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LA SALLE UNIVERSITY  
SCHOOL OF ARTS AND SCIENCES  
GRADUATE PROGRAM IN THEOLOGY AND MINISTRY  
DISSERTATION

# Lay Ecclesial Ministry Formation:

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Catholic School Administrators

**Mary H. Fitzgerald, SSND**

**6/19/2017**

Submitted in partial fulfillment of the requirements for the degree of Doctor of Theology

# Lay Ecclesial Ministry Formation:

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## Catholic School Administrators

**Mary H. Fitzgerald, SSND**

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## Abstract

The study was designed with a goal of generating a template for Lay Ecclesial Ministry Formation for Catholic School Administrators, which would have flexibility to adapt to cultural differences in various Catholic dioceses in the United States. The focus of the data gathering was the Baltimore Province, inclusive of the dioceses of: Arlington, Virginia; Baltimore, Maryland; Richmond, Virginia; Wheeling-Charleston, West Virginia; and Wilmington, Delaware. The need for such a template can be documented based on several recent studies by the Center for Applied Research in the Apostolate. These studies indicate that the personal perception of what it means to be Catholic is shifting. In many cases, people applying for administrative positions in Catholic schools today are less prepared in terms of knowledge of the faith, practice of the faith, and Catholic spirituality than those who came before them. To ascertain what the template for a formation program should look like, data was gathered to address three research questions:

1. Which statement more clearly reflects your understanding of lay ecclesial ministry?
  - a. Lay ecclesial ministry is a privileged limited share in the ministry of the ordained.
  - b. Lay ecclesial ministry is an intrinsic responsibility in the Church stemming from baptism.
2. How do our Lay Ecclesial Ministry Formation Programs provide a solid, on-going support for continued growth in human, intellectual, spiritual, theological, faith and moral development? How are participants properly prepared to apply this development specifically to the practicalities of leadership in Catholic education?
3. What needs to occur to ensure that our ecclesial catechesis of the baptismal commission effectively assists us in recruiting Spirit-filled enthusiastic candidates for positions in Catholic school leadership? How do we best market our programs in Lay Ecclesial Ministry Formation for Leadership in Catholic schools? What type of leadership succession plan do we put in place to pave the way for the Catholic schools of the next decade or next century?

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## **Chapter One**

**The Church in Context Today:**

**A Review of Selected Readings**

## **The Importance of Viewing the Church in Context Today**

Vatican Council II ushered in a new worldview not only for Catholics but for people of faith around the world. A new level of respect for the people and beliefs of other religions prevailed. A new view of what was meant by church emerged. A revived appreciation of the inviolable nature of the informed conscience emerged. Rituals and practices were reexamined to reclaim simplicity and authenticity. A new appreciation and valuing of the ecclesial role of the laity emerged. In a passage entitled, *From Catholic Ghetto to Living Along an Eight-lane Superhighway*, Jerome P. Baggett, Professor of Religion and Society at the Graduate Theological Union of the Jesuit School of Theology at Berkeley, affirms that Vatican II did not cause the transformation of the Catholic Church. This was already happening as a result of sociological changes which were occurring at a rapid pace. He quotes Peter Berger, Professor Emeritus of Religion, Sociology, and Theology at Boston University:

The Catholic Church in America had successfully maintained a robust subculture whose inhabitants were kept relatively safe from the surrounding cognitive turbulence. Vatican II *intended*, in the words of John XXIII, to ‘open windows in the wall’; the unintended consequence of this so-called *aggiornamento* was to open an eight-lane superhighway through the center of the Catholic ghetto – *everything* came roaring in.<sup>1</sup>

During the later 1960s and 1970s there was a cultural revolution. The meaning of personal liberty versus authority came into question. Some experimented with drugs, free sex, and anti-government demonstrations. The values behind the United States involvement in the Vietnam conflict were challenged. Truths about what was happening in Vietnam at the hands of the United States military were exposed. Journalism took on a new role. The worldview of American democracy shifted for many citizens in the United States. Is it possible that the shift in

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1. Jerome P. Baggett, *Sense of the Faithful: How American Catholics Live Their Faith* (New York: Oxford University Press, 2009), 20. Baggett cites Peter L. Berger, *A Far Glory: The Quest for Faith in an Age of Credulity* (New York: Fortress Press, 1992), 44.

worldview created a shift in the structures surrounding the accountability of those in government and in the military? In the Catholic Church, authority was perceived in a new light. Many people tended to make conscience decisions for themselves and dissent in place rather than to leave the institution of the Church. The perceptions of values changed and changes in behavior and conscious beliefs followed. Worldviews change and sociocultural changes occur; sociocultural changes occur and worldviews change.

Are we perhaps witnessing a change in worldview today stemming from a growing consciousness of ecological changes on the face of planet earth and the rapidly developing sense of global economics? How are these evolutionary changes impacting the meaning of church for people?

### **Shifting Worldviews and Paradigms**

Several contemporary writers have devoted considerable time and study to what they term *paradigm shifts*. In layman's terms these may be described as historic occurrences in which there seems to be a reorganization of the very structures which give meaning to life in societies. As scientific discoveries expand our knowledge and technology makes the new information all but universally available, questions which may have been dormant and below the surface of consciousness for most people are drawn to the surface for reflection. The pundits of the time expound upon the currents of change and society itself is caught up in a reassessment of what gives meaning to life. There is no doubt that this is an experience in which the Catholic Church finds itself today. Certainly our entire globe is caught up in this shift, as can be evidenced in civil and political unrest, economic and ecological revaluing, and challenges to human dignity and free speech, to name just a few. It can be unsettling to the security experienced in times past. This is not the first time our world has experienced such a paradigm shift, nor will it be the last.

