

Forty-three percent of teachers who completed the survey were male while 57.0% of teachers who completed the survey were female. Only 5.7% of teachers surveyed were under 25 years old, while 24% of teachers surveyed were 56 years old or older (Table 19). Over one quarter of teachers surveyed, 27.2%, had taught between 0-5 years, 22.7% had taught between 6 and 10 years, 19.5% had taught between 11 and 15 years, 6.7% had taught between 16 and 20 years while 24% had taught for over 20 years.

The primary subjects taught by teachers varied significantly. Approximately one fifth of teachers surveyed identified that the primary subject that they taught was religion (Table 19). The second most common topic taught was math with 14.1% reporting that

Table 19

<i>Respondent Characteristics</i>		
Characteristics	<i>N</i>	%
Sex		
Female	231	57.0
Male	174	43.0
Age		
≤ 25	23	5.7
26-30	44	10.9
31-35	26	6.4
36-40	54	13.3
41-45	34	8.4
46-50	53	13.1
51-55	74	18.3
≥ 56	97	24.0
Subject		
Religion/Theology	88	21.7
Math	57	14.1
English	52	12.8
History	51	12.6
Science	49	12.1
Foreign language	31	7.7
Visual Arts	11	2.7
Music	10	2.5
Business/Economics	9	2.2
Computer Science	9	2.2
Campus Ministry	1	0.2
Other	37	9.1

math was the primary subject that they taught, while 12.8%, 12.6% and 12.1% reported that English, history, and science were the primary subjects that they taught. Computer science, music, and visual arts each had between two and three percent of teachers reporting that it was the primary subject that they taught. Almost three quarters of

teachers surveyed, 74.8%, reported that they did not teach any religion or theology classes, while 17% reported that they taught one religion or theology class. Of the teachers surveyed, 17.8% reported that they taught four or more religion or theology classes. As shown in Table 20, the majority of teachers surveyed, 51.4% attended Catholic elementary school for between 6 and 9 years. Similarly, 51.1% of teachers surveyed attended Catholic high school for four years. The majority of teachers surveyed, 55.3% did not attend a Catholic college or university. Only 33.4% of those surveyed attended a Catholic college or university for 4 years or longer. To summarize, participants were generally older, female teachers of core subjects with a range of teaching experience. Over half of the participants attended Catholic schools during their first 12 years of education.

Table 20

Years of Formal Education Received at Catholic Institutions by Teachers Participating in the Study (n = 405)

Elementary			High School			College/University		
Duration	<i>f</i>	%	Duration	<i>f</i>	%	Duration	<i>f</i>	%
None	138	34.1	None	178	44.0	None	224	55.3
1-3	24	5.9	1	5	1.2	1	7	1.7
4-6	35	8.6	2	6	1.5	2	25	6.2
6-9	208	51.4	3	9	2.2	3	14	3.5
			4	207	51.1	4	74	18.3
						5	10	2.5
						6	51	12.6

The data that answers research questions 2 and 5, which examined the relationship between faith formation opportunities and knowledge and beliefs of Catholic teachers, is presented together. The survey asked teachers to identify a statement that they believed most closely represented the teaching of the Church, and a corresponding

question asked them to identify the statement that most closely represented their personal beliefs. Analysis of research questions 2 and 5 jointly allowed ease of comparison between knowledge and beliefs on individual topics. The knowledge statement, the official teaching of the Catholic Church, is listed with a reference to a corresponding Church document. All other research questions were analyzed individually.

Research Question 1:

To what extent do lay Catholic school educators participate in faith formation in their schools?

Of the 415 teachers included in the study, teachers had an average participation rate of 54.1% in available school faith formation opportunities (Figure 6). The bottom quartile of teachers had a rate of participation of 39.4% or lower while the top quartile of teachers had an average rate of participation of 68.8% or higher. The range of faith formation opportunities available to teachers varied greatly from school to school (Range=0.98, Mean=0.59, $SD = 0.20$), and from teacher to teacher ($SD = 0.21$). The amount of faith formation offered to teachers ranged from a great amount, with opportunities offered daily (e.g., mass, Bible study, pastoral counseling, spiritual direction, confession, discussions of religious topics, lectures on religious topics, and opportunities to volunteer at a charitable organization), several times per week (e.g., meditation), and yearly (e.g., faculty/staff retreat) to a small amount, with opportunities offered only yearly (faculty/staff retreat). While some faith formation opportunities, such as Mass, spiritual direction, and discussions of religious topics are more readily available to a large number of faculty, other faith formation opportunities such as meditation, pastoral counseling, and opportunities for individual retreats varied greatly.

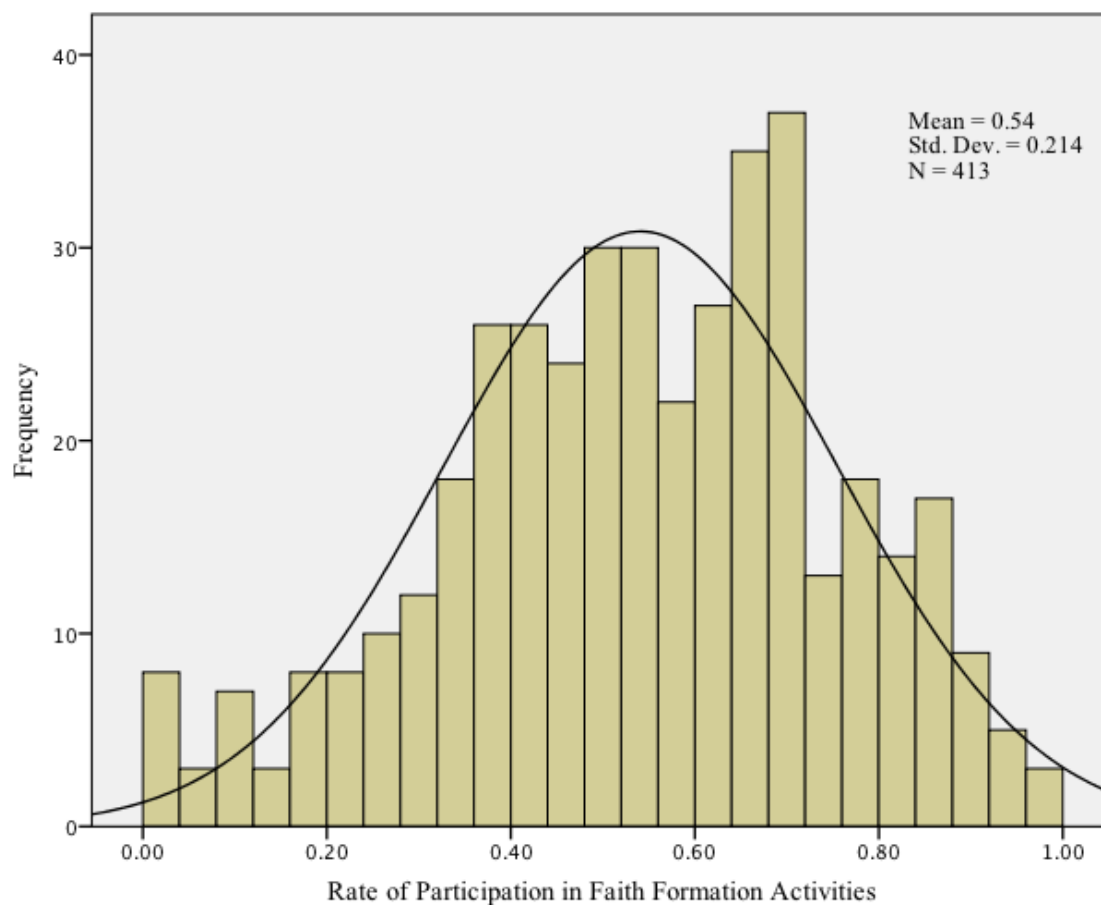


Figure 6. Histogram of the frequency of teacher participation in their school's faith formation opportunities and the normal distribution curve.

Findings

An examination of the responses of 415 lay, Catholic, high school teachers showed that pastoral counseling and the mass are the most frequently offered faith formation opportunity for teachers at schools sampled (Table 21). Pastoral counseling showed the lowest rate of teacher involvement, with 80% of teachers surveyed stating that they never participated in this faith formation opportunity (Table 22). Of teachers surveyed, 20.9% reported attending mass at their school at least once per week (Table

Table 21

Frequency and Percent of Faith Formation Opportunities Offered to Teachers by Their Schools (n = 415)

Availability	Never		About once a year		Several times a year		Once a month		2-3 times per month		Once a week		Several times per week		Every day	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Mass for faculty	11	2.7	29	7.0	83	20.0	39	9.4	26	6.3	96	23.1	45	10.8	86	20.7
Non-denominational prayer service	268	64.6	34	8.2	35	8.4	13	3.1	10	2.4	34	8.2	8	1.9	13	3.1
Meditation	163	39.3	53	12.8	69	16.6	31	7.5	12	2.9	24	5.8	16	3.9	47	11.3
Recitation of the rosary	169	40.7	71	17.1	85	20.5	20	4.8	9	2.2	43	10.4	8	1.9	10	2.4
Bible study	243	58.6	37	8.9	44	10.6	17	4.1	11	2.7	13	3.1	15	3.6	35	8.4
Pastoral counseling	207	49.9	26	6.3	38	9.2	9	2.2	3	0.7	12	2.9	18	4.3	102	24.6
Spiritual direction	163	39.3	27	6.5	52	12.5	13	3.1	12	2.9	8	1.9	12	2.9	128	30.8
Confession	56	13.5	84	20.2	186	44.8	10	2.4	11	2.7	26	6.3	18	4.3	24	5.8
Faculty/staff retreat	56	13.5	229	55.2	117	28.2	10	2.4	1	0.2	0	0	1	0.2	1	0.2
Opportunity for an individual retreat	275	66.3	77	18.6	54	13.0	3	0.7	1	0.2	0	0	2	0.5	3	0.7
Discussions of religious topics	72	17.3	49	11.8	110	26.5	47	11.3	17	4.1	17	4.1	26	6.3	77	18.6
Lecture on religious topics	100	24.1	93	22.4	120	28.9	49	11.8	13	3.1	6	1.4	6	1.4	28	6.7
Volunteer opportunities with a charitable organization	53	12.8	57	13.7	152	36.6	28	6.7	42	10.1	22	5.3	21	5.1	40	9.6

22). Approximately a fifth of all teachers surveyed, 20.5% participated in a religious discussion at least once a week.

The majority of schools sampled, 54.6% offered mass for faculty at least once per week, with 23.1% stating that mass is offered only once a week, 10.8% stating that it is offered 2-3 times per week, and 20.7% stating that it is offered daily (Table 21). With 20.9% of teachers reporting that they attended mass at least once a week, more teachers are participating in mass than any other faith formation opportunity (Table 22). Less than one third of teachers surveyed, 28.8%, reported that they attended mass several times per year.

The data showed that non-denominational prayer services were rarely offered, with 64.6% reporting that they were not offered at their school (Table 21). Seventy teachers stated that they did not participate in any non-denominational prayer services at their school (Table 22). Meditation was offered at least once a week at 21% of schools sampled while 39.3% reported that meditation was never offered at their school (Table 21). The majority, 57.1% reported never participating in meditation at their schools while only 4.6% reported participating in some form of daily meditation (Table 22). Slightly fewer schools, 14.7%, offered the rosary at least once a week, while 40.7% reported that the rosary was never recited at their school (Table 21). Another 59.8% reported that they never participated in the rosary at their school (Table 22). Less than 1% recited the rosary daily at their school (Table 22).

The majority of teachers sampled, 58.6% stated that their school did not offer Bible study for their faculty (Table 21), while 78.1% stated that they never participated in Bible study at their school (Table 22). Most schools, 49.9%, did not offer pastoral

Table 22

Frequency and Percent of Teacher Participation in Faith Formation Opportunities at Their School (n = 415)

Availability	Never		About once a year		Several times a year		Once a month		2-3 times per month		Once a week		Several times per week		Every day	
	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%
Mass for faculty	34	8.2	41	9.9	120	28.9	84	20.2	49	11.8	51	12.3	23	5.5	13	3.1
Non-denominational prayer service	299	72.0	32	7.7	36	8.7	13	3.1	7	1.7	16	3.9	3	0.7	9	3.1
Meditation	237	57.1	49	11.8	48	11.6	28	6.7	7	1.7	11	2.7	16	3.9	19	4.6
Recitation of the rosary	248	59.8	71	17.1	66	15.9	9	2.2	7	1.7	9	2.2	4	1.0	1	0.2
Bible study	324	78.1	18	4.3	28	6.7	17	4.1	2	0.5	11	2.7	5	1.2	10	2.4
Pastoral counseling	332	80.0	25	6.0	35	8.4	12	2.9	4	1.0	0	0	3	0.7	4	1.0
Spiritual direction	286	68.9	27	6.5	43	10.4	18	4.3	15	3.6	2	0.5	9	2.2	15	3.6
Confession	210	50.6	95	22.9	101	24.3	6	1.4	2	0.5	0	0	1	0.2	0	0
Faculty/staff retreat	76	18.3	209	50.4	119	28.7	8	1.9	3	0.7	0	0	0	0	0	0
Opportunity for an individual retreat	328	79.0	64	15.4	17	4.1	1	0.2	2	0.5	1	0.2	1	0.2	1	0.2
Discussions of religious topics	106	25.5	46	11.1	103	24.8	40	9.6	35	8.4	25	6.0	26	6.3	34	8.2
Lecture on religious topics	164	39.5	81	19.5	89	21.4	44	10.6	14	3.4	5	1.2	8	1.9	10	2.4
Volunteer opportunities with a charitable organization	97	23.4	97	23.4	149	35.9	25	6.0	23	5.5	12	2.9	11	2.7	1	0.2

counseling to faculty, though 24.6% reported that it was available daily (Table 21). The majority of those sampled, 80%, reported never participating in pastoral counseling at their school (Table 22). Similarly, 39.3% reported that spiritual direction was not offered at their school (Table 21) while 68.9% reported never participating in the service (Table 22). Over a quarter of those surveyed, 30.8%, stated that the service was available at their schools daily.

Confession was offered several times a year at 44.8% of the schools sampled (Table 21); while 50.6% reported never attending confession at their school. Close to half of all teachers surveyed, 49.3%, reported attending confession at least once a year (Table 22). Retreat opportunities for teachers were more rare (Table 21). Thirteen percent of teachers worked at a Catholic school that did not offer a faculty and staff retreat. The majority of schools, 55.2%, offered a faculty and staff retreat about once a year while 28.2% of schools offered retreats several times a year. Most faculty participated in a faculty staff retreat at least once a year, with 79.1% reporting that they participated in a retreat either once a year or several times a year (Table 22). The majority of schools, 66.3%, did not offer opportunities for individual retreats, with 79% stating that they never participated in individual retreats.

Discussions and lectures of religious topics were also relatively rare. Twenty-eight percent of teachers reported that their schools sponsored discussions of religious topics several times a year while 26.5% reported that their schools offered lectures on religious topics several times a year (Table 22). Attendance at discussions of religious topics was slightly higher than lectures on religious topics. Over a third of teachers sampled, 40.9% stated that they attended a lecture on a religious topic either once a year

or several times a year, while 35.9% reported attending discussions on a religious topic either once a year or several times a year.

Approximately one third of all teachers studied, 36.6%, reported that their schools offered opportunities to volunteer with a charitable organization several times a year. Twenty-three percent stated that they never participated in a volunteer opportunity with a charitable organization, while 59.3% stated that they had volunteered either once a year or several times a year (Table 22).

The form of faith formation opportunity that was most frequently used by teachers was mass, with 20.9% participating at least once a week (Table 22). Approximately one fifth of teachers, 20.5% participated in meditation at least once a week. Non-denominational prayer services, recitation of the rosary, spiritual direction, pastoral counseling, and individual retreats were rarely made available to teachers. Approximately one half of all teachers attended confession at their schools while the majority of teachers attend a faculty staff retreat at least once a year. The majority of teachers surveyed, 76.6%, volunteered at a charitable organization at least once a year.

Research Questions 2 and 5:

To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' religious beliefs?

To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' knowledge of Catholicism?

The data demonstrated a weak, positive, linear relationship ($r = 0.22, p < .01$) between teachers' faith formation and the alignment of teachers' religious beliefs with the teachings of the Church. In addition, the data also demonstrated a weak, positive, linear

relationship ($r = 0.14$, $p < .05$) between teachers' participation in school faith formation opportunities and their knowledge of the teachings of the Church (Table 23). Teachers surveyed ($n = 413$) had a mean knowledge of the teachings of the Church of 65.2% ($SD = 0.14$) and a mean belief score of 54.5% ($SD = 0.19$) with a mean rate of participation in school faith formation opportunities of 54% ($SD = 0.21$).

Table 23

Correlations Between Participation in School Faith Formation Opportunities and Teachers' Knowledge of the Teachings of the Church and Agreement with the Teachings of the Church

	Correlations	Participation Rate in School Faith Formation Opportunities
Knowledge Rate	Pearson Correlation	0.133*
	Sig. (2-tailed)	0.014
	<i>N</i>	340
Belief Rate	Pearson Correlation	0.220**
	Sig. (2-tailed)	0.0
	<i>N</i>	332
General Christian Teaching- Knowledge Rate	Pearson Correlation	-0.019
	Sig. (2-tailed)	0.711
	<i>N</i>	381
General Christian Teaching-Belief Rate	Pearson Correlation	0.033
	Sig. (2-tailed)	0.520
	<i>N</i>	381
Sacramental Theology-Knowledge Rate	Pearson Correlation	0.123*
	Sig. (2-tailed)	0.015
	<i>N</i>	392
Sacramental Theology-Belief Rate	Pearson Correlation	0.207*
	Sig. (2-tailed)	0.0
	<i>N</i>	392
Catholic Morality-Knowledge Rate	Pearson Correlation	0.077
	Sig. (2-tailed)	0.133
	<i>N</i>	385
Catholic Morality-Belief Rate	Pearson Correlation	0.191**
	Sig. (2-tailed)	0.0
	<i>N</i>	384
Issues Particular to a Catholic View of Christianity-Knowledge Rate	Pearson Correlation	0.95
	Sig. (2-tailed)	0.073
	<i>N</i>	358
Issues Particular to a Catholic View of Christianity-Belief Rate	Pearson Correlation	0.115*
	Sig. (2-tailed)	0.031
	<i>N</i>	350

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Findings

Teachers' religious beliefs were analyzed using 24 questions where teachers were asked to identify both the official teachings of the Catholic Church and their personal beliefs on various topics. For ease of analysis, the questions have been categorized into four subtopics: general Christian teachings, sacramental theology, Catholic morality, and issues particular to a Catholic understanding of Christianity. For each of the 24 questions, teacher responses were analyzed for general trends in the data. When teachers' answers demonstrated no clear statistical consensus, a table was included that examined teacher perceptions of the teachings of the Church on the particular topic and the answer that most closely corresponded to their personal belief. The data demonstrated statistically significant findings of weak, positive correlation between faith formation and knowledge of sacramental theology, belief in the Church's teachings on sacramental theology, belief in the Church's teachings on moral theology and belief in issues particular to a Catholic understanding of Catholic Christianity. The data for the subtopics of both knowledge of the Church's teachings and belief in the Church's teachings on general Christian teachings, knowledge of Catholic morality and knowledge of issues particular to a Catholic understanding of Christianity showed no statistical significance. An average of 65% participants correctly identified between 15 and 16 of the 24 Church teachings (Table 24).

Table 24

*Percentage of Teachers with Accurate Knowledge of the Church and Beliefs
Aligned with the Teaching of the Church*

	% Accurate in their Knowledge	% Beliefs Aligned with the Church
Issues of General Christianity		
God's Existence (<i>n</i> = 410)	97.1	87.8
Divinity of Jesus (<i>n</i> = 409)	93.5	84.6
Existence of the Devil (<i>n</i> = 406)	86.9	74.9
Resurrection (<i>n</i> = 405)	95.3	81.7
Sacramental Theology		
Priesthood (<i>n</i> = 407)	68.0	33.4
Marriage (<i>n</i> = 405)	90.4	55.1
Penance (<i>n</i> = 398)	16.7	15.1
Communion (<i>n</i> = 405)	18.5	24.7
Eucharistic Presence (<i>n</i> = 408)	88.0	63.0
Catholic Morality		
Church's Moral Teaching (<i>n</i> = 409)	43.0	69.7
Elective Abortion (<i>n</i> = 411)	70.1	38.3
Artificial Birth Control (<i>n</i> = 409)	73.6	21.0
Premarital Sex (<i>n</i> = 407)	97.3	59.5
Homosexuality (<i>n</i> = 398)	61.8	83.9
End of Life Issues (<i>n</i> = 401)	39.4	52.6
Discrimination (<i>n</i> = 406)	95.1	91.1
Issues Particular to a Catholic View of Christianity		
Bible (<i>n</i> = 399)	22.1	27.6
Role of Mary (<i>n</i> = 407)	77.6	71.7
Salvation (<i>n</i> = 386)	43.8	41.2
Requirements for Salvation (<i>n</i> = 402)	80.1	76.3
Afterlife (<i>n</i> = 406)	87.2	70.5
Hierarchy of the Church (<i>n</i> = 400)	31.5	37.8
Infallibility of the Pope (<i>n</i> = 386)	37.7	29.8
Suffering in the World (<i>n</i> = 401)	83.8	83.0

Issues of General Christianity

Four questions were asked of teachers to ascertain their belief in general issues of Christianity. The questions asked of teachers examined God's existence, the divinity of Jesus, the existence of the devil, and the resurrection. More so than any other category of knowledge or belief, for issues of general Christianity, the majority of teachers surveyed

were able to correctly identify the statement that represented the Church's position and selected the same statement as most closely corresponding with their personal beliefs.