The paradigm shift occurs simultaneously with the existence of meanings treasured in the prior period. The real shift is what is taking place below the surface – the way those meanings are being re-interpreted in light of new knowledge, new theories, and new philosophies.

Paul Hiebert, distinguished former professor of Mission and Anthropology at Trinity Evangelical Divinity School before his death in 2007, compares a paradigm shift to rebuilding a house with some of the old materials but with a whole new blueprint. Hiebert compares the worldview of humanity on the face of the earth before and after the Copernican revolution. Data are interpreted according to relationships among the data. The data remain the same but the perception of the relationships existing between elements of the data explodes into a new perception.<sup>2</sup> In terms of religion, worldviews can change but basic beliefs, such as an omnipotent Creator, Jesus of Nazareth being the Christ of faith, a Godhead which is Trinity of Persons, are only enhanced by the new perceptions.

Worldviews change and sociocultural changes occur; sociocultural changes occur and worldviews change. Hiebert states:

How then can we transform worldviews? As we have seen there are two basic ways worldviews are transformed. Normal change occurs when changes on the level of conscious beliefs and practices over time infiltrate and bring about change at the worldview level. Paradigm or worldview shifts take place when there is a radical reorganization in the internal configurations of the worldview itself to reduce the tensions between surface culture and the worldview. In their own turn, these paradigm shifts reshape the surface culture. The relationship is two-way: conscious beliefs reshape worldviews, and worldviews mold conscious beliefs.<sup>3</sup>

If one were to consider the lived experience in the United States during the years 1939-1945, the years of World War II, one would see a nation committed to the war effort. Citizens

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2. Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008), 317.

3. *Ibid.*, 319.

purchased war bonds, used margarine instead of butter, tended to save money, worked long hours, and sacrificed their personal desires in many ways in support of the war effort. The immigration restriction laws of the 1950s moved the country further away from being a nation of immigrants. Immigrant Catholics began to assimilate into American society. Catholics found themselves living in religiously diverse neighborhoods. Baggett identifies a very positive outgrowth of the change when he states that "...Catholics' 'unalloyed' support for the war effort meant that they composed a significant portion of the nation's armed forces and were thus able to take full advantage of the G.I. Bill, which, by the early 1960s, enabled them to catch up to Protestants in terms of educational attainments, occupational status, and household income."<sup>4</sup>

Once the war was over and despite the cold war that ensued, citizens began to return to a normalcy. War-related industries had to reinvent themselves as the nation adjusted to the returning members of the military and their need to enter the work force. Citizens were able to spend more freely. The sense of national pride remained. Citizens took pride in "American" products and "American" democracy. The value of national unity remained but the focus shifted from a struggle against Nazism and the Japanese attack on Pearl Harbor to a focus on the supposed superiority of all things "American." Of course, this mentality considered "American" what pertained to the United States of America. Canada, Central America, and South America were not in the concept of "American." Could all of this be evidence that conscious beliefs caused the worldview to shift?

### **Evolution or Revolution?**

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4. Jerome P. Baggett, *Sense of the Faithful: How American Catholics Live Their Faith* (New York: Oxford University Press, 2009), 12. Here Baggett is referring to another work. James Hennessey SJ, *American Catholics: a History of the Roman Catholic Community in the United States* (New York: Oxford University Press, 1981), 280.

In his discussion of paradigm shifts in missiology, David Bosch (1929-1992), renowned missiologist and theologian, treats of Philosopher of Science, Thomas Kuhn's (1922-1996) explanation of paradigm shifts. According to Bosch, Kuhn believes that science advances more through revolution than through evolution. That is to say, science does not advance so much by new discoveries as it does by scientists who, realizing that current ways of looking at reality cannot explain it all, invent new hypotheses to explain the realities.<sup>5</sup> Eventually, other scientists begin thinking along these lines and what was originally "thinking outside the box" becomes a new box. The process repeats itself.

### **The Catholic Church and Paradigm Shift**

During the past fifty years, the Catholic Church has experienced a search for new articulations of faith and spirituality, new architecture for church buildings, new musical expressions, new ways to express liturgy, new forms of governance, and new forms of faith community. The Church finds itself continuously confronting the question of what it means to be Church today, in this millennium, in a global society with cosmic concerns, with a growing diversity of membership, with a growing threat from terrorism, and with a growing chasm between the *haves* and the *have nots*. The Church in the United States faces the influences of secularism, attempts to solve problems with violence and guns, a neo-nationalism which seeks to close the doors on immigrants, a break-down in the basic family unit, skepticism about the leadership of the Church, and a separation of Church and State which silences the voice of conscience which the Church needs to be. If we compare the externals of the Catholic Church in

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5. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2012), 187-189.

the first two decades of the twenty-first century with the external appearance of the Catholic Church in the first half of the twentieth century, a paradigm shift is visible.

The fact that paradigm shifts occur infrequently does not necessarily indicate that paradigms cannot resurface. Bosch cites the recurrence of interest in the letter of Paul to the Romans over two millennia. “In theology...’old’ paradigms can live on. Sometimes, one may have a revival of a former, almost forgotten paradigm; this is evidenced *inter alia*, in the ‘rediscovery’ of Paul’s letter to the Romans by Augustine in the fourth century, Martin Luther in the sixteenth, and Karl Barth in the twentieth (cf Küng 1987:193)”<sup>6</sup>

Over the past fifty years, we have seen religious congregations in the Catholic Church rediscovering their roots and their charisms. Many have developed formation programs for their lay co-workers as a way of sharing and passing on these charisms. Are these charisms lived in exactly the same way they were at the foundation of the religious congregations? No, the gift for the Church needs to address the needs of the current times. They take on new expression and new dimension.

In light of the fact that paradigm shifts depend upon the spread of ideas, one would wonder if they are not occurring with greater rapidity in the twenty-first century with the instant communication now available. What core elements provide meaning to life experience and are a timeless basis of sociological and theological grounding?

The Church can provide meaning to life through the interpretation of the spiritual reality of how God is working in the world today. As life on our planet becomes more oriented toward technology and materialism, humanity needs the dignity, solidarity, and rootedness that the Church can provide if she learns the lessons from history cited above. The Church can then

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6. Ibid.,190.

become the community of faithful people who witness belief in Jesus by lives of integrity and service to the needy. Specifically, as Church demographics change and attitudes toward religion in general and religious authority in particular change, the Church now has an opportunity to play a vital role in strengthening the undercurrent of faith.

### **Recognizing Paradigm Shifts in the Church**

What are the signs by which we recognize a paradigm shift in our Church? Four writers have provided us with glimpses into the manifestations. Each writes from his own perspective but there appear to be similarities in what they indicate about the shifting sands of Church experience.<sup>7</sup> Are we giving proper attention to the discrepancy between the aging upper middle-class white people and the Latinos/Pacific Islanders? In many of our Catholic churches we see an influx of Koreans, Vietnamese, Africans from many countries, as well as Eastern Europeans. How are we adapting the delivery of the Message so that it is meaningful in a non-Western European based culture, or an Asian or African culture?

A point made by Paul Lakeland, Professor of Catholic Studies and Chair of the Center for Catholic Studies at Fairfield University, is that the Catholic understanding of what membership means in terms of participation in liturgical services is changing. The hard and fast rule, accepted by the majority of Catholics in the 1950s of weekly Mass attendance, under pain of mortal sin, has shifted to the understanding that as people of conscience, Catholics decide for themselves when and how often they join the community for Eucharistic liturgy. The magisterial Church has made no such *ex cathedra* statement but Catholics have embraced what Lakeland refers to as “a

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7. Paul Lakeland, *Church Engaging Theology: Catholic Perspectives* (Collegeville, MN: Liturgical Press, 2009), 132.



growing independence of judgment.”<sup>8</sup> The relationship between conscience and authority is now perceived very differently in the Catholic community at large. The official teachings of the Church on issues such as divorce and homosexuality are judged in the light of conscience by Catholics who continue to practice their faith through participation in Eucharist. Lakeland attributes this shift to a shift in understanding of what it means to be Catholic today.

Another point Lakeland makes is the shift in participation by the laity. In the past, the laity followed the slogan, “Pray, pay, and obey.” They are no longer willing to do so. They want to have their voices heard in the decisions of the Church. Vatican Council II called for greater participation of the laity in their proper baptismal leadership role in the Church. Lakeland posits his conclusion that while the wording of *Gaudium et Spes* is correct with reference to the laity’s role, the document does not move on to the indication of problems within the Church which need attention if the laity is to assume its proper role. This Vatican document continues the stress on magisterial authority without elaborating on how the sense of the faithful has its proper role in decision making.

There are several places where Vatican II writes eloquently about the rights and responsibilities of the laity to speak out for the good of the Church. Unfortunately, the ‘proper channels’ through which it imagined this would happen do not, in fact, exist. When the desire to take responsibility on the part of adult Catholics meets an institutional culture in which that desire is not truly honored, then we have a Church that, intentionally or not, infantilizes its laity. ‘Infantilization’ means refusing to treat people as adults and instead maintaining an ecclesial institutional culture in which they are effectively treated as children. So long as the Church does not develop avenues through which laypeople and for that matter the ‘lower’ clergy can have public and effective input into the daily life of the Church, the adult wish to be accountable will be frustrated.<sup>9</sup>

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8. Ibid., 133.

9. Ibid., 143.

As a Church community, we cannot just talk the talk; we also have to walk the walk. If we want to have a Church community which provides meaning in people's lives in America, we need to make changes in the perception of clerical versus laity. What of women in Church ministry? In a 2005 Gallup poll, 81% supported the possibility of women deacons, 63% supported women's ordination to priesthood and 93% thought women would make good parish administrators.<sup>10</sup> In the absence of theological reasons against these roles, why is there a muted discussion of women in ministry in the Catholic Church if we want to convey meaning in this paradigm shift?

### **Societal Trends Facilitating the Paradigm Shift**

Another author, John Allen, former senior correspondent with *The National Catholic Reporter* and current associate editor of *The Boston Globe* and *Crux* as well as the author of ten books on Catholicism, identifies ten trends which reflect this paradigm shift. It is important to understand that a sociological trend is not a passing fad; rather it is like the current in the depths of the water. It is creating changes as it moves along. Allen's ten trends are: a world Church, evangelical Catholicism, Islam, a new demography, expanding lay roles, the biotech revolution, globalization, ecology, multipolarism, and Pentecostalism.<sup>11</sup>

The snapshot of the world Church is predicted by the United Nations to change significantly over the fifty year period between 2000 and 2050. On the list of what the UN states are the top ten Catholic populations in the world, by 2050, three new countries are added to the top ten: Nigeria, Uganda, and Democratic Republic of the Congo. Three drop off the 2000 top

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10. Ibid., 136.