For example, the Catholic Church taught that, "Jesus rose bodily from the dead" (Pope John Paul II, 1994). The majority of teachers surveyed, 95.3%, accurately chose the correct answer for the Church's teaching on the resurrection. A slightly smaller number of teachers believed the Church's teaching on the resurrection had a higher average rate of participation in faith formation opportunities than the grouping of teachers who knew the teachings of the Church. Amongst those surveyed, 12.6% of teachers identified that "Jesus rose only in spirit from the dead" most closely reflects their personal belief.

Sacramental Theology

The survey instrument contained five questions that explored knowledge and belief of various components of sacramental theology. The questions reviewed the topics of priesthood, marriage, penance, communion, and Eucharistic presence. The majority of teachers surveyed were able to correctly identify the Church's teachings and selected the Church's teachings as most closely corresponding with their personal belief on the topics of both marriage and the Eucharistic presence.

The Catholic Church taught that, "Only men can be priests and deacons, but other ministries may be open to men and women" (Pope John Paul II, 1994). The majority of those surveyed correctly identified the Church's teaching. Approximately one fifth of those surveyed, 19.9%, incorrectly identified the statement that "only men can be priests and only men can assist on the altar in celebrating the Eucharist" as the teaching of the

Church (Table 25). Only one third of teachers surveyed, 33.4%, agreed with the teaching of the Church. The most commonly selected statement to represent teachers' beliefs was that "priesthood and all other ministries can be open to both men and women." Teachers who chose this option had the lowest rate of participation in school faith formation opportunities.

Table 25

Priesthood: Teachers' Knowledge and Belief (n = 407)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Only men can be priests and only men can assist on the altar in celebrating the Eucharist.	81	19.9	48.1 (0.24)	24	5.9	53.7 (0.24)
b. Only men can be priests and deacons, but other ministries may be open to men and women.	281	68.0	55.8 (0.21)	136	33.4	58.5 (0.20)
c. Only men can be priests, but the deaconate and other ministries may be open to men and women.	36	8.8	53.1 (0.21)	55	13.5	54.8 (0.21)
d. Priesthood and all other ministries can be open to both men and women.	3	0.7	56.0 (0.16)	175	43.0	50.6 (0.21)
Not reporting	6	1.5	—	17	4.1	—

As shown in Table 26, significantly more teachers accurately identified the Church's teaching on marriage than on the priesthood. The answer that most accurately reflects the current teaching of the Church states that "under no circumstances, except for the death of the spouse or where an annulment or dissolution has been granted, may a Catholic enter into a second marriage" (Pope John Paul II, 1994). This statement was selected by 90.4% of teachers surveyed. This group also had a higher average rate of participation in school faith formation opportunities than teachers who incorrectly

Table 26

Marriage: Teachers' Knowledge and Belief (n = 405)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Under no circumstances, except for the death of the spouse, may a Catholic enter into a second marriage.	21	5.2	44.6 (0.26)	18	4.4	49.3 (0.25)
b. Under no circumstances, except for the death of the spouse or where an annulment or dissolution has been granted, may a Catholic enter into a second marriage.	366	90.4	54.5 (0.21)	223	55.1	57.2 (0.21)
c. A Catholic may enter into a second marriage if either of the spouses in the first marriage commits adultery.	3	0.7	48.9 (0.28)	3	0.7	53.5 (0.09)
d. A Catholic may enter into a second marriage if either of the spouses in the first marriage commits adultery or if there is physical or emotional abuse.	6	1.5	64.0 (0.16)	63	15.6	55.5 (0.17)
e. Incompatibility in the first marriage would allow a Catholic to enter into a second marriage.	3	0.7	34.6 (0.09)	79	19.5	47.1 (0.22)
Not reporting	6	1.5	—	19	4.7	—

answered this question. Approximately half of teachers surveyed, 55.1%, agreed with this statement. One third of teachers surveyed, 35.8%, believed that Catholics can enter into a second marriage in some situations.

More so than any other question on sacramental theology, there is confusion among teachers regarding the teaching of the Church on the sacrament of penance (Table 27). The Catechism of the Catholic Church (Pope John Paul II, 1994) and the Code of Canon Law (Pope John Paul II, 1983) argued that though faithful Catholics are obliged to attend confession once a year, if a person has not committed a serious sin, then they do

not have to go to confession. Only 16.7% of teachers surveyed chose c, the correct answer. Teachers who chose this answer had a higher average rate of participation of faith formation opportunities than teachers who selected the other options. Almost half of teachers surveyed, 48%, believed that the Church's teaching was that "in order for any sin to be forgiven, a Catholic must receive the sacrament of penance."

Table 27

Penance: Teachers' Knowledge and Belief (n = 398)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. In order for any sin to be forgiven, a Catholic must receive the Sacrament of Penance.	191	48.0	52.3 (0.20)	87	21.9	57.9 (0.19)
b. A Catholic must receive the Sacrament of Penance once a year even if he has committed only minor (venial) sins.	128	31.2	56.6 (0.22)	110	27.7	56.8 (0.22)
c. It is necessary to receive the Sacrament of Penance only if a Catholic has committed mortal sins.	69	16.7	56.0 (0.22)	60	15.1	58.0 (0.23)
d. There is no need for a Sacrament of Penance because God knows our sins only God can forgive them.	2	0.5	50.2 (0.10)	120	30.2	49.9 (0.20)
e. There is no need for the Sacrament of Penance because sins are between the individual person and the one offended.	1	0.2	51.7 —	15	3.6	34.2 (0.25)
Not reporting	7	1.7	—	6	1.5	—

Eighty-eight percent of teachers surveyed knew the teaching of the Church on the topic of Eucharistic presence. The Church taught that "the bread and the wine literally

become the body and blood of Christ at mass” (Pope John Paul II, 1994). A majority of teachers surveyed, 63%, identified this choice as coming closest to their personal belief. Teachers who believed the teaching of the Church also had the higher average rate of participation in school faith formation opportunities than teachers who did not believe that the bread and wine literally become the body and blood of Christ at Mass.

Catholic Morality

Seven questions were asked of teachers to ascertain their knowledge and belief of Catholic morality. Topics included the Church’s moral teaching authority, abortion, artificial birth control, premarital sex, homosexuality, end-of-life issues and discrimination. Questions regarding Catholic morality showed more variation in answers than any other category of knowledge and belief. There was no clear consensus among teachers surveyed on the topics of the Church’s moral authority, elective abortion, and end-of-life issues. On the topic of artificial abortion, the majority of teachers surveyed were unable to correctly identify the teachings of the Church but identified it as most closely corresponding with their personal beliefs. On the topics of premarital sex, homosexuality and discrimination, the majority of teachers were able to correctly identify the teachings of the Church and identified them as most closely corresponding with their personal beliefs.

The majority of teachers surveyed correctly identified answer *a*, that “direct elective abortion is wrong in all situations” as the teaching of the Church (Table 28) (Pope John Paul II, 1994). Approximately one quarter of teachers surveyed, selected *b*, that “direct elective abortion is wrong except to save the life of the mother as the teaching

of the Church.” This group of teachers had a higher average rate of participation in school faith formation opportunities than teachers who knew the teachings of the Church on this issue.

Table 28

Elective Abortion: Teachers’ Knowledge and Belief (n = 411)

Statement	Identify as closest to the Church’s position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Direct elective abortion is wrong in all situations.	288	70.1	53.2 (0.22)	157	38.3	57.2 (0.21)
b. Direct elective abortion is wrong except to save the life of the mother.	100	24.3	57.7 (0.20)	97	23.7	57.4 (0.21)
c. Direct elective abortion is wrong except to save the life of the mother and in cases of rape and incest.	17	4.1	47.4 (0.19)	83	20.2	50.3 (0.20)
d. Direct elective abortion is an individual’s right under most circumstances.	1	0.2	67.5 (—)	52	12.7	44.4 (0.21)
Not reporting	5	1.2	—	22	5.3	—

The majority of teachers surveyed, 73.6%, accurately identified the Church’s teaching on artificial birth control, that “artificial birth control is never appropriate in marriage” (Pope John Paul II, 1994), yet 75.8% disagreed with this teaching (Table 29). Teachers who accurately identified the Church’s teaching had a lower average rate of participation in school faith formation opportunities than teachers who were unable to identify the Church’s teaching. The five teachers who identified Church’s teaching on artificial birth control as “not morally wrong” had the highest average rate of participation in school faith formation opportunities. Only 21% selected the option that “artificial birth control is never appropriate in marriage” as closest to their personal position.

The Church teaches that gay men and women can be full members of the Church

Table 29

Artificial Birth Control: Teachers' Knowledge and Belief (n = 409)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Artificial birth control is never appropriate in marriage.	301	73.6	53.7 (0.22)	86	21.0	60.2 (0.20)
b. Artificial birth control is appropriate only when the wife's health is endangered.	82	20.0	55.7 (0.20)	64	15.6	58.9 (0.20)
c. Artificial birth control is permissible in marriage as long as the couple <i>has</i> the intention to have children at some point.	8	2.0	63.8 (0.25)	58	14.2	56.0 (0.20)
d. Artificial birth control is not morally wrong.	5	1.2	51.8 (0.26)	188	46.0	48.4 (0.21)
Not reporting	13	3.2	—	13	3.2	—

(Pope John Paul II, 1994). The majority of teachers surveyed, 61.8%, correctly identified the statement that most closely represented the Church's position (Table 30). Teachers

Table 30

Homosexuality: Teachers' Knowledge and Belief (n = 398)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Homosexuals by orientation are to be treated as outside the Church	51	12.8	51.9 (0.22)	13	3.3	48.4 (0.30)
b. Homosexuals by orientation are to be treated as sinners in need of forgiveness and are not full members of the Church.	94	23.6	50.5 (0.22)	42	10.6	58.3 (0.23)
c. Homosexuals by orientation can be full members of the Church.	246	61.8	55.5 (0.21)	334	83.9	54.6 (0.21)
Not reporting	7	1.8	—	9	2.3	—

who correctly identified the Church’s teaching had the highest average rate of participation in school faith formation opportunities. A minority of those surveyed, 36.4%, believed that Church teaching excluded gay men and women from the Church. The majority of teachers surveyed, 83.9%, selected the option that “homosexuals by orientation can be full members of the Church” as most closely reflecting their personal beliefs (Table 30).

The Church taught that “dying people should always be provided needed nutrition except when to do so would involve an extraordinary means of preserving life” (Pope John Paul II, 1994) (Table 31). Of the teachers surveyed, only 39.4% correctly identified

Table 31

End-of-Life Issues: Teachers’ Knowledge and Belief (n = 401)

Statement	Identify as closest to the Church’s position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Dying people should always be provided needed nutrition.	231	57.6	52.6 (0.22)	146	36.4	54.5 (0.22)
b. Dying people should always be provided needed nutrition except when to do so would involve an extraordinary means of preserving life.	158	39.4	57.0 (0.20)	211	52.6	55.4 (0.21)
c. Dying people should always be provided needed nutrition except for those in great pain.	3	0.7	43.8 (0.12)	7	1.7	50.3 (0.13)
d. Dying people should always be provided needed nutrition except for those whose quality of life has been lessened.	2	0.5	51.8 (0.20)	22	5.5	45.8 (0.21)
Not reporting	7	1.7	—	15	3.7	—

that “dying people should always be provided needed nutrition.” Teachers that correctly identified the teaching of the Church had a higher average rate of participation in school faith formation opportunities than teachers who were unaware of the Church’s teaching. Over one half of those surveyed, 52.6%, identified the Church’s position as being closest to their own, while 36.4% identified with the statement that “dying people should always be provided needed nutrition.” Teachers who believed that “dying people should always be provided needed nutrition” had the highest average rate of participation in school faith formation opportunities.

The Church’s teaching on discrimination is that “all people deserve equal opportunity” (Pope John Paul II, 1994). The majority of teachers surveyed, 95.1%, correctly identified the option that most closely identified the Church’s position. Teachers who were able to correctly identify the Church’s teaching on discrimination had a higher average rate of participation in school faith formation opportunities. Most teachers surveyed, 91.1%, personally identified most closely with the Church’s teaching. A small minority, 5.9%, identified most closely with the statement that “all people must earn equal opportunity.” No teachers selected the option that “some people deserve equal opportunity while others must earn it” as closest to either the Church’s position or their personal position.

Issues Particular to a Catholic View of Christianity

The fourth category of analysis of the relationship between school faith formation opportunities and knowledge and belief in Catholicism were general issues that are particular to a Catholic view of Christianity. Specifically, the topics of the Bible, the role

of Mary, theology of salvation, requirements for salvation, understanding of the afterlife, hierarchy of the Church, the infallibility of the Pope and suffering in the world were explored. The majority of teachers surveyed correctly identified the teachings of the Church and chose them as most closely reflecting their personal view on the topics of the role of Mary, requirements for salvation, the afterlife, and suffering in the world. On the topic of the hierarchy and the infallibility of the Pope, the majority of teachers surveyed neither knew the teaching of the Church nor believed the teaching of the Church. There was no clear consensus among teachers on the topic of salvation.

The results show that many teachers surveyed were unsure of the Church's teaching on the Bible, with the majority of teachers, 64.5%, were unable to correctly identify the statement that came closest to the Church's teaching (Table 32). Answer *b*,

Table 32

Bible: Teachers' Knowledge and Belief (n = 399)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. The authorship of the Bible is solely divine.	138	34.6	53.8 (0.23)	9	14.8	62.0 (0.29)
b. The authorship of the Bible is primarily divine with some human influence.	88	22.1	52.7 (0.22)	110	27.6	53.0 (0.21)
c. The authorship of the Bible is fully divine and fully human.	137	34.3	55.7 (0.20)	122	30.6	56.0 (0.22)
d. The authorship is primarily human with some divine influences.	31	7.8	53.5 (0.21)	89	22.3	51.3 (0.20)
e. The Bible was written by humans and is not inspired by God.	0	0	—	10	2.5	32.3 (0.22)
Not reporting	5	1.3	—	9	2.3	—

that “the authorship of the Bible is fully divine and fully human” (Pope Paul VI, 1965a), most closely represents the teaching of the Church. Only 34.3% of teachers correctly identified the statement that represented the Church’s teaching on the Bible. More teachers selected *a*, incorrectly identifying the Church’s teaching on the Bible as “the authorship of the Bible is solely divine” than any other option. These teachers had the highest average rate of participation in school faith formation opportunities.

Approximately two fifths of teachers surveyed, 43.8%, correctly identified the Church’s teaching on salvation, while 41.2% of teachers surveyed thought that the statement “only those who believe in Jesus can go to heaven” most closely represented the Church’s teaching (Table 33). Statement *b*, that “only those who believe in God can

Table 33

Salvation: Teachers’ Knowledge and Belief (n = 386)

Statement	Identify as closest to the Church’s position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
a. Only those who believe in Jesus can go to heaven.	159	41.2	56.0 (0.22)	66	17.1	59.7 (0.22)
b. Only those who believe in God can go to heaven.	169	43.8	53.8 (0.22)	173	44.8	54.1 (0.21)
c. Everyone goes to heaven.	48	12.4	50.4 (0.20)	112	29.0	54.1 (0.19)
d. There is no afterlife.	0	0	—	15	3.9	36.8 (0.19)
Not reporting	10	2.6	—	20	5.2	—

go to heaven,” comes closest to the Church’s position (Pope John Paul II, 1994).

Teachers who incorrectly identified Church teaching as answer *a* had the highest average rate of participation in school faith formation opportunities.

Almost half of all teachers surveyed identified answer *b*, that “only those who believe in God can go to heaven” most closely represented their personal beliefs.

Teachers who selected *b* had a lower rate of participation in school faith formation opportunities than teachers who stated that *a*, “only those who believe in Jesus can go to heaven” most closely represented their beliefs. Approximately one third of teachers surveyed, 29.0%, believed that everyone goes to heaven while 3.9% of teachers believed that there is no heaven.

The Catholic Church taught that “both faith and good works are necessary for salvation” (Pope John Paul II, 1994). The majority of teachers surveyed, 80.1%, correctly identified the Church’s teaching on their requirements for salvation. Teachers who made this selection had the second highest average rate of participation in school faith formation opportunities. Approximately one fifth of teachers surveyed, 17.2%, thought that the Church taught that “faith is necessary for salvation.” Six teachers thought that the Church taught that “neither faith nor good works are necessary for salvation.” These six teachers had the highest average rate of participation in school faith formation opportunities. The majority of teachers surveyed, 76.3%, identified the Church’s position as being closest to their personal position. These teachers had the highest average rate of participation in school faith formation opportunities.

The majority of teachers surveyed, 87.2%, were able to correctly identify the teachings of the Church on the afterlife. The Catholic Church taught that “it is truly possible for people to go to either heaven or to hell” (Pope John Paul II, 1994). Teachers who were able to correctly identify the teaching of the Church had the second highest average rate of participation in school faith formation opportunities. The one teacher who incorrectly selected *b*, “all people immediately go to heaven because hell does not exist” as the Church’s teaching had the highest average rate of participation in school faith

formation opportunities. Of the teachers surveyed, 70.5%, believed the teaching of the Church. These teachers had a higher average rate of participation in school faith formation opportunities than teachers who did not believe the Church's teachings on the afterlife.

Only 37.7% of teachers were able to correctly identify Church's teaching on the infallibility of the Pope (Table 34). According to the *Catechism of the Catholic Church*

Table 34

Infallibility of the Pope: Teachers' Knowledge and Belief (n = 386)

Statement	Identify as closest to the Church's position			Identify as closest to personal position		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
1. The Pope is infallible in all matters.	98	24.3	50.8% (0.23)	24	6.0	64.9% (0.21)
2. The Pope can only be infallible in matters regarding the Church teachings.	152	37.7	53.4% (0.21)	120	29.8	53.9% (0.20)
3. The Pope can only be infallible in matters of faith and morals.	128	31.8	58.3% (0.21)	129	32.0	57.5% (0.21)
4. The Pope can never claim infallibility.	19	4.7	47.9% (0.20)	111	27.5	46.6% (0.20)
Not reporting	6	1.5	—	19	4.7	—

(Pope John Paul II, 1994), the Pope can only be infallible in matters of faith and morals.

Teachers who correctly identified the Church's teaching on the infallibility of the Pope had the highest average rate of participation in school faith formation opportunities. Sixty percent of teachers were unable to identify the Church's teaching on infallibility of the Pope. Slightly more teachers believed the Church's teaching on infallibility of the Pope than were able to identify it. Teachers who selected the Church's teaching as most closely

reflecting their personal position had a higher average rate of participation in school faith formation opportunities than teachers who did not believe the teachings of the Church.

In summary, the data demonstrated a weak, positive, linear ($r = 0.22, p < .01$) relationship between teacher participation in school faith formation opportunities and the alignment of teachers' beliefs with the teachings of the Church. Furthermore, the data also demonstrated a weak, positive ($r = 0.14, p < .05$), linear relationship between teacher knowledge of the teachings of the Church and participation in school faith formation opportunities. The next section will examine the extent to which there is a relationship between teacher participation in school faith formation opportunities and participation in the sacramental life of the Church.

Research Question 3:

To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' ritual participation in the sacramental life of the Church?

The data show a weak, positive, linear relationship ($r = .35, p < .01$) between teacher Sacramental participation outside of the school and participation in school faith formation opportunities (Table 35). Teachers had a mean rate of sacramental participation of 0.90 out of possible 1.50. Of those sampled, teachers who participated in the sacraments outside of their school generally showed a higher rate of participation in the faith formation opportunities at their schools than those who did not participate in the sacraments. Specifically, teachers who had their children baptized, were themselves confirmed, attended confession monthly or received the Eucharist weekly showed a higher rate of participation in faith formation opportunities at their school than teachers who did not participate in the sacraments.

Table 35

Correlation Between Teacher Sacramental Participation Outside of School and Participation in School Faith Formation Opportunities (n = 413)

	PSFFO	Sacramental Participation
Mean	54.1%	0.90
Median	55.8%	0.96
Standard Deviation	0.21	0.22

Findings

Baptism of Teachers

The majority of teachers surveyed, 94.4%, were baptized in the Catholic Church, with 6.8% reporting that they were not baptized in the Catholic Church and three respondents, 0.7%, not reporting (Figure 7). Further analysis of data showed no

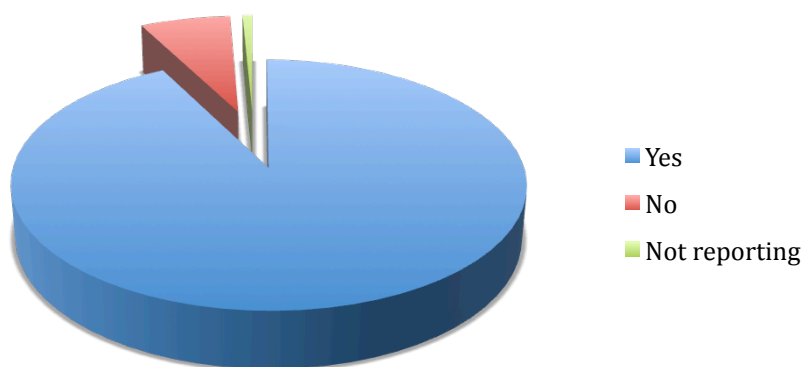


Figure 7. Percentage of teachers stating that they were baptized in the Catholic Church.

no statistical significance in the relationship between participation in faith formation opportunities and the rates at which teachers were baptized.

Baptism of Teachers' Children

The majority of teachers surveyed, 72.6%, have children. Of teachers with children, 95.6%, have had at least one child baptized (Table 36). Approximately one

Table 36

Average Teacher Participation in Faith Formation Opportunities and the Rate of Child Baptism (n = 408)

Measure and Variable	Total	Percentage	Percentage with Children	PSFFO (%)	SD
Baptized	279	68.4	95.6	55.5	0.21
Not Baptized	13	3.2	4.2	46.2	0.19
No Children	112	27.5	—	52.3	0.30
At least One Child Baptized, One Child Who is Not Baptized	4	1.0	1.3	30.4	0.22

quarter, 27.5% of teachers surveyed do not have children. The average rate of participation in faith formation opportunities of teachers who chose to have their children baptized was 55.5%. The lowest rate of teacher participation in faith formation opportunities was that of teachers with at least one child who was baptized and at least one child who was not, with a score of 30.4%. Teachers without children scored lower than teachers who baptized their children, but higher than those teachers with children who opted not to have them baptized, with a score of 52.3%. Teachers who had their children baptized had the highest rate of participation in school faith formation opportunities.

Confirmation

An overwhelming majority of teachers surveyed, 97.8%, were confirmed in the Catholic Church (Table 37). The average rate of confirmed teachers' participation in faith formation opportunities was 54.1%. Only eight teachers, 1.9%, identified themselves as not being confirmed, with an average rate of participation in school faith formation opportunities of 50.2%. One teacher surveyed was unsure whether he or she had been confirmed.

Table 37

Average Tier of Teacher Participation in Faith Formation Opportunities and the Rate of Confirmation (n = 411)

Measure and Variable	Total	Percentage	PSFFO (%)	SD
Confirmed	402	97.8	54.1	0.22
Not Confirmed	8	1.9	50.2	0.13
Unsure	1	0.2	62.0	—

Mass and Church Services

The participants studied showed a general trend between participating in faith formation opportunities at school and attendance at mass outside of school (Table 38). The majority of teachers, 51.3%, reported attending mass outside of school once a week, while 14.5% reported attending mass several times per week. Five teachers reported never attending mass. Graphing the relationship between participation in faith formation activities at school and attendance at mass outside of school showed a negative skew (Figure 8), with the exception of teachers who reported attending mass each day, who

Table 38

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Liturgical Activities Outside of Their School

Participation	Attend Mass at a Catholic Church			Receive the Eucharist			Go to a church service at a church that is not Catholic		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
Never (0)	6	1.5	49.6% (0.23)	12	2.7	44.6 (0.17)	219	55.2	52.6 (0.22)
About once a year (1)	6	1.5	39.2 (0.15)	3	0.7	26.2 (0.02)	126	32.1	54.0 (0.21)
Several times a year (6)	36	8.5	44.3 (0.19)	35	8.4	43.5 (0.18)	35	8.9	60.1 (0.18)
Once a month (12)	26	6.3	45.8 (0.26)	21	5.2	39.0 (0.24)	6	1.5	44.7 (0.20)
2-3 times per month (30)	61	14.8	51.2 (0.22)	63	14.9	53.0 (0.22)	6	1.5	46.4 (0.22)
Once a week (52)	211	51.3	54.0 (0.19)	205	50.7	53.7 (0.20)	3	0.8	75.4 (0.16)
Several times per week (156)	58	14.1	66.9 (0.21)	62	15.3	67.3 (0.19)	0	0	—
Every day (365)	8	1.9	68.1 (0.25)	8	2.0	68.1 (0.25)	0	0	—
<i>n</i>	412	100	—	404	100	—	393	100	—

showed a slight decrease from the group reporting attendance at mass several times per week.

Most participants reported receiving the Eucharist less frequently than attendance at mass. Over one half of all teachers surveyed, 51.2%, reported receiving the Eucharist once a week. Only 17.8% of teachers surveyed reported receiving the Eucharist less than 13 times per year (Table 38). Only six teachers reported never attending mass. Similar to mass attendance, there is a positive linear relationship between participation in faith formation opportunities at school and attendance at mass outside of school (Figure 8).

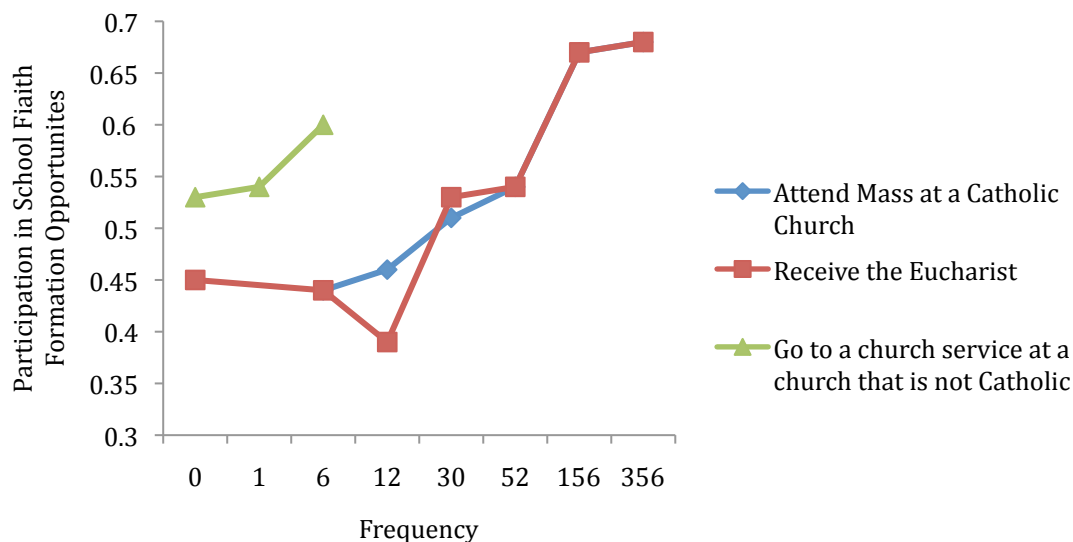


Figure 8. Participation in faith formation opportunities at school and sacramental activities outside of school. *Note.* In instances of insufficient data, when less than three teachers identified as participating in a sacramental action at a particular frequency, the data was excluded from the figure.

The majority of teachers surveyed, 55.2%, reported never attending Church services at a church that is not Catholic (Table 38). Eighty-seven percent of teachers reported attending a non-Catholic church service between one and twelve times per year. Only three teachers reported attending a non-Catholic church service once a week, with no teachers reporting that they attended a non-Catholic church service more than once a week.

Confession and Reconciliation Services

Approximately one third of teachers surveyed stated that they never went to confession with a priest (30.4%) or went to a reconciliation service (27.2%) outside of school (Table 39). Significantly more teachers stated that they attended confession (39.4%) or a reconciliation service (45%) once a year. Only 6.4% of teachers studied stated that they went to confession with a priest at least once a month while only 2.5% of

Table 39

Frequency and Percent of Teacher Participation in Confession and Reconciliation Services Outside of Their School

Participation	Go to confession with a priest			Go to a reconciliation service		
	<i>f</i>	%	PSFFO (%) (<i>SD</i>)	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
Never (0)	125	30.4	45.0 (0.19)	111	27.2	45.5 (0.21)
About once a year (1)	159	39.4	53.4 (0.22)	183	45.0	54.5 (0.21)
Several times a year (6)	96	23.8	64.3 (0.19)	100	24.8	61.3 (0.20)
Once a month (12)	14	3.5	59.3 (0.23)	4	1.0	74.3 (0.21)
2-3 times per month (30)	9	2.2	61.7 (0.16)	2	0.5	57.9 (0.05)
Once a week (52)	2	0.5	51.7 (0.26)	2	0.5	44.7 (0.16)
Several times per week (156)	1	0.2	70.0 (—)	2	0.5	60.0 (0.14)
Every day (365)	0	0	—	0	0	—
<i>n</i>	404	100	—	402	100	—

teachers studied stated that they attended a reconciliation service at least once a month.

No teachers reported attending confession or reconciliation services daily.

When graphed, the rate of teacher participation in faith formation opportunities at school and participation in confession with a priest and reconciliation services at school, demonstrated a positive, linear, relationship (Figure 9). Data for teachers studied going to confession or attending a reconciliation service more than once a month demonstrates a

more erratic behavior. This may be due to lack of participants within these subject groups.

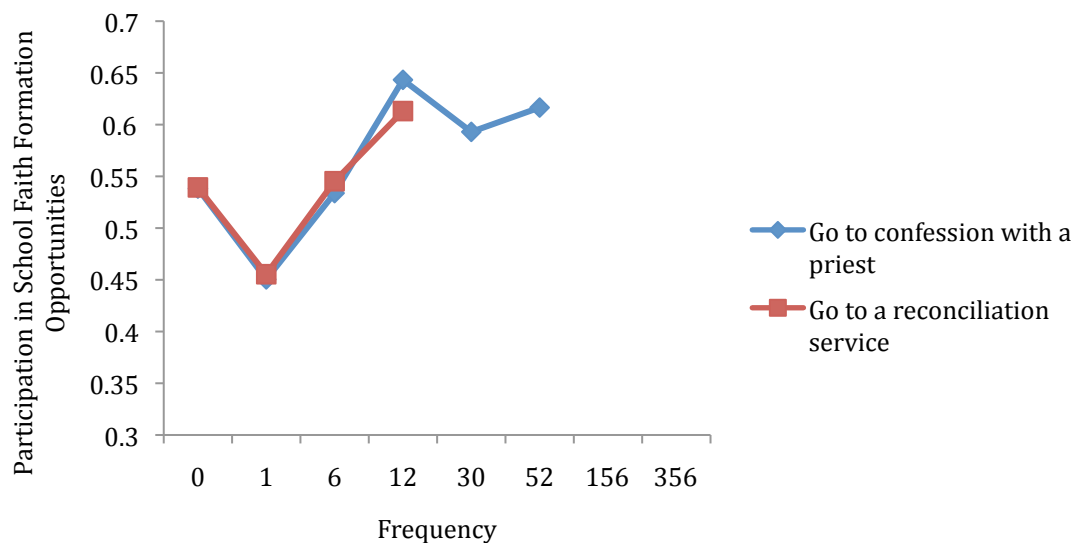


Figure 9. Participation in faith formation opportunities at school and confession and reconciliation services outside of school.

Marriage

The majority of lay teachers sampled, 73.7%, stated that they were married. Significantly less, 15.8%, identified as being single, while only 1% of teachers self-identified as living with their partner (Table 40). A total of 7.3% stated that they were divorced, annulled or separated from their partner. As shown in Figure 10, 85.6% of married teachers, were married in the Catholic Church (PSFFO=55.2%, $SD=0.21$). Eight percent (8.2%) of teachers were married in a non-Catholic church (PSFFO=43.7%, $SD=0.25$) while 3.2% percent were married in a multi-faith ceremony (PSFFO=53.2%, $SD=0.18$). Only 2.9% of married teachers sampled stated that they were wed by a county,

Table 40

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Marital Status (n = 407)

Marital Status	<i>f</i>	%	PSFFO (%) (<i>SD</i>)
Single	64	15.7	54.5 (0.22)
Married	303	74.4	54.5 (0.22)
Living with partner	3	0.7	57.6 (0.15)
Widowed	7	1.7	55.8 (0.16)
Separated (but not remarried)	3	0.7	62.9 (0.10)
Divorced (but not remarried)	18	4.4	26.4 (0.19)
Divorced and the marriage is annulled (but not remarried)	6	1.5	39.1 (0.13)
Remarried after divorce	18	4.4	50.0 (0.18)

state or federal officer (PSFFO=43.6%, *SD*= 0.22).

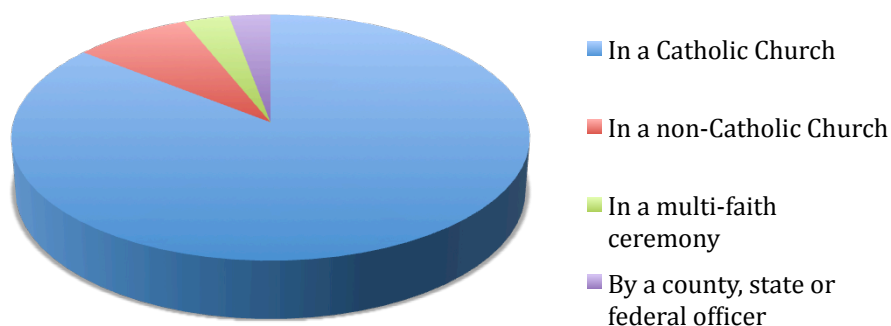


Figure 10. Percentages and locations of teachers' marriages (n=340)

Research Question 4:

To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' devotion?

Data shows that teachers' personal devotion and their participation in school faith formation opportunities demonstrates a weak, linear relationship ($r = 0.30, p < .01$). Increased participation in school faith formation opportunities showed a corresponding increase in teachers' personal devotional practices (Table 41). Generally, the frequency of participation in prayer, meditation, praying a novena, recitation of a rosary, attending a retreat or volunteering at a charitable organization outside school corresponded with participation in school faith formation opportunities.

Table 41

Correlation Between Teacher Devotion Outside of School and Participation in School Faith Formation Opportunities (n = 413)

	PSFFO	Sacramental Participation
Mean	54.1%	65.5%
Median	55.8%	67.6%
Standard Deviation	0.21	0.19

This section explores the extent to which there is a relationship between teachers' participation in faith formation opportunities at their school and their personal devotion outside of school. Teachers were asked the frequency that they engaged in various forms of devotion outside of school. Forms of personal devotion that were explored were prayer, meditation, recitation of the rosary, reading the Bible and other non-biblical spiritual works, saying grace before meals, discussion of religious beliefs with others,

participation in parish adult education programs, attending interfaith prayer services, attending various types of retreats, and volunteering with a charitable organization.

Findings

Prayer

The majority of teachers participating, 72.9%, reported that they prayed daily outside of school (Table 42), with another 17.8% stating that they prayed several times per week. Only 9.3% of teachers surveyed stated that they prayed once a week or less. The average rate of participation in teacher faith formation opportunities at their school for teachers that prayed daily was 56.5%, while the average rate of teacher participation in school faith formation opportunities for teachers who prayed several times per week was 51.9%.

Table 42

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Prayer Outside of Their School (n = 410)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)
<i>f</i>	1	1	0	6	2	9	19	73	299
%	0.2	0.2	0	1.5	0.5	2.2	4.6	17.8	72.9
PSFFO (%)	28.3	25.0	—	26.4	1.7	41.9	44.2	51.9	56.6
<i>SD</i>	—	—	—	0.12	0.02	0.20	0.18	0.22	0.21

Meditation

In contrast to the high rates of daily prayer in teachers surveyed, 72.9%, significantly fewer teachers, 24.3%, meditated daily (Table 43). Approximately one fifth, 17.5%, of teachers surveyed meditated once a year or less, while 42.4% of teachers surveyed meditated either several times a week or daily. On average, teachers surveyed who meditated either several times a week or daily had a higher average rate of participation in school faith formation opportunities than teachers who meditated less than several times per week.

Table 43

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Meditation Outside of Their School (n = 406)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)
<i>f</i>	52	19	9	41	29	28	56	77	95
%	12.8	4.7	2.2	10.1	7.1	6.9	13.8	19.0	23.4
PSFFO (%)	48.1	49.4	39.9	51.5	56.4	50.4	48.8	58.1	60.3
<i>SD</i>	0.20	0.18	0.25	0.19	0.21	0.22	0.22	0.20	0.23

Recitation of the Rosary

A relatively small percentage of teachers surveyed, 4.2%, prayed the rosary daily (Table 44). Almost three quarters of teachers surveyed, 74.8%, prayed the rosary once a month or less. Approximately one quarter of teachers surveyed, 22.7%, prayed the rosary several times per year. Those teachers who prayed the rosary daily had the highest average rate of participation in faith formation opportunities at their school while the two

Table 44

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Recitation of the Rosary Outside of Their School (n = 409)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)
<i>f</i>	91	44	48	93	30	25	25	36	17
%	22.2	10.8	11.7	22.7	7.3	6.1	6.1	8.8	4.2
PSFFO (%)	42.3	49.6	53.0	58.9	58.8	59.5	68.5	60.9	53.7
<i>SD</i>	0.23	0.18	0.19	0.19	0.21	0.18	0.23	0.19	0.19

groups with the lowest rate of participation in the faith formation opportunities at their school either never prayed the rosary or prayed the rosary less than once a year.

Praying a Novena

The majority of teachers studied rarely prayed a novena outside of school (Table 45). Almost one half, 48.6%, of those sampled stated that they never prayed a novena,

Table 45

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Saying a Novena Outside of Their School (n = 403)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)
<i>f</i>	196	66	60	49	7	9	6	6	4
%	48.6	16.4	14.9	12.2	1.7	2.2	1.5	1.5	1.0
PSFFO (%)	46.9	57.0	62.3	66.2	68.5	60.1	55.1	51.7	27.4
<i>SD</i>	0.21	0.20	0.20	0.18	0.20	0.16	0.20	0.18	0.22

with collectively 79.9% reporting that they prayed a novena either once a year or less. One percent of those surveyed reported praying a novena daily. There is no clear relationship between praying the novena and the rate of participation in school faith formation opportunities.

Reading the Bible and Other Spiritual Writings

At least 35.0% of teachers surveyed read the Bible at least once per week while 28.6% of teachers read the Bible either once a year or less (Table 46). Similarly, 33.3% of teachers surveyed stated that they read non-Biblical spiritual writings at least once a week, while 28.1% reported that they read non-Biblical spiritual texts either once a year or less. Graphing the relationship between the rate of participation in school faith

Table 46

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Reading the Bible (n=406) and Other non-Biblical Spiritual Writings (n = 405) Outside of Their School

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a mont h (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)	
Read the Bible	<i>f</i>	58	32	26	86	31	31	29	60	53
	%	14.3	7.9	6.4	21.2	7.6	7.6	7.1	14.8	13.1
	PSFFO (%)	40.8	47.7	50.9	51.6	54.5	56.0	61.7	57.7	68.3
	<i>SD</i>	0.21	0.17	0.21	0.20	0.21	0.18	0.21	0.20	0.20
Read non- Biblical Spiritual Writings	<i>f</i>	59	28	27	94	27	35	39	58	38
	%	14.6	6.9	6.7	23.2	6.7	8.6	9.6	14.3	9.4
	PSFFO (%)	40.9	44.8	48.8	50.4	56.8	56.2	59.0	63.8	66.8
	<i>SD</i>	0.21	0.19	0.18	0.22	0.20	0.19	0.17	0.19	0.19

formation opportunities and either Biblical or non-Biblical spiritual writings showed a negative skew. In most categories, slightly more teachers read the Bible regularly than read non-Biblical spiritual writings.

Grace Before Meals

Over one half of all teachers surveyed, 52.1%, said grace before meals daily (Table 47). Teachers who reported that they prayed daily before meals represented the

Table 47

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Saying Grace Before Meals (n = 405)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Severa l times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Severa l times per week (156)	Every day (365)
<i>f</i>	23	6	6	50	9	20	18	62	213
%	5.7	1.5	1.5	12.3	1.7	4.9	4.4	15.3	52.6
PSFFO (%)	38.3	44.8	51.5	52.3	41.3	49.6	54.3	58.1	56.3
<i>SD</i>	0.21	0.28	0.24	0.18	0.35	0.22	0.15	0.20	0.21

highest average rate of participation in school faith formation opportunities. The second highest rate of participation in school faith formation opportunities was by teachers who reported that they said grace before meals several times per week. Only 8.6% of teachers surveyed reported that they said grace before meals either once a year or less.

Discussion of Religious Beliefs and Parish Adult Education Programs

Approximately a quarter of all teachers sampled discussed their religious beliefs with others outside of school daily (Table 48). The average rate of participation in school

Table 48

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Discussion of Religious Beliefs with Others and Taking Part in a Parish Adult Education Program Outside of Their School (n = 408)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)	
<i>f</i>	16	9	17	56	28	40	43	90	109	
Discussing Religious Beliefs with Others	%	3.9	2.2	4.2	13.7	6.9	9.8	10.5	22.1	26.7
	PSFFO (%)	35.6	31.8	33.9	50.1	44.0	58.7	52.1	56.7	63.9
	<i>SD</i>	0.18	0.18	0.20	0.20	0.16	0.22	0.18	0.20	0.20
<i>f</i>	225	59	35	36	8	18	14	4	9	
Taking Part in a Parish Adult Education Program	%	55.1	14.5	8.6	8.8	2.0	4.4	3.4	1.0	2.2
	PSFFO (%)	49.5	51.9	59.7	66.9	61.6	59.9	68.7	69.0	60.7
	<i>SD</i>	0.21	0.19	0.19	0.17	0.19	0.28	0.16	0.24	0.19

faith formation opportunities for these teachers was 63.9%, significantly higher than any other group. The group with the second highest rate of participation in school faith formation opportunities was by teachers who discussed their religious beliefs with others outside of their school several times per week. Teachers who discussed their religious beliefs outside of school less than once a month had an average rate of participation in school faith formation opportunities of less than 34.3%.

Teacher attendance at parish adult education programs was particularly low, with 55.1% reporting that they never attended such programs (Table 49). Thirty percent of teachers reported that they had attended parish adult education programs at least once a

month. This group had a higher average rate of participation in school faith formation opportunities than teachers who had attended these programs less than once per year.

Interfaith Prayer Services

The majority of teachers surveyed, 52.3%, reported that they never attended interfaith prayer services (Table 49). Teachers who never attended interfaith prayer services

Table 49

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Attending an Inter-Faith Service (n = 407)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Severa l times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Severa l times per week (156)	Every day (365)
<i>f</i>	213	106	49	27	5	4	1	1	1
%	52.3	26.0	12.0	6.6	1.2	1.0	0.2	0.2	0.2
PSFFO (%)	50.7	55.5	60.5	61.1	48.2	59.9	80.0	70.0	46.0
<i>SD</i>	0.22	0.20	0.22	0.15	0.35	0.37	—	—	—

had an average rate of participation in school faith formation opportunities of 51%.