11. John L. Allen, *The Future Church: How Ten Trends Are Revolutionizing the Catholic Church* (New York: Image Books, 2009), 3-4.

ten list: Colombia, Spain, and Poland. The USA ranked as #3 in the 2000 listing will be #4 in the 2050 listing.<sup>12</sup> Looking into what is anticipated for 2050, it becomes clear that the magnet of Catholic population will have shifted from the northern hemisphere to the southern hemisphere. Allen identifies the people of the southern hemisphere as being morally conservative but politically liberal. The southern conviction about human dignity challenges the morality of abortion and homosexuality while at the same time challenging the existence of globalization without solidarity. David Bell, Professor of Theological Ethics at Lutheran Theological Southern Seminary in Columbia South Carolina, develops this latter theme with reference to world economy.

The point is that insofar as the logic of needs does not escape the capitalist discipline, meeting needs does not adequately name the goal of the divine economy as displayed in the works of mercy. Rather, as the labor of communion, the works of mercy strive for more than meeting basic needs. They are about human flourishing or abundant life (John 10:10) and not merely sustaining bare biological life. This means the works of mercy exceed needs, be they absolute or relative, to encompass relational goods. They are about the good of renewed relations, the bonds of love that unite all in the divine economy. Accordingly, they embody the truth that life does not consist of an abundance of possessions (Luke 12:15), that the solution of poverty (of body and spirit) is not simply the provision of more, but of solidarity and friendship, generosity and mutuality.<sup>13</sup>

In our capitalist society, globalization has led inevitably to increased wealth for companies in North America and Europe and exploitation of the natural resources and human resources of the southern hemisphere. Efforts can be made to balance the inequality but only if persons stand in solidarity with each other and the countries of the northern hemisphere are ready to pay justly for products, employ laborers of the southern hemisphere at just wage levels, and

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12. Ibid., 18.

13. David M. Bell, Jr. *The Economy of Desire: Christianity and Capitalism in a Postmodern World* (Grand Rapids, MI: Baker Academic, 2012), 208-209.

allow the governance of the global franchises to be eventually owned and operated by indigenous people.

As Church with an increasingly larger percentage of our membership coming from the southern hemisphere, Catholics need this sense of solidarity. They need an awareness of the injustices of the past and what needs to be done to right the wrongs.

Allen cites the interest of people in the south in miracles, healings, and the supernatural, the challenges posed by fundamentalist religious groups working in the south, and the rapid population growth, especially in the number of youth as unique characteristics of the south which need to be understood and embraced by people in the north in order to function as a global community of believers.<sup>14</sup> What needs to happen so that people of different cultural philosophies can dialogue, collaborate, and live together in peace, respect, and love as brothers and sisters in the Church? The challenge is not new but this particular manifestation of it is new.

Allen's second trend is the rise of evangelical Catholicism in the light of the spread of secularism. Following Pope John XXIII and Pope Paul VI with their efforts to implement the constitutions of Vatican II, the Catholic Church experienced forty years of retrenchment through the papacies of John Paul II and Benedict XVI. During these years, the magisterial trend was a return to a theology from above with emphasis on authority of the magisterium, fidelity to all church laws and teachings, and silencing of theological debate. Responding in kind, conservative Catholics became more vocal with their demands of proof of Catholic Identity in schools, opportunities for Tridentine Mass, challenges to political leaders who displayed openness to

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14. John L. Allen, *The Future Church: How Ten Trends Are Revolutionizing the Catholic Church* (New York: Image Books, 2009), 17-32.

divergent philosophies among their constituents, and press attacks against speakers of a more liberal view. This neo-conservatism was obvious among young Catholics as well. While these groups were defending their understanding of “Catholic values”, their defense was in no way a seamless garment. They chose their battles carefully and underplayed Church teachings which were not as appealing to them, such as the recent teachings on the economy, peace, and social justice.

Allen’s third trend is the rise of global Islam. The news media continues to draw before the eyes of the world the threats from Muslim extremists. How many Americans know more about Islam than these reports demonstrate? Like Christianity, within Islam there are differing theologies and differences in practice. Allen decries many attempts by radicals to persecute and kill Christians. Little attention is given to the history of the Crusades and Christian mistreatment of Muslims who were considered “infidels”. How many Catholics have ever heard the story of Saint Francis of Assisi and the Sultan? During his lifetime, Saint Francis of Assisi traveled to Egypt with a Crusade, originally, to convert Muslims to Christianity. While in Egypt, he visited with the Sultan. He was moved by the Sultan’s explanation of Islam and the calls to prayer which he heard and witnessed five times daily. He prayed with the Sultan and members of the Muslim armies. Francis shared the riches of Christianity with the Sultan. Together Francis and the Sultan learned from each other. They served as models of peace and understanding in two religions torn by war and strife. Francis tried to introduce patterns of prayer similar to the daily five of Islam when he returned to Europe. It was his firm belief that if Muslims and Christians were to pray together, they would be able to live in peace and no longer need to be at war with each other.<sup>15</sup>

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15. Paul Moses, *The Saint and the Sultan: The Crusades, Islam, and Francis of Assisi’s Mission of Peace* (New York: Doubleday Religion, 2009). See especially chapters 10 through 15.

The American Catholic Church would benefit from extensive ecumenical efforts in building bridges of understanding with the peace-loving Muslims who are not part of the radical fringe groups. In democracies which are supposed to allow religious freedom, the lives of all are bettered when people of faith stand in solidarity with each other.