Approximately one quarter of teachers surveyed, 26%, reported attending an interfaith prayer service less than once a year. Teachers who attended an interfaith prayer service less than once a year had a higher rate of participation in school faith formation opportunities than teachers who never attended interfaith services.

Retreats

As shown in Table 50, most teachers who participated in the study reported that they never took personal retreats (46.8%) or participated in organized retreats such as a

Table 50

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Their School and Taking a Personal Retreat (n = 406) and Participating in an Organized Retreat Program (n=408) Outside of Their School

Participation		Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)
Making a Personal Retreat	<i>f</i>	190	96	88	29	2	1	0	0	0
	%	46.8	23.6	21.7	7.1	0.5	0.2	0	0	0
	PSFFO (%)	48.2	56.8	59.2	66.9	66.8	47.5	—	—	—
	<i>SD</i>	0.20	0.20	0.21	0.23	0.29	—			
Participating in an Organized Retreat	<i>f</i>	223	95	60	28	0	1	0	0	1
	%	54.7	23.3	14.7	6.9	0	0.2	0	0	0.2
	PSFFO (%)	50.8	57.4	57.9	61.4	—	50.0	—	—	46.0
	<i>SD</i>	0.20	0.21	0.24	0.21		—			—

marriage encounters or a Cursillos (54.7%). The average rate of participation in school faith formation opportunities by teachers who never took personal retreats or attended an organized retreat was 48.2% and 50.8% respectively. Approximately one quarter of all teachers surveyed participated in less than one retreat a year. No teachers reported taking a personal retreat more than once a week. Teachers who reported attending an organized retreat several times per year had a higher average rate of participation in school faith formation opportunities than teachers who attended organized retreats less frequently. One teacher, 0.2%, reported attending an organized retreat daily. The highest rate of

participation in school faith formation opportunities, 66.9%, was by teachers who reported taking a personal retreat several times per year.

Volunteering with a Charitable Organization

Approximately a quarter of teachers surveyed, 26.7%, reported having volunteered with a charitable organization at least once a month (Table 51). Only 10% of teachers surveyed reported never volunteering with a charitable organization. One third of teachers surveyed, 31.5%, reported volunteering with a charitable organization either once a year or less than once a year. Teachers reporting that they never volunteered with a charitable organization had the second lowest rate of participation in school faith formation opportunities. Teachers who volunteered with a charitable organization two to three times per week had the highest rate of participation in school faith formation opportunities, with a score of 0.69. Only two teachers reported volunteering with a charitable organization daily.

Table 51

Frequency, Percent and Rate of Teacher Participation in Faith Formation Opportunities at Volunteering with a Charitable Organization (n = 409)

Participation	Never (0)	Less than once a year (0.5)	About once a year (1)	Several times a year (6)	Once a month (12)	2-3 times per month (30)	Once a week (52)	Several times per week (156)	Every day (365)
<i>f</i>	41	57	72	130	40	31	28	8	2
%	10.0	13.9	17.6	31.8	9.8	7.6	6.8	2.0	0.5
PSFFO (%)	42.1	45.5	54.5	56.8	59.4	59.4	56.4	69.5	51.0
<i>SD</i>	0.22	0.21	0.19	0.21	0.21	0.16	0.25	0.27	0.07

Summary

Levels of teacher participation in devotion outside of school generally directly correspond to levels of participation in faith formation opportunities at school. Research found that participation in school faith formation opportunities and the rate of teacher prayer had a positive, linear relationship. Other activities, such as praying a novena, recitation of a rosary, attending a retreat or volunteering at a charitable organization also showed a positive, linear relationship between participation in faith formation opportunities at school and the rate of personal devotional practices. As the frequency of participation in devotional practices outside of school increases, correspondingly, so too does the average rate of participation in school faith formation opportunities.

Research Question 6:

To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' perceptions of themselves as ministers?

Analysis of teacher responses demonstrated a, weak, positive, linear relationship ($r = 0.18, p < .01$) between teachers' perception of themselves as a ministers and participation in school faith formation opportunities (Table 52). Teachers saw themselves as playing a role in the religious mission of Catholic schools had a higher average rate of participation in school faith formation opportunities than teachers who did not perceive that they played a role in the religious mission of Catholic schools. The majority of teachers surveyed agreed that the religious mission is a vital component of the mission of Catholic schools, that they played a vital role in the religious mission of the school, and

that their faith affects how they teach. Approximately two thirds of teachers, 66.8%, identified the school in which they worked to be their primary faith community.

Table 52

Correlation Between Teachers' Perception of Themselves as a Minister and Participation in School Faith Formation Opportunities

	PSFFO	Perception of Themselves as a Minister
Mean	54.1%	0.54
Median	55.8%	0.56
Standard Deviation	0.21	0.24
<i>n</i>	413	410

Findings

The majority of teachers surveyed (84.7%) believed religious formation of students to be the primary mission of Catholic schools (Table 54=2). A closer examination of the results show 3.9% of teachers somewhat agreed with the statement that “religious formation is the primary mission of a Catholic school,” 30.7% agreed and 32.7% strongly agreed. Of teachers surveyed, teachers who somewhat disagreed, disagreed and strongly disagreed with the statement had an average rate of participation in school faith formation opportunities of 51.3% while teachers who somewhat agreed, agreed, and strongly agreed with the statement had a higher average rate of participation in school faith formation opportunities of 54.7%.

A slightly smaller percentage of teachers surveyed, 70.7%, believed that they played a vital role in the religious mission of the school (Table 53). Of the teachers surveyed, 32.7% agreed and 34.1% strongly agreed with the statement that “I play a vital

role in the religious mission of the school.” Only 12.2% voiced any level of disagreement that they played a role in the religious mission of the school. Teachers who somewhat disagreed, disagreed, and strongly disagreed with the statement had an average rate of participation in school faith formation opportunities of 48.9%, while teachers who somewhat agreed, agreed and strongly agreed had a higher average rate of participation in school faith formation opportunities of 54.8%.

Similarly, significantly more teachers surveyed agreed than disagreed with the statement that “my faith effects how I teach” (Table 52). Only 10.0% of teachers somewhat disagreed, disagreed or strongly disagreed that their faith effects how they teach while 90.0% somewhat agreed, agreed or strongly agreed with the statement. Of the teachers surveyed, the 5.9% of teachers who strongly disagreed. These teachers had the highest average rate of participation in school faith formation opportunities. Forty-seven percent of teachers who strongly agreed that their faith effected how they taught have the second highest average rate of participation in school faith formation opportunities.

More teachers surveyed were in agreement than in disagreement with the statement that “I see myself as a model of faith to my students” (Table 53). The majority of teachers surveyed, 89.0%, somewhat agreed, agreed or strongly agreed that they saw themselves as a model of faith to their students. Only 11.0% of teachers voiced some level of disagreement with the statement. Teachers who strongly agreed that they saw themselves as a model of faith to their students, 39.0%, had the second highest average rate of participation in school faith formation opportunities. The 5.6% of teachers who strongly disagreed had the second highest average rate of participation in school faith formation opportunities.

Table 53

Teacher Self Perception of their Religious Role at their School (n=410)

	Strongly disagree		Disagree		Somewhat disagree		Somewhat agree		Agree		Strongly agree	
	f	%	f	%	f	%	f	%	f	%	f	%
Religious formation is the primary mission of a Catholic school	25	6.1	23	5.6	16	3.9	86	21.0	126	30.7	134	32.7
		0.55 (0.26)		0.46 (0.26)		0.53 (0.17)		0.49 (0.21)		0.54 (0.19)		0.60 (0.21)
I play a vital role in the religious mission of the school	23	5.6	11	2.7	16	3.9	86	21.0	134	32.7	140	34.1
		0.57 (0.26)		0.29 (0.21)		0.55 (0.10)		0.47 (0.22)		0.53 (0.20)		0.61 (0.19)
My faith effects how I teach	24	5.9	7	1.7	10	2.4	52	12.7	121	29.5	196	47.8
		0.57 (0.25)		0.36 (0.16)		0.47 (0.33)		0.51 (0.20)		0.59 (0.20)		0.54 (0.20)
I see myself as a model of faith to my students	23	5.6	8	2.0	14	3.4	67	16.3	138	33.7	160	39.0
		0.57 (0.25)		0.37 (0.17)		0.46 (0.30)		0.47 (0.20)		0.55 (0.20)		0.58 (0.21)
The school I work at is my primary faith community	33	8.0	58	14.1	45	11.0	100	24.4	94	22.9	80	19.5
		0.52		0.56		0.48		0.56		0.53		0.57

When asked if the school in which they worked was their primary faith community, one third of teachers surveyed, 33.1%, voiced a level of disagreement (Table 53). Over two thirds of teachers surveyed, 66.8%, somewhat agreed, agreed or strongly agreed that the school in which they worked was their primary faith community. Analysis of participation in school faith formation opportunities using Pearson's product-moment correlation coefficient showed no clear correspondence with teacher perception of their school as their primary faith community.

One third of teachers surveyed, 33.4%, reported discussing religion in their classes daily (Table 54). Teachers who discussed religion in their classes had a higher average rate of participation in school faith formation opportunities than teachers who did not discuss religion in their classes daily. Teachers who discussed religion in their classes two to three times per week had the second highest average rate of participation in school faith formation opportunities. Similarly, teachers who discussed spirituality in their classroom daily had a higher average rate of participation in school faith formation opportunities than teachers who did not discuss spirituality in their class daily. Teachers who discussed faith in their classrooms each day showed the same patterns as discussion of religion and spirituality. Teachers who discussed religion, spirituality or faith less than once a month all had average scores of participation in school faith formation opportunities of less than 50%.

The majority of teachers surveyed, 78.3%, reported that they pray in class each day (Table 54). Teachers who pray in class daily had a higher average rate of participation in school faith formation opportunities than teachers who did not pray in

Table 54

Frequency, Percent and Participation in School Faith Formation Opportunities and Discussion of Religious Topics and Saying Prayer in Class (n = 410)

Participation	How often do you talk about religion in your class?			How often do you talk about spirituality in your class?			How often do you talk about faith in your class?			How often do you pray in your class?		
	<i>f</i>	%	PSFFO (SD)	<i>f</i>	%	PSFFO (SD)	<i>f</i>	%	PSFFO (SD)	<i>f</i>	%	PSFFO (SD)
Never (0)	10	2.4	41.1 (0.27)	21	5.1	3.1 (0.26)	11	2.7	34.5 (0.26)	11	2.7	49.3 (0.19)
Less than once a year (0.5)	7	1.7	28.1 (0.13)	15	3.7	31.2 (0.16)	11	2.7	31.2 (0.16)	2	0.5	31.7 (0.40)
About once a year (1)	8	2.0	51.7 (0.18)	12	2.9	39.3 (0.20)	12	2.9	39.3 (0.20)	3	0.7	47.9 (0.16)
Several times a year (6)	60	14.6	43.7 (0.20)	57	13.9	46.3 (0.18)	68	16.6	46.3 (0.18)	18	4.4	48.6 (0.21)
Once a month (12)	25	6.1	46.4 (0.20)	26	6.3	4.8 (0.19)	25	6.1	48.8 (0.19)	4	1.0	45.8 (0.14)
2-3 times per month (30)	54	13.2	49.8 (0.19)	44	10.7	50.2 (0.20)	50	12.2	50.2 (0.20)	9	2.2	48.9 (0.23)
Once a week (52)	30	7.3	49.3 (0.16)	38	9.3	53.8 (0.20)	32	7.8	54.8 (0.20)	4	1.0	44.6 (0.26)
Several times per week (156)	79	19.3	58.7 (0.21)	100	24.4	58.2 (0.21)	90	22.0	58.2 (0.22)	38	9.3	48.5 (0.18)
Every day (365)	137	33.4	62.9 (0.20)	97	23.7	64.5 (0.18)	111	27.1	64.7 (0.18)	321	78.3	55.9 (0.21)

* PSFFO scores are recorded as a percentage.

class daily. Teachers who prayed in class two to three times per week had the second highest average rate of participation in school faith formation opportunities. Only 3.9% of teachers reported praying in class once a year or less. Teachers who reported praying in class once a month or less all had average scores of participation in school faith formation opportunities of less than 50%.

Summary of Findings

A quantitative survey of 415 teachers at 54 participating schools in the United States showed that the faith formation opportunities that were most frequently available to teachers were mass for faculty, pastoral counseling, spiritual direction, and discussions of religious topics. Over one half of schools surveyed, 54.5%, offered mass at least weekly for faculty. One fifth of teachers surveyed, 20.5%, attend mass at least once a week at their school. Approximately one quarter of schools, 24.6%, surveyed offered pastoral counseling daily, while 30.8% offered spiritual direction daily. The majority of schools, 83.4%, surveyed offered a retreat either once a year or several times per year while 79.1% of teachers reported attending a faculty staff retreat either once a year or several times per year.

While the majority of teachers never participated in meditation at their school, 57.1%, it also had the second largest number of daily practitioners with 4.6% of teachers stating that they had meditated at their school daily. Over one tenth of teachers surveyed, 11.2%, meditated at their school at least weekly. More than one half of those surveyed, 59.3%, volunteered with a charitable organization either once a year or several times per year. Over one fifth of those surveyed, 20.5%, discussed a religious topic at least once per week. The faith formation opportunities with the lowest frequency of participation were pastoral counseling, spiritual direction, Bible study, non-denominational prayer services and individual retreats.

The data demonstrated a weak, positive, linear ($r = 0.20, p < .01$) relationship between teacher's participation in available faith formation and the alignment of their beliefs with the teachings of the Church. Additionally, the data also demonstrated a

weak, positive, linear relationship ($r = 0.1, p < .05$) between teachers' participation in school faith formation opportunities and their knowledge of the teachings of the Church. Further of the data established statistically significant findings of weak, positive correlation between faith formation and knowledge of sacramental theology, belief in the Church's teachings on sacramental theology, belief in the Church's teachings on moral theology and belief in issues particular to a Catholic understanding of Catholic Christianity.

The data demonstrated a weak, positive, linear relationship ($r = 0.35, p < .01$) between teacher Sacramental participation outside of the school and participation in available school faith formation opportunities. Of the teachers surveyed, teachers who participated in the sacramental life outside of the school where they worked generally had a higher average rate of participation in faith formation opportunities at their school. Teachers who baptized their children, were confirmed, attended confirmation monthly, or received the Eucharist daily had a higher average rate of participation in school faith formation opportunities than teachers with either no participation or a lower rate of participation in the sacraments. Due to the high rate of baptism among teachers, the data showed no relationship to the rate of participation in school faith formation opportunities.

An examination of forms of personal devotion outside school revealed that teachers who had a higher rate of participation in devotional practices outside of school had a corresponding higher rate of participation in faith formation opportunities at their school. Specifically, the data demonstrated a weak, linear, positive relationship ($r = 0.30, p?$) between participation in available school faith formations opportunities and teachers' personal devotional practices. For example, teachers who prayed, meditated, read the

Bible, read other non-Biblical spiritual works, said grace before meals, discussed religious beliefs with others, took part in parish adult education programs daily in their personal lives had a higher average rate of participation in school faith formation opportunities than teachers who did not practice these devotional activities daily. An examination of the relationship between the rate of volunteering at a charitable organization outside of school showed a uniform increase in the rate of participation in school faith formation. Data shows the general trend that as the frequency of participation in personal devotional practices increases, so too does the average rate of participation in school faith formation opportunities.

An examination of the relationship between teachers' perception of themselves as ministers and involvement in school faith formation opportunities demonstrated a weak, positive, ($r = 0.18$, $p?$) linear relationship. The majority of teachers of teachers surveyed, 84.7%, identified the religious formation of students to be the primary mission of Catholic schools; correspondingly, 70.7% believed that they played a vital role in the school's religious mission. Teachers who perceived that they played a vital role in the religious mission of the school had a higher average rate of participation in school faith formation opportunities than teachers who thought that they did not play a vital role. Teachers who discussed religion, spirituality and faith in their classes at least once a month had correspondingly higher rates of participation in school faith formation opportunities than teachers who did not.

In summary, teachers who knew and believed the teachings of the Church had a higher average rate of participation in school faith formation opportunities than teachers who did not know and believe the teachings of the Church. The data shows a relationship

between participation in sacramental activities and devotional practices outside of school and participation in faith formation opportunities at school. The rate of participation in the sacraments and teachers' personal devotional practices outside of school increases with the rate of participation in faith formation opportunities at school. Teachers who perceive that they play a vital role in the spiritual formation of their students have a higher rate of participation in school faith formation opportunities than teachers who believe that they do not play a vital role.

CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Summary of the Study

Catholic education seeks lofty goals. Catholic education seeks to transform students, to prepare faith-filled, moral young women and men to live virtuous lives for the world.

What characterizes a Catholic school, therefore, is that it guides students in such a way that the development of each one's own personality will be matched by the growth of that new creation which he or she became by baptism. (Congregation for Catholic Education, 1988, ¶198)

To achieve these spiritual and religious goals, it is important for Catholic educators to receive the faith formation necessary to prepare them for this difficult task.

Prior to 1950, the majority of teachers in Catholic high schools, 90.1%, were Catholic religious: nuns, sisters, brothers, and priests who received faith formation within their communities (McDonald, 2004). Over the last 60 years, Catholic schools in the United States have experienced drastic shifts in staffing, going from a majority Catholic religious to a predominately (96.3%) lay community (McDonald & Schultz, 2010). While Catholic religious received faith formation in their religious communities, faith formation opportunities provided to lay faculty has been sporadic, varying from school to school and diocese to diocese (Earl, 2005).

Lay educators can be powerful witnesses of their faith, but their faith needs to be nurtured to prepare them for this task. This study examined the extent to which faith formation was available to fulltime, lay, Catholic educators at diocesan, Catholic high

schools in the United States. In addition, it examined the extent to which there was a relationship between participation in available faith formation opportunities and teacher religiosity (defined as ritual participation, devotion, belief, knowledge of Catholicism, and teachers' perceptions of themselves as ministers).

This analysis investigated six research questions:

1. To what extent do lay Catholic school educators participate in faith formation in their schools?
2. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' religious beliefs?
3. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' ritual participation in the sacramental life of the Church?
4. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' devotion?
5. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' knowledge of Catholicism?
6. To what extent is there a relationship between faith formation received by teachers in Catholic schools and teachers' perceptions of themselves as ministers?

To address these research questions, a quantitative study was conducted in 54 randomly selected schools (Appendix A), representing each of the 13 regions of the NCCB of the United States. Data were collected using a web-based survey tool. The survey made use

of a researcher-designed tool (Appendix L) that included 24 questions adapted from Galetto's (1996) *Appraisal of Church Teaching* research tool (Appendix G).

Conclusions

After analysis of 415 fulltime, lay, Catholic, teachers from 54 Catholic high schools across the United States, the following trends were identified:

Availability and Participation of Faith Formation to Faculty

The study clearly demonstrated that the variety and quantity of faith formation opportunities offered to faculty at diocesan Catholic high schools across the United States varied greatly. In response to the Second Vatican Council, many Catholic religious orders that ran multiple schools across the United States, such as the Jesuits, Holy Cross, Christian Brothers, and Sisters of Mercy, implemented national programs, goals, or institutes, to ensure the formation of teachers in their charisms and teacher faith formation (Bouchard, 2001; Dulles, 2007; McCrea, 2004; Vercruyse, 2004). In contrast, the data revealed that no uniform program or trend existed for the faith formation of teachers at diocesan high schools across the United States. While the Church calls Catholic educators to play an active role in the religious mission of Catholic schools, evidence suggested that faith formation opportunities offered by schools could be strengthened to better assist teachers in this call.

Likewise, the data indicated that teachers participate in school faith formation opportunities at minimal rates, on average only 54.1% overall. Just as the amount of faith formation opportunities available to teachers varied significantly from school to school

(Range=0.98, Mean=0.59, $SD = 0.20$), so did the rate of teacher participation in available school faith formation opportunities ($SD = 0.21$). Schools' faith formation offerings ranged from a low of only providing a yearly faculty/staff retreat to a high of multiple daily opportunities, such as: mass, Bible study, pastoral counseling, spiritual direction, confession, discussions of religious topics, lectures on religious topics and opportunities to volunteer at a charitable organization, several times per week (meditation), and yearly (faculty/staff retreat). Mass, spiritual direction, and discussions of religious topics were the most readily available forms of faith formation opportunities to lay faculty at Catholic schools. Meditation, pastoral counseling, and opportunities for individual retreats were less readily available. These results agree with the findings of Mayotte (2010), whose research found mass to be the second most commonly available form of faculty prayer at Catholic schools (92.5%), with most commonly available form of faculty prayer available being before faculty meetings (94.8%).

The lack of variety in the types of faith formation opportunities may account for the relatively low rates of participation. For example, meditation had a high rate of teacher participation when offered, suggesting that many teachers find it to be a valuable and enriching experience. However, 39.3% of teachers surveyed worked at schools where meditation was never available. Only 21% of teachers worked at schools where meditation was offered weekly.

In contrast, mass was the most readily available faith formation opportunity. Just over one half, 54.6%, of teachers surveyed worked at Catholic schools that provided the opportunity for attending mass at least once a week. While 39.1% of teachers surveyed worked at schools that offered mass for faculty once a month or less, 20.7% of teachers

worked at schools that offered mass for faculty daily. While the Eucharist occupies the central place in Catholic life and worship, there may be limitations to how simply offering weekly mass can effectively provide adequate faith formation for educators in Catholic schools. Some possible limitations can be envisioned. For example, it is reasonable to assume that many of the Eucharistic celebrations offered by Catholic schools are school-wide liturgies related to major feast days and holidays. In this context, teachers are often called to act as chaperones, given primary responsibility for assuring the respectful participation of students. This may not make for a personal experience of the liturgy.

Additionally, Catholic schools may not be adequately meeting the religious and spiritual need of an increasingly diverse faculty. Inviting those from other faith traditions to partner in the mission of Catholic schools means creating an environment where their beliefs are respected, to in turn earn their respect and participation. However, 64.6% of teachers worked at schools where non-denominational prayer services were never offered.

Further attesting to the limited variety of faith formation opportunities offered, a large number of teachers, 40.7%, reported that opportunities to recite the rosary or participate in a Bible study (58.6%) were never available at their school. Only 15.1% of teachers reported that Bible study was available to them at least once a week.

While the Catholic Church articulates a clear commitment to social justice that may appeal to many teachers, opportunities to volunteer with a charitable organization also differed significantly from school to school. Twelve percent of teachers reported working at schools that never provided this option, while one half of teachers surveyed,

50.3%, reported that volunteer opportunities were available either once a year or several times per year. Approximately one third of teachers surveyed, 36.8%, reported that their school provided volunteer opportunities for them more than at least monthly. The data suggested that these opportunities could be more consistent across Catholic schools.

Similarly, despite the rich intellectual tradition of the Catholic Church, the availability of discussions or lectures on religious topics was also disparate, according to the data. For approximately one fifth of teachers neither option was ever available, with 17.3% of teachers reporting that discussions of religious topics and lectures were rarely available and 24.1% of teachers reporting that lectures on religious topics were never available. A large number of schools, 38.3% and 51.3% respectively, offered discussions of religious topics or lectures on religious topics either once a year or several times per year. In contrast, 29.0% and 9.5% respectively offered discussions of religious topics or lectures on religious topics at least once per week. Notably, as reported below, “gaps” in teachers’ knowledge of Catholicism were found by the study. A more concerted and consistent effort to offer regular lectures and discussions could ameliorate this situation.

Finally, retreats also were a regular, though varying, component of school faith formation. Most schools offered a faculty/staff retreat either once a year or several times per year. The majority of teachers surveyed, 83.4%, reported that their school offered a faculty staff retreat either once or several times a year. However, though annual or biannual faculty retreats were common, opportunities for independent retreats were rare; 66.3% of teachers surveyed reported that such opportunities were never available.

The overall lack of uniformity and consistency in faith formation opportunities means that teachers at different Catholic schools may have had very different experiences

of how their faith was encouraged and supported. While religious orders have made strong efforts to ensure formation in their charisms, diocesan schools have been left to establish their own individual approaches to faith formation of their faculty. School leaders may benefit from additional support to help them provide sufficient direction and models to address this issue. Established guidelines may assist them in carrying out the religious goals they are asked to achieve.

The researcher discovered that no one organized program currently exists for the faith formation of teachers in diocesan, Catholic high schools in the United States. Diocesan schools' approach to teacher faith formation has been sporadic, with some schools demonstrating a large number of programs for faculty while other schools offering relatively few faith formation opportunities for faculty. Despite the fact that many schools offered limited faith formation opportunities to faculty, two thirds of teachers surveyed identified the school in which they work, and not their parish, as their primary faith community. This may be a fact that schools may not have known. It in turn presents an opportunity for Catholic schools to build upon the faith formation opportunities that they currently offer to nurture the faith of teachers and better serve the spiritual needs of faculty.

Faith Formation and Teacher Belief and Knowledge of Catholicism

The research demonstrated a weak, positive ($r = 0.22, p < .01$), yet statistically significant, relationship between teachers' participation in available faith formation opportunities and the alignment of teachers' beliefs with the teachings of the Church. A statistically significant correlation was identified between participation in available faith

formation opportunities and alignment with the Church's teaching on sacramental theology ($r = 0.21, p < .05$), Catholic morality ($r = 0.19, p < .01$), and issues particular to a Catholic view of Christianity ($r = 0.12, p < .05$). In turn, a weak, positive ($r = 0.14, p < .05$), relationship between teachers' participation in available faith formation and opportunities and knowledge of Catholicism was identified.

Clearly there are some holes in teachers' knowledge of Catholicism. The researcher discovered that for 8 of the 24 questions that explored teachers' knowledge of the Church's teachings, the majority of teachers did not know the teachings of the Church. This provides unique opportunities for Catholic schools to create programs that would facilitate both the education of Catholic teachers and interreligious dialogue with non-Catholic teachers who work at Catholic schools. The teachers surveyed had the most thorough knowledge of issues of general Christian teaching, but demonstrated holes in comprehension of sacramental theology, Catholic morality, and issues particular to the Catholic understanding of Christianity. Over one half of the teachers surveyed were unable to identify the Church's teachings on the topics of penance, communion, the Church's moral teachings, end-of-life issues, the Bible, salvation, hierarchy of the Church, and infallibility. These results run contrary to the findings of Galetto (1996), who found that lay teachers of religion were knowledgeable of Christian dogma, Catholic morality and Catholic dogma but less knowledgeable about Catholic discipline.

In conclusion, the researcher discovered a clear, but small, relationship between teacher's participation in faith formation opportunities at their school and teacher religiosity. Teachers who had a higher rate of participation in school faith formation opportunities, in turn, demonstrated a higher rate of participation in the sacramental life

of the Church, personal devotion, knowledge of Catholicism, and belief in the teachings of the Church. The research also brought to light a number of areas in which teachers were unaware of the teachings of the Church and in need of catechetical instruction.

Faith Formation and Participation in the Sacraments

There was a weak, positive relationship between teacher participation in available faith formation opportunities and participation in the sacramental life of the Church outside of school ($r = 0.35$ $p < .01$). As a general trend, teachers who participated in the sacramental life of the Church outside of school had a somewhat higher average rate of participation in school faith formation opportunities than teachers who did not participate in the sacramental life of the Church ($r = 0.10$, $p < .05$).

The rate of teacher baptism was a clear exception to this, as there was no clear relationship between the rate of teacher baptism and participation in school faith formation opportunities due to the high rate of baptism among Catholic educators. However, teachers who had their children baptized, were confirmed, attended mass monthly, or received the Eucharist weekly all had a higher rate of participation in school faith formation opportunities. There was a clear, parallel, relationship between the rate of participation in school faith formation opportunities and participation in the sacramental life of the Church in teachers' personal lives. These results coincide with Sander's (2005) findings linking higher levels of weekly mass attendance with higher rates of participation in private schools.

Faith Formation and Teacher Devotion

The researcher also discovered that a relationship existed between teachers' devotional practices outside of school and their participation in faith formation opportunities at their school. Specifically, there was a weak, positive correlation ($r = 0.30, p=0.01$) between teachers' participation in available faith formation opportunities at school and teacher devotional practices outside of school. These results supported the findings of Downey's (2006) qualitative study of teacher faith formation. Downey's work demonstrated that when teachers were given the opportunity to reflect on "moments of grace" in their daily experiences of work, this resulted in an increase in teacher spirituality and faithfulness, that nurtured their vocation as teachers. Teachers who had a higher average rate of participation in school faith formation opportunities, in turn, demonstrated higher rates of participation in personal devotion practices. Specifically, teachers who prayed, meditated, read the Bible, read other non-Biblical spiritual writings, said grace before meals, discussed their religious beliefs, or participated in a parish adult education program daily had a higher average rate of participation in school faith formation opportunities than teachers who did not engage in these devotional practices daily. In turn, the amount of time teachers spent volunteering with a charitable organization outside of school or attending a retreat showed a clear linear relationship to participation in school faith formation opportunities.

Faith Formation and Teachers' Perceptions of Themselves as Ministers

The research demonstrated a weak, positive relationship ($r = 0.18, p<.01$) between teacher participation in available faith formation opportunities and their perception of

themselves. Overall, teachers who perceived that they played a role in the religious mission of the school had a higher average rate of participation in available faith formation opportunities than teachers who did not perceive that they played a role in the school's religious mission. The majority of teachers, 84.4%, agreed with the statement that religious formation is the primary mission of Catholic schools while 87.8% agreed with the statement that they play a vital role in the religious mission of the school. Of the vast majority of teachers surveyed, 90% stated that their faith affected how they teach. These results agree with Downey's (2006) findings, who found that increased teacher formation resulted in a heightened understanding of teaching in a Catholic school as a special vocation, whose role "was to 'plant seeds' that may germinate in the future" (p. 98).

Surprisingly, 66.8% of teachers surveyed agreed with the statement that "the school I work at is my primary faith community." Teacher response to the question was independent from the rate of participation in school faith formation opportunities, demonstrating no clear relationship between the two variables. Teachers who attended schools with more faith formation opportunities available were as likely as teachers who attended schools with fewer faith formation opportunities available to see their school as their primary faith community. Only 33.1% of teachers surveyed did not see their school community as their primary faith community.

If the majority of teachers perceive the school in which they work to be their primary faith community, this situation raises the question of how this need is being met. The school as primary faith community indicates the communal and mission-driven nature of the Catholic school environment, but also places some responsibility on

Catholic schools to respond by in turn caring for the religious life of its faculty and staff. As already stated, the majority of teachers surveyed worked in schools where mass and retreats were the most frequently offered faith formation opportunities. However, these may not adequately meet the needs of a diverse faculty. There is potential for more creative and inclusive faith formation opportunities that can bring together a greater representation of the school community. For at least one half of teachers surveyed, non-denominational prayer services, Bible study, and opportunities for individual retreats were never available. For these teachers, if the opportunity for meditation, recitation of the rosary, or pastoral counseling did occur, it did so less than once a year. More variety in offerings may both attract more faculty to participate, and strengthen the foundation provided by mass and retreats.

Additional Findings

The researcher discovered additional trends in the data. There was a weak, positive correlation between participation in school faith formation opportunities and teacher religiosity.

Correlation Between Faith Formation and Religiosity

The data demonstrated a weak, direct correlation between participation in school faith formation opportunities and religious practices outside of school. For most aspects of religiosity, teachers who had a high rate of participation in school faith formation opportunities tended to have a higher rate of participation in religious practices, such as knowledge of Catholicism, belief in the teachings of the Church, participation in the sacramental life of the Church, personal devotion, and perception of themselves as taking

part in the ministerial life of the Church when compared to teachers with lower rates of participation in school faith formation opportunities. The data showed a weak, direct, linear relationship between participation in faith formation opportunities at school and personal religious practices outside of school.

The researcher found that for 13 of the 24 questions on teacher knowledge of the teachings of the Church and teachers' corresponding personal beliefs, teachers who knew and believed the Church's teachings had a higher average rate of participation in school faith formation opportunities than teachers who did not know and believe the teachings of the Church. For an additional 5 of the 24 questions, teachers who knew and believed the Church's teachings had the second highest average rate of participation in school faith formation opportunities. Overall, teachers who both knew and believed the teachings of the Church were more likely to participate in the faith formation opportunities at their schools than teachers who did not know and believe them.

The question this observation may raise is what is the causal relationship between school-based faith formation opportunities and teacher religiosity. It may be that teachers with a high rate of religiosity are more likely to choose to participate in faith formation opportunities. However, this does not negate the significance of the findings; by not offering a diverse number of quality faith formation opportunities, diocesan high schools may not be adequately supporting and encouraging teachers who enter the school with a high level of religiosity. Limiting number and quality of faith formation opportunities may not only impact the long-term growth and development of these teachers' faith lives, but also their commitment and loyalty to the individual institution. In turn, by offering faith formation opportunities, Catholic schools may attract faculty who place a high

priority on the religious mission of Catholic education and will demonstrate enduring investment in Catholic schools.

Implications

The findings of this study demonstrated a weak, positive correlation between participation in faith formation opportunities for faculty and teacher religiosity. The majority of teachers surveyed understood the religious mission of Catholic schools and saw themselves as playing a vital role in that mission. Schools may find it very beneficial therefore, ensure that teachers receive adequate preparation to act as partners in the mission.

This [faith formation of teachers] must aim to animate them as witnesses of Christ in the classroom and tackle the problems of their particular apostolate, especially regarding a Christian vision of the world and of education, problems also connected with the art of teaching in accordance with the principles of the Gospel. (Sacred Congregation for Catholic Education, 1977, #78)

As shown by Earl's (2005) qualitative study exploring the need for spiritual formation of Catholic educators, Catholic schools in the United States would be wise to now explore how best to provide quality faith formation opportunities for Catholic educators so as to ensure that students' faith is being nurtured in the classroom. Faith formation of teachers in United States, Catholic, diocesan high schools currently lacks consistency between schools (Earl, 2005, 2008). No clear program or standard currently exists for the faith formation of lay, Catholic educators in high schools in the United States. The amount and type of faith formation opportunities available to teachers vary greatly from school to school. This situation demonstrates a missed opportunity for increased faith formation of teachers and, in turn, greater teacher religiosity that allows Catholic educators to model an informed adult appropriation of faith.

In addition, the fact that the majority of diocesan high school teachers identified the school community to be their primary faith community may present additional challenges to both schools and parish communities, especially considering that many schools studied provided limited faith formation opportunities for their faculties. While traditionally the parish has been the primary faith formation community for Catholic teachers (Sacred Congregation for Catholic Education, 1977, #48), the researcher discovered that this is not necessarily the experience amongst Catholic teachers today. Rather, they identify the school as their primary faith community. Understandably, parishes are not expected to offer faith formation specific to the needs of the Catholic educator. In decades past that responsibility fell to the religious orders that ran and staffed the schools. The present situation offers a challenge and opportunity for schools to support and nurture the personal faith development of their faculties. Beyond the exploration of this broader question, specific programs need to be created that ensure that diocesan schools provide lay, Catholic teachers with adequate formation since “the extent to which the Christian message is transmitted through education depends to a very great extent on the teachers” (Sacred Congregation for Catholic Education, 1977, #43).

Recommendations

Future Practice

The research indicates that many Catholic educators identify the school in which they work as their primary faith community. This places a new responsibility on Catholic schools: a call to nurture the faith formation of their faculty. It should be noted that the level of attention to faith formation this situation demands is quite new for Catholic

schools. It possibly marks the next phase in the transition from schools staffed primarily by religious, to those staffed primarily by lay people. New ground will have to be broken to begin to implement these new programs. The process will take time, guidance and patience.

To provide the needed guidance, the researcher suggests that the USCCB and the NCEA, after suitable research, draft a framework for the faith formation of Catholic educators. This framework could make use of the model already created for the *Program of Priestly Formation* (USCCB, 2006). This document has already been adapted for lay ministers in the Church (USCCB, 2005a). This could provide the model for the creation of a program that addresses the unique needs of the Catholic educator. It is recommended that any framework for the faith formation of educators take into account the singular challenges and constraints that come with being a teacher in a Catholic school. A framework for the faith formation of Catholic educators would be strengthened by clear objectives and goals as well as an NCEA institute to assist schools with the implementation of this framework. An institute could play a role similar to that of a religious community, providing oversight, guidance and curriculum assistance to diocesan Catholic schools. This institute could also analyze what has worked for Catholic religious orders that can be adapted for diocesan schools. It could, at the same, time acknowledge the pluralism of Catholic schools and strive to create an environment that does not strengthen Catholic religiosity at the expense of alienating and excluding faculty and staff from other faith traditions, or even those without a faith life, who still have a sincere respect for and commitment to Catholic education.

One advantage to the model developed in the *Program of Priestly Formation* (USCCB, 2006) and *Lay Ecclesial Ministry* (USCCB, 2005a), is the clarity of the four pillars of faith formation it describes: human, spiritual, intellectual and pastoral. Such a clear and easy-to-communicate framework as the four pillars could be a useful starting point for the daunting task of developing faculty faith formation programs in individual diocesan high schools. The one modification to the verbiage of the four pillars this researcher suggests, is to translate pastoral formation as professional development. This may be more fitting for the school versus parish environment.

Understanding that teachers' faith formation needs are unique, the researcher recommends that diocesan Catholic schools use the proposed model of the faith formation of the Catholic educator to provide a selection of faith formation opportunities for their faculties. The program should be designed in such a way as to allow teachers to select options that suit their personal spirituality and needs (Figure 11). As a helpful guideline, the program should have a minimum level of participation that is required of all faculty. By offering a selection of faith formation opportunities, Diocesan schools can ensure that faculty can participate in programs that have the most potential to speak to their individual needs.

This model could begin with human formation, which would seek to attend to the general psychological and emotional health of teachers (USCCB, 2005a). One way this can be addressed is the creation of community building events that allow teachers to both reflect on their experiences as teachers and individuals, and to share their experiences with their peers. Faculty/staff retreats, lunches and social gatherings where teachers could bring their families are all examples of such events that could accomplish this goal.

Volunteer opportunities that would allow teachers to bond while completing a shared task would also assist with human formation. Downey's (2006) survey of the relationship

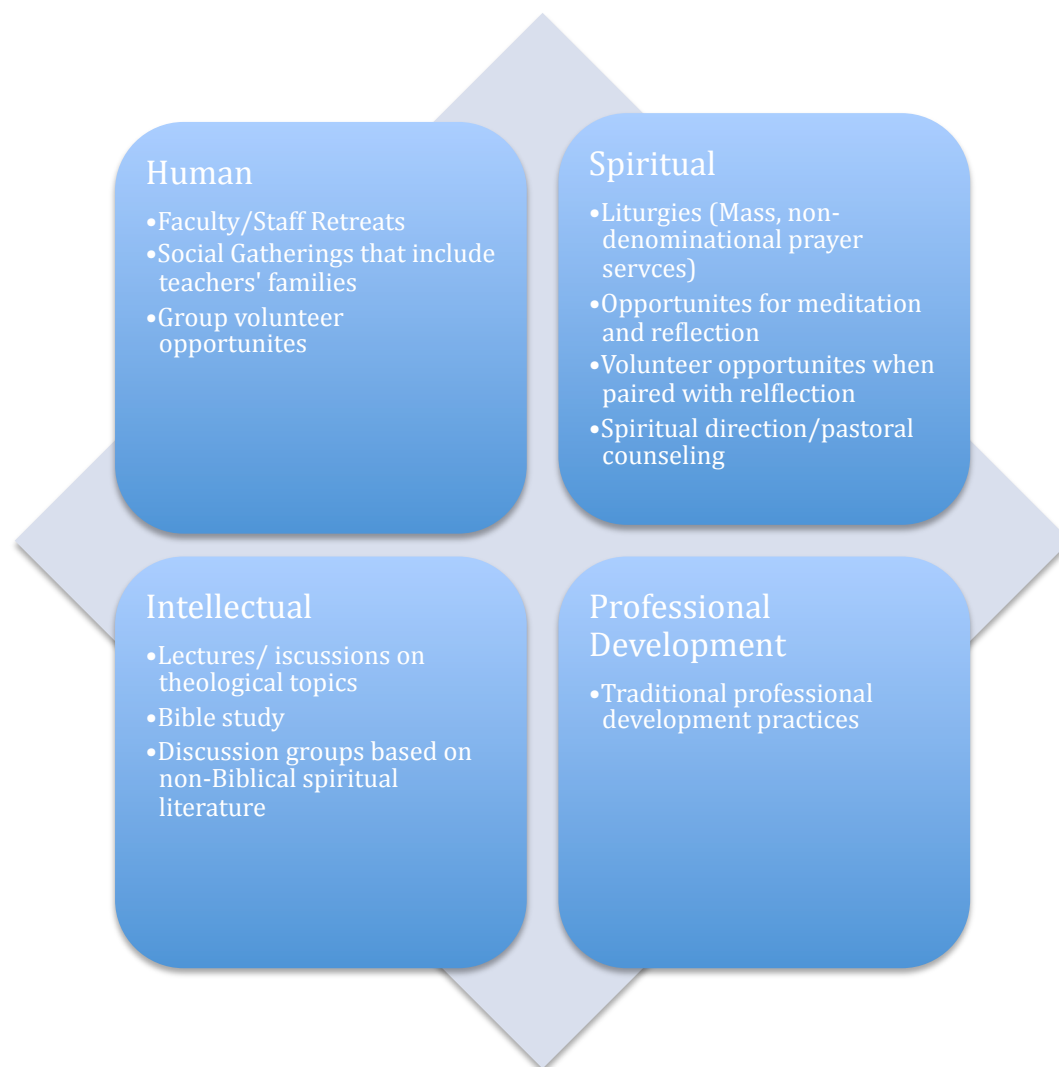


Figure 11. Proposed framework for the faith formation of the Catholic educator.

between burnout and the spiritual formation of Catholic high school teachers argues that for spiritual formation to be effective, it must be built upon a framework of human formation. Further, Downey postulated that failure to adequately nurture the faith of teachers will lead to teacher burnout.

Spiritual formation seeks to nurture teachers' relationship with God (USCCB, 2005a, 2006) and could be done through programs, such as liturgies, meditation, and retreats. Mass is, by far, the most commonly offered program available for faculty, but can potentially be seen as exclusionary to non-Catholic staff members. One possibility is to periodically offer non-denominational prayer services that could include teachers of diverse faiths and backgrounds. These services could also provide the opportunity for non-ordained minister to preside, giving teachers the opportunity to minister to their peers. When examining liturgies offered for faculty, it is also important to acknowledge the impact of roles and obligations, specifically, the difference between teachers supervising students at a liturgy and attending a liturgy with their peers.