The fourth trend cited by Allen is what he calls the new demography. If the predictions hold true, the world's population, which is still growing in the southern hemisphere, will reach 11.2 billion by 2100. Lower fertility rates in first world countries are producing an aging population. Fertility rates remain highest in the most impoverished nations of the world.<sup>16</sup> This will create civilizations marked by large numbers of elderly and fewer young workers to provide for them. The change will occur more rapidly in China where couples have been limited to one child but will then spread around the globe as the downward spiral of fertility continues its march. Care of the elderly will certainly raise pastoral issues for the Church. How much more prevalent will bioethical issues become? The Church cannot have its head in the sand but needs to be part of the dialogue among scientists, ethicists, and politicians to ensure clarity of meaning in the future, especially in the realm of bioethics.

Allen's fifth trend is the expanding roles of the laity. The priest shortage is continuing. More and more, lay people will need to do the work of the Church – leading the community in prayer, counseling the frightened or doubtful, managing parish finances, managing parish needs, and servicing shut-ins, to name a few. Allen takes a slightly different approach than Lakeland but he strengthens the position of lay ministry, nonetheless. He reports that in its 2005 document, entitled *Co-Workers in the Vineyard of the Lord*, the United States Conference of Catholic Bishops defined the characteristics of lay ecclesial ministry: “Authorization by the hierarchy to

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16. <http://www.un.org/en/development/desa/news/population/2015-report.html> (accessed March 9, 2017).

serve publicly in the local church; leadership in a particular area of ministry; close mutual collaboration with the pastoral ministry of bishops, priests, and deacons; preparation and formation appropriate to the level or responsibilities that are assigned to them.”<sup>17</sup>

Allen puts an interesting, though debatable spin on the issue of so few women in top administrative positions in the Church. He states that if the positions which are restricted to men through ordination to the priesthood are taken out of the equation, women actually hold a higher percentage. Of course, the question remains, can any of the positions restricted to the ordained be effected competently by the right woman? Finally, Allen refers to a statement of Pope John Paul II in a meeting with bishops from New Jersey and Pennsylvania in 2002:

Within a sound ecclesiology of communion, a commitment to creating better structures of participation, consultation and shared responsibility should not be misunderstood as a concession to a secular ‘democratic’ model of governance, but as an intrinsic requirement of the exercise of episcopal authority and a necessary means of strengthening that authority.<sup>18</sup>

It is interesting to note the conflict in this statement. On the one hand, inviting the participation of the laity in Church matters gives the impression that the knowledge, skills, and insights of the laity are respected as gifts of the Holy Spirit. On the other hand, the conclusion of the Pope’s statement communicates very clearly that the laity are to be subservient to the ‘authority’ of the bishop. The latter reflects a theology from above which sees authority as assigned by God to the consecrated bishop and the proper role of the laity as a duty to obey the

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17. John L. Allen, *The Future Church: How Ten Trends Are Revolutionizing the Catholic Church* (New York: Image Books, 2009), 192.

18. *Ibid.*, 199.

bishop's authority. This is a challenging understanding of democracy for the American Church. Does the Holy Spirit not speak through the baptized members of the Church community?

Allen's sixth trend deals with the biotech revolution. Lisa Sowle Cahill, Professor of Theology at Boston College, has written a magnificent reflection entitled, *Theological Bioethics: Participation, Justice, Change*. In her book, her clearly stated worldview includes all discussion in a context of justice. In the introduction, she states, "I propose that Christian theological bioethics should make justice in access to health care resources its first priority."<sup>19</sup>

Her study includes topics of decline and dying, national and international health care access, reproduction and early life, and biotechnology, genes and justice. Her presentations are comprehensive and her articulation of Catholic thought on the issues is clear and unambiguous. She does an outstanding job of drawing up the broader questions associated with the respect of life from womb to tomb issues.

As we reflect upon aging and dying, do we consider human worth only in terms of productivity? Is our focus individualistic or is it community-oriented? Our culture urges us to think individualistically and so a person in decline loses value. The Catholic Church values life in all its stages. Active euthanasia is considered immoral as is physician-assisted suicide because it robs the person of life and dignity. The challenge lies in establishing a balance between using the medical means available to continue life and accepting the reality of human death when it is inevitable. Who has the ability to make this choice? Unfortunately, in the United States, because of the expense of health care, the choice is not available to the poor in the same way it is available to the wealthy. What role does the physician play? What is the role of Durable Power

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19. Lisa Sowle Cahill, *Theological Bioethics: Participation, Justice, Change* (Washington, D.C.: Georgetown University Press, 2005), 1.



of Attorney or Advance Directives? Every human being has dignity and is entitled to respect but who has the information and access to the tools which promote death with dignity?

Questions surrounding abortion, in vitro fertilization, cloning, and genetic engineering cause us to look at the social implications as well as the morality of individual acts. Again, we are confronted by a disparity between the wealthy and the poor in terms of access to alternatives as well as gender disparity in discussions of morality.

Professor Cahill calls for participatory involvement in the dialogue surrounding all life issues. She affirms that religious traditions have a gift to bring to the table of dialogue, one which is critical to a holistic discussion.