Intellectual formation is a broad category that provides both knowledge and education about topics of faith and theology. This could be done through lectures or discussions on theological topics. Since the research showed gaps in teacher knowledge on the topics of penance, communion, the Church's moral teachings, end-of-life issues, the Bible, salvation, hierarchy of the Church, and infallibility, a good starting point may be to address these topics. Bible studies or discussion groups designed to explore non-Biblical literature would also be beneficial. The fourth quadrant of the faith formation of the Catholic educator addresses their professional competency as a teacher. Existing research into professional development and best practices in educational practice should be used to inform and build upon current professional development programs.

It is recommended that the following faith formation opportunities be available at diocesan Catholic high schools:

1. Mass or a non-denominational prayer services offered at least weekly.

2. Meditation offered weekly.
3. Greater availability of faculty/staff retreats and individual retreat opportunities.
4. Discussions/lectures of religious topics on a monthly basis.
5. Bible study and book clubs that read non-Biblical spiritual texts.
6. Spiritual direction and pastoral counseling available at teacher request.
7. Monthly opportunities to volunteer at a charitable organization.

Though many schools offer the opportunity to participate in spiritual direction and pastoral counseling, the rate of teacher participation is low. Education about the nature and benefits of these programs, if provided to teachers, may encourage more participation.

An additional suggestion is that each school have a professional who would be responsible for overseeing the faith formation of faculty and staff. This would alleviate a potential burden on a campus minister who already carries responsibility for student faith formation programs. It would be the responsibility of this faculty member to provide clear expectations of teacher participation in faith formation opportunities. This program could provide a multifaceted approach to nurture the spirituality of the educator and involve different opportunities for different teachers.

In light of the fact that the majority of teachers perceive their school community to be their primary faith community, the USCCB could also evaluate the needs of lay Catholics and how they are being met in their parish communities. It is important that faith formation opportunities at schools not be seen as competing with or replacing parish life. The relationship would ideally be collaborative and mutually beneficial

Based on the review of literature, the results and discussion, the following recommendations may be considered for future practice:

1. Development of a model of faith formation by the NCEA and the USCCB based on the model of formation presented in the document *Co-workers in the vineyard of the Lord* (USCCB, 2005a), that creates a model of faith formation that specifically addresses the needs of lay Catholics working in schools.
2. Creation of an NCEA institute and guidelines to oversee the faith formation of Catholic school teachers.
3. Principals could identify a faculty member or parish staff member whose specific role is to oversee the faith formation opportunities of faculty.
4. Many diocesan, Catholic, high schools have the added resource of being affiliated with a parish community. Greater collaboration with the parish and encouragement of faculty to participate in parish programs is recommended.

Future Research

Based on the results of this study, the researcher recommends the following be considered for future research:

1. An examination of the extent to which teachers voluntarily participate in school faith formation opportunities rather than those they are required to attend.
2. Future research examining the effects teacher participation in faith formation opportunities has on student experience.

3. An examination of the effects of participation in faith formation opportunities by non-Catholic faculty at diocesan Catholic high schools.

Limitations

While conducting this study, the researcher experienced a number of unexpected limitations. The researcher recommends that future studies take the following into account:

1. Measuring religiosity is an inherently difficult and controversial endeavor. The researcher believes that increased use of research tools that use religiosity as a means of evaluation and assessment will result in greater comfort with this measure and further refinement of the technique.
2. The survey was designed to explore the amount and type of faith formation opportunities that occur at Catholic diocesan high schools. As a result, this study examined the quantity and types of faith formation opportunities that teachers participated in, but did not explore the quality and effectiveness of these programs. Future research exploring the quality and effectiveness of faith formation programs would provide useful insight into how to develop effective programs for lay teachers. In addition, the amount and quality of faith formation that teachers engage in outside of school could also provide insight.
3. Some schools expressed an unwillingness to participate in the study, stating survey fatigue from participating in other doctoral studies. First contacting schools by letter and phone rather than email may allow researchers to create a

personal connection with school leadership, with the potential outcome of principals being more willing to assist the researcher with his or her study.

4. Some school websites did not list the principal's or president's email address. To contact the principal or president, the researcher had to first speak to a gatekeeper who limited the researcher access to school leadership. Using more traditional means such as mail or the phone to establish first contact with school leaders may result in greater future access to the overall school community. If using email to establish a relationship with schools, it is also recommended that first contact with school leaders be a short, clear email, one to two paragraphs in length, with ancillary details such as IRB and specifics of the survey included in an attachment or separate document.
5. Some schools did not have email accounts for faculty and staff. Faculty used various personal email addresses, making it difficult to reliably contact teachers.
6. Some schools made use of various software packages that were designed to protect students from inappropriate material but had the effect of blocking teacher access to the survey.

Closing Remarks

The USCCB (2005b) challenges Catholic schools to “provide young people with an academically rigorous and doctrinally sound program of education and faith formation designed to strengthen their union with Christ and his Church” (p. 3). Many religious orders have implemented programs that address the challenges of faith formation in their schools. Some diocesan Catholic schools have begun to offer these programs, but it is

time for diocesan Catholic high schools to work together to create programs and reap the benefits of being in a shared community. To achieve these grand objectives, it is important to ensure that our teachers are prepared for the tasks at hand. Faith formation of faculty will have a positive effect on teacher religiosity and will only improve the education that we seek to provide for all students that walk through the doors of Catholic schools.

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APPENDICES

APPENDIX A

Sample Population

Sample Population

School	Location
1. All Saints Central High School	Bay City, MI
2. Alter High School	Kettering, OH
3. Aquin Schools: Junior-Senior High	Freeport, IL
4. Aquinas High School	San Bernardino, CA
5. Archbishop Hannan High School	Covington, LA
6. Archbishop Riordan High School	San Francisco, CA
7. Bishop Fenwick High School	Franklin, OH
8. Bishop Luers High School	Fort Wayne, IN
9. Bishop Lynch high School	Dallas, TX
10. Cardinal Gibbons High School	Raleigh, NC
11. Cardinal Newman High School	Santa Rosa, CA
12. Cathedral High School	St. Cloud, MN
13. Clearwater Central Catholic High School	Clearwater, FL
14. Elder High School	Cincinnati, OH
15. Holy Name High School	Reading, PA
16. Hudson Catholic Regional High School	Jersey City, NJ
17. Judge Memorial Catholic High School	Salt Lake City, UT
18. Lexington Catholic High School	Lexington, KY
19. Lourdes High School	Rochester, MN
20. Loyola Sacred Heart	Missoula, MT
21. Lumen Christi High School Principal	Anchorage, AL
22. Marist High School	Eugene, OR
23. Mission College Preparatory Catholic High School	San Luis Obispo, CA
24. Monsignor Donovan High School	Toms River, NJ
25. Nardin Academy High School	Buffalo, NY
26. Nolan Catholic High School	Fort Worth, TX
27. Notre Dame High School	Chattanooga, TN
28. Notre Dame High School of Lawrence	Lawrence, MA
29. Notre Dame Regional High School	Cape Girardeau, MO
30. Peoria Notre Dame High School	Peoria, IL
31. Pinecrest Academy	Cumming, GA
32. Rice Memorial High School	So. Burlington, VT
33. Roncalli High School	Indianapolis, IN
34. Roncalli Senior High School	Aberdeen, SD
35. Saint Mary's High School	Colorado Springs, CO
36. Saint Mary's Catholic High School	Phoenix, AZ
37. Saint Michael High School	St. Michaels, AZ
38. Saint Peter-Marian Jr./Sr. High School	Worcester, MA
39. Saint Thomas Aquinas High School	Overland Park, KS
40. Santa Fe Catholic High School	Lakeland, FL
41. Seton Catholic Central	Plattsburgh, NY
42. Shrine Catholic High School and Academy	Royal Oak, MI

43. Springfield Catholic High School	Springfield, MO
44. St. Albert Senior High	Council Bluffs, IO
45. St. Dominic Regional High School	Auburn, ME
46. St. Francis Borgia Regional High School	Washington, MO
47. St. Francis Catholic High School	Gainesville, FL
48. St. Francis DeSales High School	Louisville, KY
49. St. Joseph Catholic High School	Ogden, UT
50. St. Rose High School	Belmar, NJ
51. St. Thomas Aquinas High	Dover, NH
52. St. Thomas Aquinas Regional Catholic High School	Hammond, LA
53. Tampa Catholic High School	Tampa, FL
54. Xavier High School	Appleton, WI

APPENDIX B

Letter to Principals Requesting Permission to Conduct the Survey



Letter to Principals Requesting Permission to Conduct the Survey


























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To:

[Add Cc](#) | [Add Bcc](#)

Subject: Conducting a survey at

 [Attach a file](#)  [Add event invitation](#)

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← Plain Text

Dear Principal _____,

My name is Doug Evans. I am a religion teacher at a Catholic high school and a doctoral student in the School of Education, Department of Catholic Educational Leadership, at the University of San Francisco. As part of my dissertation, I am conducting a study to investigate the spiritual formation of full time, lay teachers at Catholic secondary schools. This study will investigate the effects of formation programs on teachers' beliefs, knowledge of Catholicism, sacramental worship, devotion, and perceptions of themselves as ministers.

I would like to invite your full time, lay teaching faculty to participate in this study.

What the Survey Entails
The study will entail completing a 20 minute survey entitled, *Faith Formation in Catholic Schools*. The survey will be administered electronically via [SurveyMonkey](#) and will be sent in January of 2009. The survey contains 45 items.

If You Are Willing to Participate
If you would like to participate in this research, please do the following.

1. Reply to this email stating your permission to conduct the survey at your institution.
2. In January of 2009, forward to your teaching staff an email from me that will contain an Internet link to the survey. Attached to this email as a PDF file will also be an *Information Sheet* and a copy of the *Research Subjects' Bill of Rights*.

Please be assured that individual responses will remain completely confidential. No individual identities will be used in any reports or publications resulting from this study. I will not share individual results with personnel at your place of employment or (arch)diocesan offices. Participation in this study is strictly voluntary and, therefore, is greatly appreciated. Your voluntary participation in this study will contribute to needed research on the spiritual formation of lay teachers in U.S. Catholic secondary schools.

There is no cost to you, your teachers or your school for taking part in this study, nor will you be reimbursed for your participation in this study. If you so desire, I will be glad to send you a copy of the study upon completion (Please send requests for copies of the study via email to drevans@usfca.edu, Subject: "Doctoral Study Request").

If you have any questions, please feel free to contact me by email, mail or phone (indicated below). If you have further questions about this study, please feel free to contact IRBHS (Institutional Review Board for the Protection of Human Subjects) at the University of San Francisco. You may contact IRBPHS by calling (415) 422-6091 and leaving a voicemail message, by sending an email to IRBPHS@usfca.edu, or by writing to IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Thank you for your assistance.

Sincerely,
Doug Evans
Doctoral Student, University of San Francisco

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APPENDIX C

IRBPHS Approval

IRBPHS Approval

IRB Modification Application
#09-060 - Approved Inbox | X [Print all](#) [Collapse all](#) [Forward all](#)★ **irbphs** to drevans, Raymond [show details](#) 8:09 AM (5 hours ago) Reply ▼

December 18, 2009

Dear Mr. Evans:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your modification request for human subjects approval regarding your study.

Your modification application has been approved by the committee (IRBPHS #09-060). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects

IRBPHS University of San Francisco
Counseling Psychology Department
Education Building - 017
2130 Fulton Street
San Francisco, CA 94117-1080
(415) 422-6091 (Message)
(415) 422-5528 (Fax)
irbphs@usfca.edu

APPENDIX D

Instructions to Principals

Instructions to Principals

Instructions for assisting in the distribution of a Faith Formation Survey

★ ● **Douglas R Evans** to Thomas [show details](#) Jan 23 ↩ Reply ▼

Dear Principal Otten,

Thank you very much for giving me permission to conduct a survey of your faculty. Shortly I will be sending you an email with instructions for taking the survey. Please forward those instructions to all full time teachers at your school. If you could also email me the number of full time teachers that work at your school, it would be appreciated.

The scope of my study is limited to full-time, lay, Catholic high school teachers. The first three questions serve as a filter so that I don't unnecessarily collect data that I don't intend to use and limit the inconvenience to your faculty. As a result, some faculty will only be asked the first three questions of the survey.

Thank you again for your assistance. It has been a great gift to me and my work.

Sincerely,

Doug Evans

Doctoral Candidate, University of San Francisco

Chair of Religious Studies. St. Joseph Notre Dame High School

APPENDIX E

Research Subject's Bill of Rights

Research Subject's Bill of Rights

The rights below are the rights of every person who is asked to be in a research study. As a research subject, I have the following rights:

Research Subjects Bill of Rights

Research subjects can expect:

- To be told the extent to which confidentiality of records identifying the subject will be maintained and of the possibility that specified individuals, internal and external regulatory agencies, or study sponsors may inspect information in the medical record specifically related to participation in the clinical trial.
- To be told of any benefits that may reasonably be expected from the research.
- To be told of any reasonably foreseeable discomforts or risks.
- To be told of appropriate alternative procedures or courses of treatment that might be of benefit to the subject.
- To be told of the procedures to be followed during the course of participation, especially those that are experimental in nature.
- To be told that they may refuse to participate (participation is voluntary), and that declining to participate will not compromise access to services and will not result in penalty or loss of benefits to which the subject is otherwise entitled.
- To be told about compensation and medical treatment if research related injury occurs and where further information may be obtained when participating in research involving more than minimal risk.
- To be told whom to contact for answers to pertinent questions about the research, about the research subjects' rights and whom to contact in the event of a research-related injury to the subject.
- To be told of anticipated circumstances under which the investigator without regard to the subject's consent may terminate the subject's participation.
- To be told of any additional costs to the subject that may result from participation in the research.

- To be told of the consequences of a subjects' decision to withdraw from the research and procedures for orderly termination of participation by the subject.
- To be told that significant new findings developed during the course of the research that may relate to the subject's willingness to continue participation will be provided to the subject.
- To be told the approximate number of subjects involved in the study.
- To be told what the study is trying to find out;
- To be told what will happen to me and whether any of the procedures, drugs, or devices are different from what would be used in standard practice;
- To be told about the frequent and/or important risks, side effects, or discomforts of the things that will happen to me for research purposes;
- To be told if I can expect any benefit from participating, and, if so, what the benefit might be;
- To be told of the other choices I have and how they may be better or worse than being in the study; To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study;
- To be told what sort of medical or psychological treatment is available if any complications arise;
- To refuse to participate at all or to change my mind about participation after the study is started; if I were to make such a decision, it will not affect my right to receive the care or privileges I would receive if I were not in the study;
- To receive a copy of the signed and dated consent form; and
- To be free of pressure when considering whether I wish to agree to be in the study.

If I have other questions, I should ask the researcher or the research assistant. In addition, I may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS), which is concerned with protection of volunteers in research projects. I may reach the IRBPHS by calling (415) 422-6091, by electronic mail at IRBPHS@usfca.edu, or by writing to USF IRBPHS, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080.

APPENDIX F

Information Sheet

Information Sheet

Information Sheet UNIVERSITY OF SAN FRANCISCO A RESEARCH STUDY

Mr. Douglas R. Evans is a graduate student in the doctoral program for Leadership Studies in Catholic Educational Leadership at the University of San Francisco and is conducting a study to investigate the spiritual formation of fulltime, lay teachers at Catholic secondary schools. This study will investigate the effects of formation opportunities on teachers' beliefs, knowledge of Catholicism, sacramental worship, devotion, and perceptions of themselves as ministers.

You are being asked to participate in this research study because you are a fulltime, lay teacher at a Catholic high school. The study will entail you completing a 20 minute structured survey entitled *The Faith Formation of Catholic Educators*. The survey will be administered electronically using *Survey Monkey* and will be sent early in January 2009. The survey has 45 items that ask about devotional, sacramental practices, knowledge of Catholicism, beliefs and participation in school formation opportunities.

Some of the questions on the survey may make you feel uncomfortable, but you are free to decline to answer any of the questions you do not wish to answer, or to stop participation at any time. Although you will not be asked to put your name on the survey, participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with personnel of your school or the (arch)diocesan offices.

There will be no direct benefit to you from participating in this study. The anticipated benefit of this study is a greater understanding of the effects of spiritual formation opportunities on lay educators' religious practices. There will be no cost to you as a result of taking part in this study, nor will you be reimbursed for your participation in this study. If you so desire, I will be glad to send you a copy of the study upon completion. Please send your request via email: drevans@usfca.edu (Subject: "Doctoral Study Request").

If you have any questions, please contact the researcher via email at drevans@usfca.edu or by phone at 925-247-4526. If you have further questions about this study, please feel free to contact IRBHS (Institutional Review Board for the Protection of Human Subjects) at the University of San Francisco. You may contact IRBPHS by calling (415) 422-6091 and leaving a voicemail message, by sending an email to IRBPHS@usfca.edu, or by writing to IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Participation in this study is voluntary. You are free to decline to be in this study or to withdraw from it at any point. Your school is aware of this study but does not require you to participate in this research and your decision as to whether or not to

participate will have no influence on your present or future status as an employee at your school.

APPENDIX G

Modernization of Galetto's Knowledge and Belief Survey Tool

Modernization of Galetto's Knowledge and Belief Survey Tool

Galetto' (1996) Knowledge and Belief	Modernization of Galetto's Knowledge and Belief Survey Tool
<p>1. God's existence</p> <ul style="list-style-type: none"> a. God is a supreme, omnipotent being. b. God is fallible and subject to change. c. God does not exist. 	<p>1. God's existence</p> <ul style="list-style-type: none"> a. God is a supreme, <i>all powerful, all knowing</i> being. b. God is fallible and subject to change. c. God does not exist. d. <i>God may or may not exist.</i>
<p>2. Divinity of Jesus</p> <ul style="list-style-type: none"> a. Jesus is fully human and fully divine. b. Jesus, being fully divine, only had the appearance of a human. c. Jesus was human and then adopted as God's son. d. Jesus was not divine, but a very holy human. 	<p>2. Divinity of Jesus</p> <ul style="list-style-type: none"> a. Jesus is fully human and fully divine. b. Jesus, being fully divine, only had the appearance of a human <i>being</i>. c. Jesus was human and then adopted as God's son. d. Jesus was not divine, but a very holy <i>person</i>.
<p>3. Requirements for salvation</p> <ul style="list-style-type: none"> a. Only faith is necessary for salvation. b. Only good works are necessary for salvation. c. Both faith and good works are necessary for salvation. d. Neither faith nor good works are necessary for salvation. 	<p>3. No changes made.</p>
<p>4. Eucharistic Presence</p> <ul style="list-style-type: none"> a. The bread and wine really and truly become the Body and Blood of Christ at Mass. b. The bread and wine change only in spiritual presence at the Mass. c. The bread and wine take on only a commemorative presence (memorial) at the Mass. d. No change happens to the bread and wine at Mass. 	<p>4. Eucharistic presence</p> <ul style="list-style-type: none"> a. The bread and the wine <i>literally</i> become the Body and Blood of Christ at Mass. b. The bread and wine change only in spiritual presence at the mass. c. The bread and wine take on only a commemorative presence (memorial) at the Mass. d. No change happens to the bread and wine at Mass.

5. Priesthood

- a. Only men can be priests and only men can assist on the altar in celebrating the Eucharist.
- b. Only men can be priests and deacons, but other ministries may be open to men and women.
- c. Only men can be priests, but the diaconate and other ministries may be open to men and women.
- d. Priesthood and all other ministries can be open to both men and women.

6. Bible

- a. The authorship of the Bible is solely divine.
- b. The authorship of the Bible is primarily divine with some human influence.
- c. The authorship of the Bible is fully divine and fully human.
- d. The authorship is primarily human with some divine influences.
- e. The authorship of the Bible is solely human.

7. Hierarchy of the Church

- a. The Episcopal and priestly structure of the Church was divinely instituted by Jesus and has remained the same since Jesus' time.
- b. The Episcopal and priestly structure of the Church was divinely instituted by Jesus and affected by human institution.
- c. The current Episcopal and priestly structure of the Church was not instituted by Jesus but was guided over time by the Holy Spirit.

5. No changes made**6. Bible**

- a. The authorship of the Bible is solely divine.
- b. The authorship of the Bible is primarily divine with some human influence.
- c. The authorship of the Bible is fully divine and fully human.
- d. The authorship is primarily human with some divine influences.
- e. *The Bible was written by humans and is not inspired by God.*

7. Hierarchy of the Church

- a. The Episcopal and priestly structure of the Church, *consisting of the pope, cardinals, bishops and priests*, was divinely instituted by Jesus and has remained the same since Jesus' time.
- b. The Episcopal and priestly structure of the Church, *consisting of the pope, cardinals, bishops and priests* was divinely instituted by Jesus and affected by human institution.

d. The Episcopal and priestly structure of the Church is purely a human institution.

c. The current Episcopal and priestly structure of the Church, *consisting of the pope, cardinals, bishops and priests* was not instituted by Jesus but was guided over time by the Holy Spirit.

d. The Episcopal and priestly structure of the Church, *consisting of the pope, cardinals, bishops and priests* is purely a human institution.

8. Afterlife

- a. All people eventually go to heaven.
- b. All people immediately go to heaven because hell does not exist.
- c. It is truly possible for people to go to heaven or to hell.
- d. There is no heaven or hell.

8. Afterlife

- a. All people eventually go to heaven.
- b. All people immediately go to heaven because hell does not exist.
- c. It is truly possible for people to go to *either* heaven or to hell.
- d. There is no heaven or hell.

9. Infallibility of the Pope

- a. The Pope is infallible in all matters.
- b. The Pope is infallible in matters regarding the Church only.
- c. The Pope is infallible in matters of faith and morals only.
- d. The Pope can never claim infallibility.

9. Infallibility of the Pope

- a. The Pope is infallible in all matters.
- b. The Pope *can only be* infallible in matters regarding the Church *teachings*.
- c. The Pope *can only be* infallible in matters of faith and morals.
- d. The Pope can never claim infallibility.

10. Elective abortion

- a. Direct elective abortion is wrong in all situations.
- b. Direct elective abortion is wrong except to save the life of the mother.
- c. Direct elective abortion is wrong except to save the life of the mother and in cases of rape and incest.
- d. Direct elective abortion is an individual's right under most circumstances.

11. Church's Moral teachings

- a. People must accept everything the Church teaches about morals at all times.
- b. People must accept everything the Church teaches about morals except in particular circumstances.
- c. Church teaching is an essential component in all moral decisions
- d. Church teaching is merely an opinion on a particular issue.

12. Artificial Birth Control

- a. Artificial birth control is never appropriate in marriage.
- b. Artificial birth control is appropriate only when the wife's health is endangered.
- c. Artificial birth control is permissible in marriage as long as the couple does have the intention to have children at some point in time.
- d. Artificial birth control is not morally wrong.

10. No changes made.**11. Church's Moral teachings**

- a. People must accept everything the Church teaches about morals.
- b. People must accept everything the Church teaches about morals except in particular circumstances.
- c. Church teaching is an essential component in all moral decisions.
- d. Church teaching is merely an opinion on a particular issue.

12. Artificial Birth Control

- a. Artificial birth control is never appropriate in marriage.
- b. Artificial birth control is appropriate only when the wife's health is endangered.
- c. Artificial birth control is permissible in marriage as long as the couple *has* the intention to have children at some point.
- d. Artificial birth control is not morally wrong.

13. Role of Mary

- a. Mary's role in our salvation is as important as the role of Jesus.
- b. Mary's role in salvation is unique, distinct from that of Jesus and the saints.
- c. Mary's role in salvation is the same as other saints.
- d. Mary has no special role in salvation.

14. Existence of the devil

- a. The devil is not as powerful as God.
- b. The devil is as powerful as God.
- c. The devil is more powerful than God.
- d. The devil does not exist.

15. Resurrection

- a. Jesus rose bodily from the dead.
- b. Jesus rose only in spirit from the dead.
- c. Jesus did not rise from the dead.

16. Predestination

- a. God predestines everyone to salvation.
- b. God predestines some to salvation and some to damnation.
- c. God predestines no one.

17. Salvation

- a. Only those who believe in Jesus can attain heaven.
- b. Only those who believe in God can attain heaven.
- c. Anyone can attain heaven.

13. Role of Mary

- a. Mary's role in our salvation is as important as Jesus' *role*.
- b. Mary's role in salvation is unique, *and* distinct from that of Jesus and the saints.
- c. Mary's role in salvation is the same as *that of* other saints.
- d. Mary has no special role in salvation.

14. No changes made.

15. No changes made.

Question removed from survey at validity panel's suggestion.

16. Salvation

- a. Only those who believe in Jesus can *go to* heaven.
- b. Only those who believe in God can *go to* heaven.
- c. *Everyone goes to* heaven.
- d. *There is no afterlife.*

18. Suffering in the world

- a. God causes us to suffer for our benefit.
- b. God does not intend suffering, but allows it.
- c. God is powerless to prevent suffering.

17. No changes made.

19. Marriage

- a. Under no circumstances, except for the death of the spouse, may a Catholic enter into a second marriage.
- b. Under no circumstances, except for the death of the spouse or where an annulment or dissolution has been granted, may a Catholic enter into a second marriage.
- c. A Catholic may enter into a second marriage if either of the spouses in the first marriage commits adultery.
- d. A Catholic may enter into a second marriage if either of the spouses in the first marriage commits adultery or if there is physical or emotional abuse.
- e. Incompatibility in the first marriage would allow a Catholic to enter into a second marriage.

18. No changes made.

20. Euthanasia

- a. Dying people should always be provided needed nutrition.
- b. Dying people should always be provided needed nutrition except when to do so would involve an extraordinary means of preserving life.
- c. Dying people should always be provided needed nutrition except for those in great pain.
- d. Dying people should always be provided needed nutrition except for those whose quality of life has been lessened.

21. Discrimination

- a. All people deserve equal opportunity.
- b. Some people deserve equal opportunity while others must earn it.
- c. All people must earn equal opportunity.
- d. Not all people deserve equal opportunity.

22. Homosexuality

- a. Homosexuals by orientation are to be treated as outside the Church
- b. Homosexuals by orientation are to be treated as sinners in need of forgiveness and are not full members of the Church.
- c. Homosexuals by orientation can be full members of the Church.

19. End of life issues

- a. Dying people should always be provided needed nutrition.
- b. Dying people should always be provided needed nutrition except when to do so would involve an extraordinary means of preserving life.
- c. Dying people should always be provided needed nutrition except for those in great pain.
- d. Dying people should always be provided needed nutrition except for those whose quality of life has been lessened.

20. No changes made.

21. No changes made.

23. Premarital Sex

- a. Premarital sex is always morally wrong.
- b. Premarital sex is permissible when the couple is engaged.
- c. Premarital sex is permissible after the couple as been dating for a period of time.
- d. Premarital sex is not morally wrong.

22. No changes made.

24. Reception of Communion

- a. Only Catholics may receive the Eucharist at a Catholic service.
- b. Only Catholics and those who believe in the real presence may receive the Eucharist at a Catholic service.
- c. Any Christian may receive the Eucharist at a Catholic service.
- d. Anyone who wishes may receive the Eucharist at a Catholic service.

23. No changes made.

25. Sacrament of Penance

- a. In order for any sin to be forgiven, a Catholic must receive the Sacrament of Penance.
- b. A Catholic must receive the Sacrament of Penance once a year even if he has committed only minor (venial) sins.
- c. It is necessary to receive the Sacrament of Penance only if a Catholic has committed mortal sins.
- d. There is no need for a Sacrament of Penance because God knows our sins only God can forgive them.
- e. There is no need for the

24. No changes made.

Sacrament of Penance
because sins are between the
individual person and the
one offended

Note. Italics indicated changes made to Galetto (1996) survey tool. From “Building the foundations of faith. The religious knowledge, beliefs and practices of Catholic elementary school teachers of religion,” by P. Galetto, 1996.

APPENDIX H

Composition of Validity Panel

Composition of Validity Panel

	Name	Background
1	Joe Connell, Ph.D.	Joe holds a doctorate from Golden Gate University and currently an educational consultant. Joe has worked as high school principal and president.
2	Rita Cutarelli, Ed.D.	Rita holds a doctorate in education from the University of San Francisco and is currently the Director of Campus Ministry at Mercy High School, San Francisco.
3	Michael P. Horan, Ph.D.	Michael holds a doctorate and is currently the Graduate Program Director and is a professor at Loyola Marymount University.
4	Sandra Jewett, Ed.D.	Sandra holds a doctorate in education from the University of San Francisco and was the principal of a Catholic elementary school. Currently, Sandra is the executive director of the Consortium of Catholic Schools for the diocese of Oakland.
5	Fr. Scott Jones, SDS, Ph.D.	Fr. Scott holds a Ph.D. and is currently the Vocation Director for the Society of the Divine Savior. Fr. Scott has also worked as a high school religion teacher.
6	Mr. Gregory Kopra	Greg holds two masters' degrees from the University of Portland and Portland State University and is currently a doctoral candidate at the University of San Francisco. He is also the Assistant Director of the Office of Education at the De La Salle Institute.
7	Ms. Jean F. Kuznik	Jean holds a master's degree from California State University, East Bay and is currently the Assistant Principal of Student Life at Saint Joseph Notre Dame High School in Alameda, CA.
8	Mr. Jimmy Macalinao	Jimmy holds two masters' degrees in theology and is currently a high school campus minister.
9	Ms. Micheline Magnotta	Micheline holds a master's degree from Syracuse University and is currently the Senior Evaluation Consultant at 3D Group. She has been designing, implementing and analyzing surveys for the last 15 years and teaches survey design.
10	Mr. Wally Mikula	Wally Mikula holds a master's degree from JFK University in Orinda, CA. Wally has been a high school religion teacher and a campus minister.
11	Fr. Kenan Osborne, OFM, Ph. D.	Fr. Kenan holds a doctorate in Theology from the Ludwig-Maximilian Universitat in Munich, Germany. Fr. Kenan has published multiple books exploring Christology, the sacraments and ministry. He is a member of the Franciscan Friars and is currently a Professor Emeritus at the Franciscan School of Theology in Berkeley, CA.
12	Pamela G. Thomas	Pam holds a master's degree from the Dominican School of Philosophy and Theology in Berkeley and is in the process of completing a second master's degree at the Graduate Theological Union in Berkeley. She has worked as a high school teacher, college campus minister and taught theology at the master's level. She is currently a lecturer and the Assistant Director for Residential Ministry at Saint Mary's College of California.

13	Paul Zarnoth, Ph.D.	Paul holds a doctorate from the University of Illinois at Champaign-Urbana and is currently an Associate Professor of Psychology at Saint Mary's College of California. Paul has conducted laboratory research, developed questionnaires and other similar measures for his research. In addition, Paul teaches survey development in two courses at Saint Mary's College.
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APPENDIX I

Qualifications of Validity Panel Members

Qualifications of Validity Panel Members

Qualifications	Panel Members												
	1	2	3	4	5	6	7	8	9	10	11	12	13
A member of the NCEA	X		X	X		X	X			X			
University president									X		X		
University administration			X								X		
University faculty			X	X				X			X	X	X
Board of trustees at a Catholic educational institution	X					X							
President (Secondary school)	X												
Principal (Secondary school)	X							X					
Assistant principal (Secondary school)	X			X		X				X			
Campus minister		X	X			X	X	X		X		X	
Secondary school teacher	X	X	X		X	X	X	X		X		X	
Principal (Elementary)				X				X					
Elementary school teacher		X		X				X					
Formation of candidates to a religious community			X		X							X	
Congregational leadership					X						X	X	
Years worked in Catholic secondary education	44	13	6	3	5	18	28	15	0	31	0	0	0
Years worked in Catholic education	44	15	30	12	6	28	28	15	0	31	41	10	7
Conducted survey research	X	X	X					X	X			X	X

APPENDIX J

Instructions to Members of the Validity Panel

Instructions to Members of the Validity Panel

The screenshot shows a Gmail compose window titled "Donsmail Mail - Compose Mail - drevans@dons.usfca.edu". The browser address bar shows a URL from mail.google.com. The "To:" field is empty, and the "Subject:" field contains "USF Validity Panel". There is an "Attach a file" button below the subject field. The text area contains the following content:

Dear [redacted]

I hope this email finds you well. I want to thank you for agreeing to be a member of my validity panel. I am presently working on a doctorate in education from the University of San Francisco's Institute of Catholic Educational Leadership. I hope to defend my proposal by early September. Following a successful defense, I can then begin conducting the survey component of my research.

My study explores the religious formation of Catholic secondary teachers. Part of the process of developing a survey is to have the survey evaluated by experts in pertinent fields (ministry, education and statistical research). An essential part of this process involves assembling a panel of independent experts to critique the survey. Thus, I am writing to invite you to be a member of my validity panel.

Bellow you will find two links. The first link is to my survey and the second link is to a validity questionnaire. Please complete the survey and then the validity questionnaire.

Link to the survey: www.tinyurl.com/religionsurvey
 Link to the validity questionnaire: www.tinyurl.com/validitypanel

I want to thank you for your participation and let you know I appreciate your assistance in this matter. Please complete the two surveys no later than June 19.

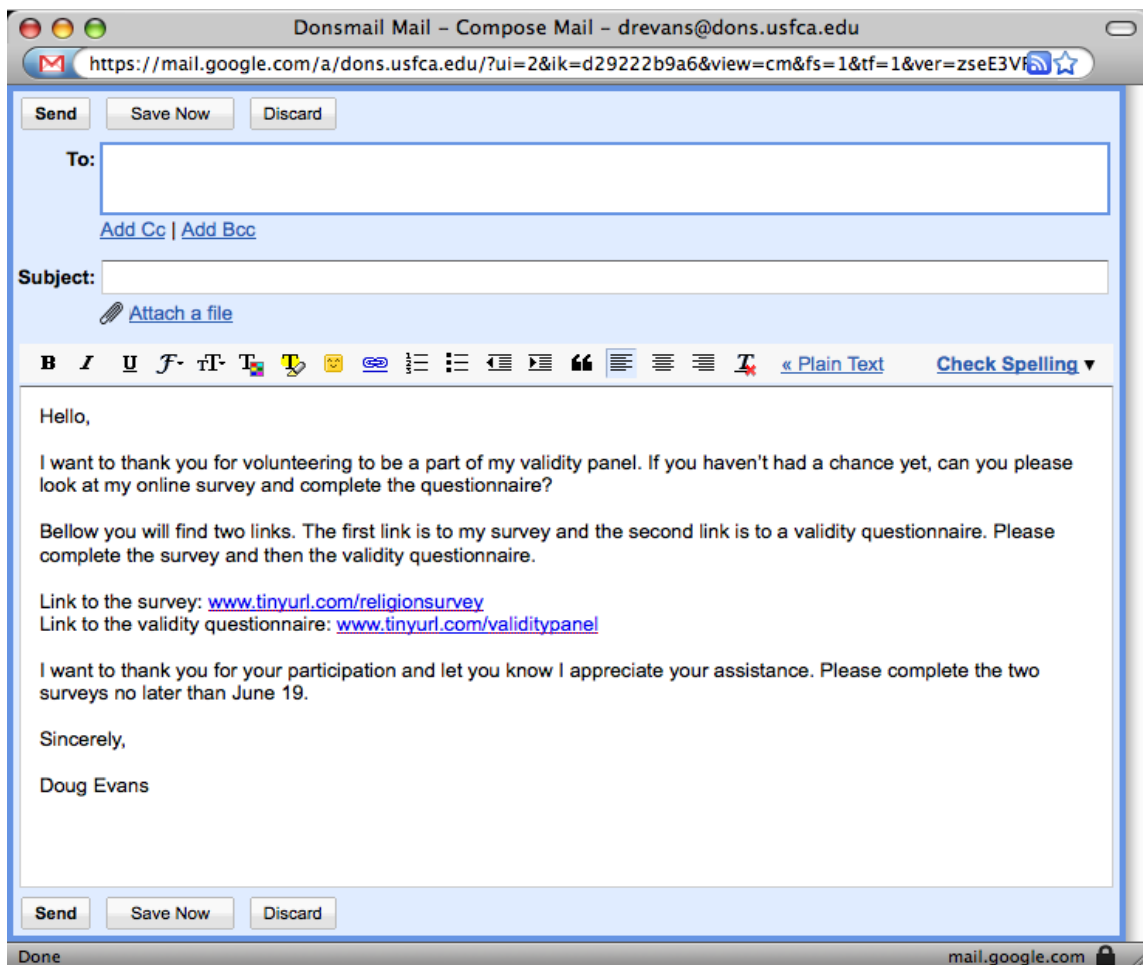
Sincerely,
 Doug Evans

The window also shows standard email controls like "Send", "Save Now", and "Discard" buttons, and a rich text editor toolbar with options like "Check Spelling".

APPENDIX K

Reminder Email to Members of the Validity Panel

Reminder Email to Members of the Validity Panel



APPENDIX L

Survey

Survey

Faith Formation in Catholic Schools**Getting Started**

Dear Catholic Educator,

Thank you for taking the time to participate in this voluntary survey. I am a Catholic school teacher and I understand the many obligations that you have demanding your time and attention. This survey should take approximately 20 minutes.

The information that you share on this survey is anonymous. Your name will not be connected with your responses. The data generated from this survey will only be analyzed in aggregate form, I will not be looking at individual responses.

It is my hope that this survey will contribute to the excellent education that Catholic schools provide for our children. Again, thank you for taking the time to participate in this survey.

Sincerely,

Doug Evans

Part I: Introduction**1. Are you a full-time, classroom teacher?**

- Yes
 No

2. Which of the following best applies to you?

- I was born a Catholic
 I am a convert to Catholicism
 I am not a Catholic

3. Are you a member of a Catholic religious order (brother, sister, or priest)?

- Yes, I am a religious brother, sister or priest
 No
 Yes, I am a member of a lay, Catholic religious community

Part II:**4. Are you baptized in the Catholic Church?**

- Yes
 No

Faith Formation in Catholic Schools

8. Which statement best describes your situation?

- Single
- Married
- Living with partner
- Widowed
- Separated (but not remarried)
- Divorced (but not remarried)
- Divorced and the marriage is annulled (but not remarried)
- Remarried after divorce

9. I was married

- in the Catholic Church
- in a non-Catholic Church
- in a multi-faith ceremony
- by a county, state or federal officer.

Other (please specify)

Part III:

Faith Formation in Catholic Schools

10. Choose the best choice that represents your religious practice outside of your school:

	Every day	Several times per week	Once a week	2-3 times per month	Once a month	Several times a year	About once a year	Less than once a year	Never
a. Pray	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Meditate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Recite the Rosary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Pray a novena	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Read the Bible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Read non-biblical spiritual writings	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Say grace before meals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Discuss your religious beliefs with others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Take part in a parish adult education program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. Take part in an inter-faith service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. Make a personal retreat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. Participate in an organized retreat (such as a Marriage encounter, Cursillo)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
m. Volunteer with a charitable organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Part IV:

In the following section, a selection of statements are given with regard to certain theological and moral Church issues.

For each set you are asked to identify first, the Church's position as you understand it and second, the statement that comes closest to identifying your personal position on the issue. Please select one choice in each column per question.

Faith Formation in Catholic Schools

11. God's existence

	The response that comes closest to the Church's position	The response that comes closest to my position
a. God is a supreme, all powerful, all knowing being.	<input type="checkbox"/>	<input type="checkbox"/>
b. God is fallible and subject to change.	<input type="checkbox"/>	<input type="checkbox"/>
c. God does not exist.	<input type="checkbox"/>	<input type="checkbox"/>
d. God may or may not exist.	<input type="checkbox"/>	<input type="checkbox"/>

12. Divinity of Jesus

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Jesus is fully human and fully divine.	<input type="checkbox"/>	<input type="checkbox"/>
b. Jesus, being fully divine, only had the appearance of a human being.	<input type="checkbox"/>	<input type="checkbox"/>
c. Jesus was human and then adopted as God's son.	<input type="checkbox"/>	<input type="checkbox"/>
d. Jesus was not divine, but a very holy person.	<input type="checkbox"/>	<input type="checkbox"/>

13. Requirements for Salvation

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Only faith is necessary for salvation.	<input type="checkbox"/>	<input type="checkbox"/>
b. Only good works are necessary for salvation.	<input type="checkbox"/>	<input type="checkbox"/>
c. Both faith and good works are necessary for salvation.	<input type="checkbox"/>	<input type="checkbox"/>
d. Neither faith nor good works are necessary for salvation.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

14. Eucharistic Presence

	The response that comes closest to the Church's position	The response that comes closest to my position
a. The bread and the wine literally become the Body and Blood of Christ at Mass.	<input type="checkbox"/>	<input type="checkbox"/>
b. The bread and wine change only in spiritual presence at the mass.	<input type="checkbox"/>	<input type="checkbox"/>
c. The bread and wine take on only a commemorative presence (memorial) at the Mass.	<input type="checkbox"/>	<input type="checkbox"/>
d. No change happens to the bread and wine at Mass.	<input type="checkbox"/>	<input type="checkbox"/>

15. Priesthood

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Only men can be priests and only men can assist on the altar in celebrating the Eucharist.	<input type="checkbox"/>	<input type="checkbox"/>
b. Only men can be priests and deacons, but other ministries may be open to men and women.	<input type="checkbox"/>	<input type="checkbox"/>
c. Only men can be priests, but the diaconate and other ministries may be open to men and women.	<input type="checkbox"/>	<input type="checkbox"/>
d. Priesthood and all other ministries can be open to both men and women.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

16. Bible

	The response that comes closest to the Church's position	The response that comes closest to my position
a. The authorship of the Bible is solely divine.	<input type="checkbox"/>	<input type="checkbox"/>
b. The authorship of the Bible is primarily divine with some human influence.	<input type="checkbox"/>	<input type="checkbox"/>
c. The authorship of the Bible is fully divine and fully human.	<input type="checkbox"/>	<input type="checkbox"/>
d. The authorship is primarily human with some divine influences.	<input type="checkbox"/>	<input type="checkbox"/>
e. The Bible was written by humans and is not inspired by God.	<input type="checkbox"/>	<input type="checkbox"/>

17. Hierarchy of the Church

	The response that comes closest to the Church's position	The response that comes closest to my position
a. The Episcopal and priestly structure of the Church, consisting of the pope, cardinals, bishops and priests, was divinely instituted by Jesus and has remained the same since Jesus' time.	<input type="checkbox"/>	<input type="checkbox"/>
b. The Episcopal and priestly structure of the Church, consisting of the pope, cardinals, bishops and priests was divinely instituted by Jesus and affected by human institution.	<input type="checkbox"/>	<input type="checkbox"/>
c. The current Episcopal and priestly structure of the Church, consisting of the pope, cardinals, bishops and priests was not instituted by Jesus but was guided over time by the Holy Spirit.	<input type="checkbox"/>	<input type="checkbox"/>
d. The Episcopal and priestly structure of the Church, consisting of the pope, cardinals, bishops and priests is purely a human institution.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

18. Afterlife

	The response that comes closest to the Church's position	The response that comes closest to my position
a. All people eventually go to heaven.	<input type="checkbox"/>	<input type="checkbox"/>
b. All people immediately go to heaven because hell does not exist.	<input type="checkbox"/>	<input type="checkbox"/>
c. It is truly possible for people to go to either heaven or to hell.	<input type="checkbox"/>	<input type="checkbox"/>
d. There is no heaven or hell.	<input type="checkbox"/>	<input type="checkbox"/>