Thus, theology and theological bioethics should promote open, sustained, and nuanced debate of substantive values and goals as they are embodied in existing social practices. Theological bioethics must be attentive to and integrated with the various levels of civil society and political action, in the 'participatory' theological mode. But broad participation in itself is not the chief political goal of faith-based activism. The ultimate goal of theological bioethics must be the achievement of social arrangements that are more consistent with the core messages of the involved religious traditions about the uses and limits of liberty and the meaning of the common good and social justice.<sup>20</sup>

Theologians and bioethicists of all religious denominations bring a critical component to the table, the spiritual dimension. Their voices need to be heard within the scientific and political communities. In democratic societies, we can support what Cahill refers to as the Middle Axioms. By this, she means that religious leaders must bring the challenge of religious ideals to the social and political discussions. The ideals have the power to renew society, even if society is not currently ready to absorb their truth. In her words:

Religious congregations and educational institutions constitute a major potential forum in which to encourage and shape public deliberation on important public issues such as physician-assisted suicide, health care reform, patenting, germ-line engineering, stem cell research, and the responsibilities of privileged societies for global health... Beyond

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20. Ibid., 61.

narratives, symbols, and ethical arguments, theologians within religious traditions and churches can be part of the reflective, critical instantiation of a different set of values in their own practices...

Middle axioms are the instruments by which religious values and theological interpretation seek common ground with companion moral traditions and practices, yet also press along that ground toward a deeper higher level...

Collaborative, participatory social action can and must bring more just and compassionate sharing of global health resources.<sup>21</sup>

Allen's seventh trend is globalization. The impact of what happens in various countries around the world on the economy of all other countries becomes more obvious every day. We have become more globally interdependent. As mentioned above, if this globalization is not wed to solidarity, the economy will remain such that the rich get richer on the backs of the poor who keep getting poorer. Paul Hiebert has coined the word, *glocalization*. He makes a good point about globalization. "Although we relate in varying ways and degrees to global forces, we in fact live our everyday lives in local contexts – in our neighborhood churches, schools, shops, and associations and in the ordinary events of everyday life."<sup>22</sup>

The challenge for the Church in this paradigm shift is how to support the free market and economic growth and at the same time support justice for indigenous peoples.

The eighth trend is ecology. How do we look upon creation? Do we humans see ourselves as masters of creation, as stewards of creation, or in kinship with all creation? Human beings are a part of creation. In a global world are not all entitled to a share in the goods of creation? Are the elements of creation materials to be taken or gifts to be nurtured? Do we have a cosmological worldview? These are critical questions for our Church in this paradigm shift.

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21. Ibid., 253-254.

22. Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008), 247.

The ninth trend is multipolarism. As the power poles of population and economics shift to other countries, how will the Church respond when it is surrounded by societies which are not Christian? Will the expanded concept of Church of Vatican Council II come into play or will the Catholic Church be in opposition as the “one true Church?” Will the Church assume its moral leadership role in issues like justice, freedom of religion, and collaboration for the common good?

The final trend mentioned by Allen is Pentecostalism. Do we understand why the televangelists have such appeal to people today? How is their message giving hope and meaning to people who have abandoned their practice of Catholicism? Can we find approaches to expressing prayerful emotion before God, which will be comfortable for Catholics? How do we ensure that the message is more important to us than the method of delivery?

Allen shows us the trends which indicate a paradigm shift which will demand a new way of theologizing, praying, reflecting, and acting. David Bosch describes the first shift in the Church occurring when it ceased to be a movement within Judaism and became an institution. He identified six paradigm shifts which he believes have already occurred: the apocalyptic paradigm of early Christianity, the Hellenistic paradigm of the patristic period, the medieval Roman Catholic paradigm, the Protestant (Reformation) paradigm, the modern Enlightenment paradigm and the emerging ecumenical paradigm.<sup>23</sup>

This paradigm shift affects all dimensions of Church life but two receive special attention here. The paradigm shift is leading us to new paths of evangelization and new paths of ministry.

### **New Paths of Evangelization and New Paths of Ministry**

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23. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2012), 185.

The Great Commission of Mt. 28:16-20 pinpoints the role of the baptized in evangelization. The verbs Jesus uses are: go out to all the world, make disciples of all people, baptize, and teach. The final words of the passage put it into a setting, “I am with you always, until the end of the age.” The mission given to the disciples of Jesus is the mission of Jesus himself, the *Missio Dei*. The Church does not have a mission so much as the *Missio* has a Church in the disciples of Jesus. In the words of Paul Lakeland, “The church is not the center. We need the church only because the world needs to be saved.”<sup>24</sup>

In evangelizing, the baptized participate in the *Missio Dei*. This has powerful implications for the one who accompanies another on the journey to faith in Jesus. Just as in the paradigm shift, older insights remain in the presence of the new, so in evangelization, there is a process of *metanoia* to the fullness of faith in Jesus. Transition from one religion to another is evolutionary. One who accompanies a convert needs to be supportive while fostering orthodoxy and orthopraxis. The same is the reality for one who accompanies another who may have been baptized but may be unchurched. As the person converts from materialism, secularism, or any other philosophy contrary to Christian values, the one who accompanies needs to do so with patience and compassion.

As the baptized assume their proper roles in the Church, they undertake non-sacramental ministries which were at other historical times done primarily by the ordained or those in consecrated life. This shift has the potential to be of great benefit to the ordained in that it could free them for preaching the Word, sacramental ministry, and spiritual leadership. It is now common to see lay Christians ministering to the sick, doing pastoral counseling, attending to the

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24. Paul Lakeland, *Church Engaging Theology: Catholic Perspectives* (Collegeville, MN: Liturgical Press, 2009), 58.

church finances, working in social services, educating others in the faith, and leading prayer and discussion groups in the Church. Many of these ministries were lay ministries in the New Testament and early historical writings of the church. They are being reclaimed. The reclaiming is not due to declining numbers of ordained so much as it is to a renewed awareness of the commission granted in baptism. Lay Christians are using their God-given personal gifts in service to others in the church. The focus of the research in this paper will be to establish that lay ecclesial ministry is not a function based in necessity but rather a vocation founded on baptismal identity. As such, lay ecclesial ministry is the baptized person's response to the command of Jesus at the washing of the disciples feet, "I have given you a model to follow, so that as I have done for you, you should also do."<sup>25</sup>

The baptismal commitment is to life-long service in the Christian community. There may well be different modes of service as a baptized person travels through life. For example, a young adult may feel a call to the lay ecclesial ministry known as youth ministry. This same young adult may eventually marry and begin a family. In this role, the person may discover that the demands of family life may be a call to serving in a more secular role, such as perhaps, as an accountant. This role of service will provide the person with greater income and also an opportunity to witness to the faith in the secular environment.

In a real sense, the assumption of these lay ecclesial roles can be perceived as a response to a vocation. The Spirit given in baptism calls the person to service in the world as church. Traditionally, vocation has been understood as permanent. Vocation to lay ecclesial ministry needs to be viewed as a response to a call at a given moment of history. It requires consistent

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25. Jn. 13:15 (NAB)

dedication during the period of service. It does not require permanence. This is a new vision of Church.

The Church's understanding and lived expression of the baptismal commission of Catholics is key to determining who the Church is today and in the future. A full understanding and spirituality of lay ministry within the Church as a response to the baptismal commission would call forth active participation in the Church by the baptized and ownership of the Church's needs and issues by the baptized. A fuller understanding of the baptismal commission and role of the laity would empower the laity and establish the meaning of Church as the assembled body of believers: ordained and non-ordained.

In Acts 9:10-20, Paul is filled with the Holy Spirit when he receives baptism by Ananias in the name of the Lord Jesus. Paul goes out to proclaim the message that Jesus lives. In Romans 6: 3-4, Paul reminds the Romans that their baptism in Jesus means a new life. This life means union with the Christ and with one another. He reminds them that they are many parts but all the Body of Christ and their individual gifts are to be used for the good of the whole Body (Rom. 12:3-8). Our earliest tradition teaches us that to be baptized is to live a new life in Christ, in the community of his Body. Our commission is to spread the good news and to serve one another. These teachings of Paul are reiterated in 1Cor. 12 and expanded to defining terms of our relationships with each other in 1 Cor. 13. Saint Pope John Paul II speaking to the Congress of Catholic Laity, gathered in Rome in 2000, challenged them to ask themselves: "What have I

done with my baptism and confirmation? Is Christ really at the center of my life? Do I have time for prayer? Do I live my life as a vocation and mission?”<sup>26</sup>

In his homily on April 17, 2013, at the simple hotel in which Pope Francis lives and frequently celebrates Eucharist, *Casa Santa Marta*, he challenged the baptized to assume their proper roles in the Church.

Is baptism enough? Is it sufficient for evangelization? Or do we rather ‘hope’ that the priest should speak, that the bishop might speak... and what of us? ...When we do this, the Church becomes a mother church that produces children (and more) children, because we, the children of the Church, we carry that. But when we do not, the Church is not the mother but the babysitter that takes care of the baby- to put the baby to sleep. It is a church dormant. Let us reflect on our baptism, on the responsibility of our baptism.<sup>27</sup>

It becomes critically important that through our teaching and preaching in the Catholic Church, we convey the significance of baptism into the community of faith and the responsibilities incurred by the baptized. Without this scriptural understanding being presented accurately, consistently, and with enthusiastic spirit for the mission, the baptized will be robbed of their dignity and function. The temptation will be for a laity, deprived of proper formation in the faith, to serve as “card-carrying members” of a Church which is defined as the hierarchy. The baptized person’s responsibility for the flourishing of the mission of Jesus will be perceived as only roles or tasks the members of the hierarchy might invite them to undertake rather than as an intrinsic responsibility which accompanies acceptance of baptism.

Each baptized Christian is faced with the need to answer two questions:

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26. Gerard Mannion, *Ecclesiology and Postmodernity: Questions for the Church in Our Time* (Collegeville, MN: Liturgical Press, 2007), 126.

27. Paul Lakeland, *A Council that Will Never End: Lumen Gentium and the Church Today* (Collegeville, MN: Liturgical Press, 2013), 59.

What does it mean to be baptized?

What does it mean to be Church?

### **Ecclesiology for Today**

Lakeland provides a concise and clear description of Church. He states: “The Church is the community of faith grounded in the experience that the loving care of God for us is supremely available in our intimacy with the story of Jesus Christ.”<sup>28</sup> The strength of this description lies in the emphasis on the concept of experience, rather than a mere intellectual assent. Faith is about encounter with the living God especially in the person of Jesus Christ. Church is about encounter with the living God especially in the person of Jesus Christ and encounter with those others, created in God’s image and for whom God is supremely available, in the person of Jesus Christ. The Church is the reality Saint Augustine referred to as the *totus Christus*, the whole Christ (On the Epistle of John 1:2).

Avery Dulles (1918-2008) former Professor of Religion and Society at Fordham University, in *Models of the Church* treats of renowned theologian and ecclesiolgist Yves Congar (1904-1995)’s description of the Church as both *Heilsgemeinschaft* and *Heilsanstalt*. The first German word refers to a community of salvation; the second to an institution which makes present salvation in the world. It is the fellowship of the baptized which manifests salvation internally and externally. For Congar, the concept of community/communion is at the heart of ecclesiology. *Lumen Gentium* begins in chapter one with the concept of the communion of believers as it connects the concept of church with the biblical concept of the *People of God*.