19. Infallibility of the Pope

	The response that comes closest to the Church's position	The response that comes closest to my position
a. The Pope is infallible in all matters.	<input type="checkbox"/>	<input type="checkbox"/>
b. The Pope can only be infallible in matters regarding the Church teachings.	<input type="checkbox"/>	<input type="checkbox"/>
c. The Pope can only be infallible in matters of faith and morals.	<input type="checkbox"/>	<input type="checkbox"/>
d. The Pope can never claim infallibility.	<input type="checkbox"/>	<input type="checkbox"/>

20. Elective Abortion

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Direct elective abortion is wrong in all situations.	<input type="checkbox"/>	<input type="checkbox"/>
b. Direct elective abortion is wrong except to save the life of the mother.	<input type="checkbox"/>	<input type="checkbox"/>
c. Direct elective abortion is wrong except to save the life of the mother and in cases of rape and incest.	<input type="checkbox"/>	<input type="checkbox"/>
d. Direct elective abortion is an individual's right under most circumstances.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

21. Church's Moral Teachings

	The response that comes closest to the Church's position	The response that comes closest to my position
a. People must accept everything the Church teaches about morals.	<input type="checkbox"/>	<input type="checkbox"/>
b. People must accept everything the Church teaches about morals except in particular circumstances.	<input type="checkbox"/>	<input type="checkbox"/>
c. Church teaching is an essential component in all moral decisions.	<input type="checkbox"/>	<input type="checkbox"/>
d. Church teaching is merely an opinion on a particular issue.	<input type="checkbox"/>	<input type="checkbox"/>

22. Artificial Birth Control

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Artificial birth control is never appropriate in marriage.	<input type="checkbox"/>	<input type="checkbox"/>
b. Artificial birth control is appropriate only when the wife's health is endangered.	<input type="checkbox"/>	<input type="checkbox"/>
c. Artificial birth control is permissible in marriage as long as the couple has the intention to have children at some point.	<input type="checkbox"/>	<input type="checkbox"/>
d. Artificial birth control is not morally wrong.	<input type="checkbox"/>	<input type="checkbox"/>

23. Role of Mary

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Mary's role in our salvation is as important as Jesus' role.	<input type="checkbox"/>	<input type="checkbox"/>
b. Mary's role in salvation is unique, and distinct from that of Jesus and the saints.	<input type="checkbox"/>	<input type="checkbox"/>
c. Mary's role in salvation is the same as that of other saints.	<input type="checkbox"/>	<input type="checkbox"/>
d. Mary has no special role in salvation.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

24. Existence of the Devil

	The response that comes closest to the Church's position	The response that comes closest to my position
a. The devil is not as powerful as God.	<input type="checkbox"/>	<input type="checkbox"/>
b. The devil is as powerful as God.	<input type="checkbox"/>	<input type="checkbox"/>
c. The devil is more powerful than God.	<input type="checkbox"/>	<input type="checkbox"/>
d. The devil does not exist.	<input type="checkbox"/>	<input type="checkbox"/>

25. Resurrection

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Jesus rose bodily from the dead.	<input type="checkbox"/>	<input type="checkbox"/>
b. Jesus rose only in spirit from the dead.	<input type="checkbox"/>	<input type="checkbox"/>
c. Jesus did not rise from the dead.	<input type="checkbox"/>	<input type="checkbox"/>

26. Salvation

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Only those who believe in Jesus can go to heaven.	<input type="checkbox"/>	<input type="checkbox"/>
b. Only those who believe in God can go to heaven.	<input type="checkbox"/>	<input type="checkbox"/>
c. Everyone goes to heaven.	<input type="checkbox"/>	<input type="checkbox"/>
d. There is no afterlife.	<input type="checkbox"/>	<input type="checkbox"/>

27. Suffering in the World

	The response that comes closest to the Church's position	The response that comes closest to my position
a. God causes us to suffer for our benefit.	<input type="checkbox"/>	<input type="checkbox"/>
b. God does not intend suffering, but allows it.	<input type="checkbox"/>	<input type="checkbox"/>
c. God is powerless to prevent suffering.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

30. Discrimination

	The response that comes closest to the Church's position	The response that comes closest to my position
a. All people deserve equal opportunity.	<input type="checkbox"/>	<input type="checkbox"/>
b. Some people deserve equal opportunity while others must earn it.	<input type="checkbox"/>	<input type="checkbox"/>
c. All people must earn equal opportunity.	<input type="checkbox"/>	<input type="checkbox"/>
d. Not all people deserve equal opportunity.	<input type="checkbox"/>	<input type="checkbox"/>

31. Homosexuality

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Homosexuals by orientation are to be treated as outside the Church.	<input type="checkbox"/>	<input type="checkbox"/>
b. Homosexuals by orientation are to be treated as sinners in need of forgiveness and are not full members of the Church.	<input type="checkbox"/>	<input type="checkbox"/>
c. Homosexuals by orientation can be full members of the Church.	<input type="checkbox"/>	<input type="checkbox"/>

32. Premarital Sex

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Premarital sex is always morally wrong.	<input type="checkbox"/>	<input type="checkbox"/>
b. Premarital sex is permissible when the couple is engaged.	<input type="checkbox"/>	<input type="checkbox"/>
c. Premarital sex is permissible after the couple has been dating for a period of time.	<input type="checkbox"/>	<input type="checkbox"/>
d. Premarital sex is not morally wrong.	<input type="checkbox"/>	<input type="checkbox"/>

Faith Formation in Catholic Schools

33. Reception of Communion

	The response that comes closest to the Church's position	The response that comes closest to my position
a. Only Catholics can receive the Eucharist at a Catholic service.	<input type="checkbox"/>	<input type="checkbox"/>
b. Only Catholics and those who believe in real presence may receive the Eucharist at a Catholic service.	<input type="checkbox"/>	<input type="checkbox"/>
c. Any Christian may receive the Eucharist at a Catholic service.	<input type="checkbox"/>	<input type="checkbox"/>
d. Anyone who wishes may receive the Eucharist at a Catholic service.	<input type="checkbox"/>	<input type="checkbox"/>

34. Sacrament of Penance

	The response that comes closest to the Church's position	The response that comes closest to my position
a. In order for any sin to be forgiven, a Catholic must receive the Sacrament of Penance.	<input type="checkbox"/>	<input type="checkbox"/>
b. A Catholic must receive the Sacrament of Penance once a year even if he has committed only minor (venial) sins.	<input type="checkbox"/>	<input type="checkbox"/>
c. It is necessary to receive the Sacrament of Penance only if a Catholic has committed mortal sins.	<input type="checkbox"/>	<input type="checkbox"/>
d. There is no need for a Sacrament of Penance because God knows our sins only God can forgive them.	<input type="checkbox"/>	<input type="checkbox"/>
e. There is no need for the Sacrament of Penance because sins are between the individual person and the one offended.	<input type="checkbox"/>	<input type="checkbox"/>

Part V:

Faith Formation in Catholic Schools

36. Which of the following adult faith formation opportunities do you participate in at your school?

	Every day	Several times per week	Once a week	2-3 times per month	Once a month	Several times a year	About once a year	Never
a. Mass for faculty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Non-denominational prayer service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Meditation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Recitation of the Rosary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Bible Study	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Pastoral Counseling	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Spiritual Direction	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Confession	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Faculty / Staff retreat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. Opportunity for an individual retreat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. Discussions of religious topics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. Lecture on religious topics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
m. Volunteer opportunities with a charitable organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Part VI:

Empty space for handwritten responses.

Faith Formation in Catholic Schools

37. Choose the answer that best represents your opinion.

	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
a. Religious formation is the primary mission of a Catholic school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. I play a vital role in the religious mission the school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. My faith effects how I teach.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. I see myself as a model of faith to my students.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. The school I work at is my primary faith community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

38. Choose the answer that most accurately reflects your classroom experience:

	Every day	Several times per week	Once a week	2-3 times per month	Once a month	Several times a year	About once a year	Less than once a year	Never
a. How often do you talk about religion in your class?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. How often do you talk about spirituality in your class?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. How often do you talk about faith in your class?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. How often do you pray in your class?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Part VII: General Information

39. What Catholic school do you work at?

Other (please specify)

Faith Formation in Catholic Schools

40. Please indicate your gender

- Male
 Female

41. How old are you?

- Under 25
 26-30
 31-35
 36-40
 41-45
 46-50
 51-55
 56 or older

42. How many years of your formal education were in

Catholic elementary
school?

Catholic high school?

Catholic college /
university?

<input type="text"/>	<input type="text"/>	<input type="text"/>
----------------------	----------------------	----------------------

43. What subject do you primarily teach?

- Business / Economics
 Campus Ministry
 Computer Science
 English
 Foreign language
 History
 Math
 Music
 Religion / Theology
 Science
 Visual Arts
 Other

Faith Formation in Catholic Schools

44. Do you teach any Religion or Theology classes?

- None
- 1
- 2
- 3
- 4
- 5
- 6 or more

45. How many years have you taught at a Catholic school?

- 0-5
- 6-10
- 11-15
- 16-20
- Over 20

Survey completed--Thank you

Thank you for taking the time to complete this survey. It is my hope that the results of this study will help Catholic schools more effectively nurture the faith of their faculty, which in turn should benefit our students.

Sincerely,

Doug Evans
drevans@usfca.edu

APPENDIX M

Validity Panel Questionnaire

Validity Panel Questionnaire

1. Validity Panel Questionnaire

The title of the proposed dissertation is:

A Quantitative Study of the Effects of Religious Formation Programs on Lay Catholic Educators in Catholic Secondary Schools

A key component to Catholic secondary education is the transmission of faith. Historically, this has been done by the Catholic religious who staffed the schools. Catholic religious received spiritual formation in their communities. Over the last fifty years the number of Catholic religious working in schools has decreased significantly. However, the laity who have taken the place of their religious colleagues have not necessarily received spiritual formation. Yet despite the inconsistency in preparation, the laity are expected to transmit the faith to their students in the much the same manner as their religious brethren. Some Catholic high schools have developed professional development programs that address the need of spiritual formation of their employees. This study will explore the effects of these programs on teachers' religiosity. In addition, it will explore the extent that participation by lay educators in these religious professional development programs can be shown to contribute to a higher degree of commitment to normative Catholic values, beliefs, and attitudes than simply working in a Catholic school without experiencing such programs.

Religiosity, as defined by Stark and Glock (1968) has five components: belief, ritual, experience, knowledge and consequences. This definition will serve as the basis of this study. All five of these components will be examined through the lens of Catholic religiosity. Belief and knowledge, which are closely related are distinct in that belief is understood as faith in the dogmas of the Church while knowledge is understood as comprehension of the teachings of the Church. Ritual, within the context of the Catholic Church is defined as participation in the sacramental and liturgical life of the Church. Experience, which for clarity will be subsequently referred to as devotion, is to be understood as all worship and piety that is not participation in the liturgical life of the Church. Consequences will be limited to the effects of religion on their role as a Catholic school educator.

The researcher will attempt to answer the following questions:

1. What effects do religious professional development programs have on teachers' ritual participation in the sacramental life of the Church?
2. What effects do religious professional development programs have on teachers' devotion?
3. What effects do religious professional development programs have on teachers' religious beliefs?
4. What effects do religious professional development programs have on teachers' knowledge of Catholicism?
5. What effects do religious professional development programs have on teachers' perceptions of themselves as ministers?

1. Do the questions assist the researcher in understanding the relationship between teacher religiosity and religious professional development programs?

Yes

No

If no, how can the survey be changed to address my research questions?

2. Do the questions reflect the reality of religious professional development programs in Catholic secondary schools?

Yes

No

If no, how can the questions be changed?

3. Do the questions help the researcher understand teacher religiosity?

Yes

No

If no, how can the questions be changed?

4. Should any items be reworded?

Yes

No

If yes, which questions?

5. Should anything be added to the survey?

- Yes
 No

If yes, what are your suggestion?

6. Are the directions for the survey clear?

- Yes
 No

If no, how can the directions be clarified?

7. Do you have any suggestions for layout clarification?

- Yes
 No

If yes, how can the layout be changed?

8. Is the format easy to follow?

- Yes
 No

If no, how can the format be changed?

9. Approximately how many minutes did it take you to complete the survey?**10. Is the survey:**

- Too long
 Too short
 About the right length

2. Demographic Info**11. Full Name:****12. Current Position (please specify title and institution):****13. Check all that apply:**

- Layman
- Laywoman
- Priest
- Deacon
- Woman Religious
- Male Religious
- Non-Catholic

14. If you are a member of a Catholic religious community, what community do you belong to?**15. What is the highest academic degree that you have earned? Where did you receive your degree?**

16. Please check all the positions that you have held in Catholic education.

- A member of the NCEA
- University president
- University administration
- University faculty
- Board of trustees at a Catholic educational institution
- President (Secondary school)
- Principal / Headmaster (Secondary school)
- Assistant principal (Secondary school)
- Campus minister
- Secondary school teacher
- Principal (Elementary)
- Elementary school teacher
- Congregation leadership
- Formation of candidates to a religious community

Other (please specify)

17. Number of years that you have worked in Catholic secondary education:**18. Number of years that you have worked in Catholic education:****19. Have you conducted survey research before?**

- Yes
- No

If so, please specify

20. Gender

- Female
- Male

3. Thank you

Thank you for your generosity in sharing your expertise.

When I'm done conducting the survey, I will send you a synopsis of the results in a PDF file.

Thank you again.

-Doug Evans



APPENDIX N

Letter Requesting Permission to Conduct Reliability Study

Letter Requesting Permission to Conduct Reliability Study

Participating in USF Reliability Study

Survey Participation | X



★ Douglas R Evans to pimperial

[show details](#) Jul 14



[Reply](#)



Dear Peter,

Br. Ray Verduyssen recommended that I contact you. My name is Doug Evans. I am a religion teacher at St. Joseph Notre Dame High School in Alameda, CA and a doctoral student in the School of Education, Department of Catholic Educational Leadership, at the University of San Francisco.

As part of my dissertation, I am conducting a study to investigate the spiritual formation of full time, lay teachers at Catholic secondary schools. This study will investigate the effects of formation programs on teachers' beliefs, knowledge of Catholicism, sacramental worship, devotion, and perceptions of themselves as ministers.

I would like to invite your full time, teaching faculty to participate in a test-retest reliability study.

What the Survey Entails:

The study will entail completing a 20 minute survey entitled, Spiritual Formation in Catholic Schools. After 10 days, teachers will be asked to take the survey a second time to ensure the survey's reliability. The survey will be administered electronically via SurveyMonkey and would be completed before the beginning of the academic year. The survey contains 45 items.

If You Are Willing to Participate:

If you would like to participate in this research, please do the following.

1. Reply to this email stating your permission to conduct the survey at your institution.
2. Send a bulk email to your faculty informing them that I will be conducting an online survey. Include me in this email. I will then reply to the email with a link to the survey. After 10 days, I will send the second link to the survey.

Please be assured that individual responses will remain completely confidential. No individual identities will be used in any reports or publications resulting from this study. I will not share individual results with personnel at your place of employment or (arch)diocesan offices. Participation in this study is strictly voluntary and, therefore, is greatly appreciated. Your voluntary participation in this study will contribute to research needed on the spiritual formation of lay teachers in U.S. Catholic secondary schools.

There is no cost to you, your teachers or your school for taking part in this study, nor will you be reimbursed for your participation in this study. If you so desire, I will be glad to send you a copy of the study upon completion. Please send your request via email: drevans@usfca.edu (Subject: "Doctoral Study Request").

If you have any questions, please feel to contact me at the email address, address and / or telephone number indicated below. If you have further questions about this study, please feel free to contact IRBHS (Institutional Review Board for the Protection of Human Subjects) at the University of San Francisco. You may contact IRBPHS by calling (415) 422-6091 and leaving a voicemail message, by sending an email to IRBPHS@usfca.edu, or by writing to IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Thank you for your assistance.

Sincerely,

Doug Evans



Research Subjects Bill of Rights.doc

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APPENDIX O


Letter to Teachers Requesting Participation in Reliability Study

Letter to Teachers Requesting Participation in Reliability Study

 [Print all](#)
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Doctoral Survey for Saint Mary's Faculty Inbox | X

★ **Peter Imperial** Colleagues, Doug Evans, a teacher at St. Joseph-Notre Da Aug 6

★ ● **Douglas R Evans** to Peter, faculty, drev [show details](#) Sep 23  [Reply](#) ▼

Dear St. Mary's Faculty,

I am currently conducting a study into the spiritual formation of lay, Catholic, full-time, faculty at Catholic high schools as part of my doctoral research at the University of San Francisco. I would like to invite you to assist me in this research as part of my reliability panel. This will entail taking an online survey and in about 10 days taking the survey again. The survey should take approximately 15 minutes to complete.

Your identity and your responses to the survey will be anonymous. Individual results will not be shared with your employer or diocesan office. Attached to this email is an *Information Sheet* and a copy of the *Research Subject's Bill of Rights* which discuss in greater detail the objectives of this study at greater length. It is my hope that this study will provide valuable insights into creating effective formation programs for lay faculty at Catholic high schools.


To take the survey, simply click on the link bellow.


Link to the survey: <http://tinyurl.com/Reliability1>

Thank you for your assistance,

Doug Evans
- Show quoted text -

2 attachments — [Download all attachments](#)

 **Information Sheet.doc**
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 **Research Subjects Bill of Rights.doc**
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[Reply](#) [Reply to all](#) [Forward](#)

APPENDIX P

Follow Up Email Requesting Participation in Reliability Study

Follow Up Email Requesting Participation in Reliability Study

★ ● **Douglas R Evans** to Peter, faculty, drevans [show details](#) Sep 29 [Reply](#) ▼

Dear St. Mary's Faculty,

If you haven't had a chance to take the online survey on Spiritual Formation, would you please do so by Friday.

To take the survey, simply click on the link bellow.

Link to the survey: <http://tinyurl.com/Reliability1>

Thank you for your assistance,

Doug Evans

On Thu, Aug 6, 2009 at 10:21 AM, Peter Imperial <pimperial@stmchs.org> wrote:
- Show quoted text -


[Reply](#) [Reply to all](#) [Forward](#)

APPENDIX Q

Letter to Teachers Requesting Participation in the Study

Letter to Teachers Requesting Participation in the Study

Assisting in a Study of the Faith Formation of Catholic School Teachers

★ ● **Douglas R Evans** to Thomas [show details](#) Jan 23  [Reply](#) ▼

Dear Elder High School Faculty,

My name is Doug Evans. I am a religion teacher at a Catholic high school and a doctoral student in the School of Education, Department of Catholic Educational Leadership, at the University of San Francisco. As part of my dissertation, I am currently conducting a study of the faith formation of lay, Catholic, full-time, faculty at Catholic high schools as part of my doctoral research at the University of San Francisco. I invite you to assist me in this research. Your participation would be invaluable. This will entail taking an online survey that should take approximately 15 minutes to complete.

Your identity and your responses to the survey will be anonymous. Individual results will not be shared with your employer or diocesan office. Attached to this email are an *Information Sheet* and a copy of the *Research Subject's Bill of Rights* that discuss in greater detail the objectives of this study. It is my hope that this study will provide valuable insights into creating effective formation programs for lay faculty at Catholic high schools.

To take the survey, simply click on the link bellow.

Link to the survey: www.tinyurl.com/religionsurvey


Thank you for your assistance,


Doug Evans

Doctoral Candidate, University of San Francisco

Chair of Religious Studies, St. Joseph Notre Dame High School

2 attachments — [Download all attachments](#)

 **Information Sheet.doc**
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 **Research Subjects Bill of Rights.doc**
38K [View as HTML](#) [Open as a Google document](#) [Download](#)

APPENDIX R

Follow Up Email Requesting Participation in the Study

Follow Up Email Requesting Participation in the Study

Follow up email

 [Print all](#)★ ● **Douglas R Evans** to Christopher[show details](#) Feb 3 Reply

Dear Principal Bott,

Thank you for your assistance conducting my survey. Would you please forward this reminder to any faculty that haven't yet had the chance to take the survey.

Link: www.tinyurl.com/religionsurvey

I hope that you are having a happy Catholic Schools week.

God Bless,

Doug Evans

APPENDIX S

Final Follow Up Email Requesting Participation in the Study

Final Follow Up Email Requesting Participation in the Study

Final Follow Up: Faith Formation Survey [Print all](#)★ ● **Douglas R Evans** to Christopher[show details](#) Feb 22 Reply

Dear Principal Bott,

I want to thank you for your school's participation in my survey of faith formation in Catholic high schools. To date, 3 full time, lay, Catholic teachers at your school have participated in the study.

If you could send out one final reminder to teachers in case they haven't had the opportunity to complete the survey, it would be a great help to me and my study. Any encouragement that you could give during this final push would be much appreciated.

Thank you again for your assistance in this endeavor.

In Christ,

Doug Evans

Link: <http://www.surveymonkey.com/s/faithformation>

APPENDIX T

Final Follow Up with Schools with Zero Participation

Final Follow Up with Schools with Zero Participation

Final Follow Up: Faith Formation Survey

★ ● Douglas R Evans to Bill [show details](#) Feb 22 [Reply](#) ▼

Dear Headmaster Burke,

At this point, no fulltime, lay, Catholic teachers at your school have completed the survey. If you could send out one final reminder to teachers in case they haven't had the time or opportunity to complete the survey, it would be a great help to me and my research. Any encouragement that you could give during this final push would be much appreciated.

Thank you again for your support.

In Christ,

Doug Evans

Link: <http://www.surveymonkey.com/s/faithformation>