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28. Paul Lakeland, *Church Engaging Theology: Catholic Perspectives* (Collegeville, MN: Liturgical Press, 2009), 9.



Dulles further states that in the nineteenth century, theologians in the Tübingen school moved away from the aridity of the institutional concept to an organic concept of church as a living and dynamic body enlivened by the Holy Spirit. The New Testament image used by Paul (Rom. 12 and 1 Cor. 12) to describe the early Christian community: a body, with Christ as its head, and all the baptized having various functions in the integrity of the body, was given new prominence in the discussion of the meaning of church. The concept of the Mystical Body experienced a resurgence.<sup>29</sup>

Leonardo Boff, philosopher and theologian, in his *Ecclesiogenesis: The Base Communities Reinvent the Church*, illustrated diagrammatically the difference between the top-down model of empowerment in ministry passing from God, through Christ, through the apostles, through the bishops, to the priests, and finally to the faithful when juxtaposed against an outward reaching model from God, through Christ and the Spirit, through the community. In this concentric circular model, ministries stem either from the direct inspiration of the Spirit or from the authorization of the community which calls someone to a service of leadership in ministry.<sup>30</sup>

In both of the aforementioned models, a clear statement of the relationship of the *sensus fidelium* and authority in the church needs to be articulated. In paragraph 12 of *Lumen Gentium*, the bishops at Vatican Council II stated:

The whole body of the faithful who have an anointing that comes from the holy one (cf. 1 Jn. 2:20 and 27) cannot err in matters of belief. This characteristic is shown in the supernatural appreciation of the faith (*sensus fidei*) of the whole people, when, ‘from the

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29. Avery Dulles, “The Church as Mystical Communion” in *Models of the Church* (New York: Doubleday, 1987), 47-62.

30. Leonardo Boff, *Ecclesiogenesis: The Base Communities Reinvent the Church* (Maryknoll, NY: Orbis, 1986), 25, 29.

bishops to the last of the faithful' they manifest a universal consent in matters of faith and morals. By this appreciation of the faith, aroused and sustained by the Spirit of truth, the People of God, guided by the sacred teaching authority (*magisterium*), and obeying it, receives not the mere word of men, but truly the word of God (cf. 1 Th. 2:13), the faith once for all delivered to the saints (cf. Jude 3).<sup>31</sup>

The discernment of the voice of the Spirit is presented as a two-way street: church leadership listens to the *sense of the faithful* and the faithful listen to the *magisterium*. The International Theological Commission studied the nature of the *sensus fidei* through history and submitted a report to its President in 2014. The ten member commission, consisting of nine ordained clerics and one religious woman, presented a well-documented and balanced study of the issue, albeit with some expressed concerns that the *sensus fidei* not be confused with a majority opinion.<sup>32</sup>

It is important to bear in mind that the great privilege of being a part of the *totus Christus*, a part of the Mystical Body of Christ, and so called to live as a sign of Jesus Christ in the world, is not the primary focus. The Church does not have a mission separate from that of Jesus Christ, the *missio Dei*. The Mission has a church. Paul Lakeland stated it well: “The Church is not the center. We need the Church only because the world needs to be saved.”<sup>33</sup>

In a Church in which all are baptized and some are marked by Holy Orders, what is to be said of those baptized but neither ordained nor members of the consecrated life? How are the roles to differ?

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31. Austin Flannery OP, General Editor, “Lumen Gentium,” in *Vatican Council II: the Conciliar and Post Conciliar Documents* (Collegeville, IN: The Liturgical Press, 1992), 363.

32. International Theological Commission, “Sensus Fidei in the Life of the Church,” The Vatican, [http://vatican.va/roman\\_curia/congregations/cfaith/cti\\_docccuuments/rc\\_cti\\_20140610\\_sensus-fidei\\_en.html](http://vatican.va/roman_curia/congregations/cfaith/cti_docccuuments/rc_cti_20140610_sensus-fidei_en.html) (accessed March 7, 2016).

33. Lakeland, *Church Engaging Theology: Catholic Perspectives*, 58.

## **The Church and the Apostolate of the Laity**

Chapter four of *Lumen Gentium* takes up the consideration of the role of the laity in the Church. In words of great respect, the document calls the laity to be the Mystical Body of Christ on the earth, to be prophets of God, to be witnesses to the message of the Gospel, to be servants of the People of God, to be obedient to the hierarchy, and to make known their needs for spiritual direction and assistance in the Christian life. This call is to each individual lay person and also to all laity together.

Each individual lay person must be a witness before the world to the resurrection and life of the Lord Jesus, and a sign of the living God. All together, and each one to the best of his or her ability, must nourish the world with spiritual fruits (see Gal 5:22). They must diffuse in the world the spirit which animates the poor, the meek and the peace-makers whom the Lord in the Gospel proclaimed blessed (see Mt 5:3-9). In a word: ‘what the soul is in the body, let Christians be in the world.’<sup>34</sup>

Members of the laity were given a definite position in the ecclesiology of Vatican II.

Beyond the Constitution on the Church, the Fathers of Vatican II wrote a separate *Decree on the Apostolate of the Laity*. Here they continued the emphasis on the “...laity’s special and indispensable role in the Church’s mission” (766). Embracing the relationship mentioned in Paul’s letter to the Ephesians (4:16), the Fathers of the Council declared: “Between the members of this Body there exists, further, such a unity and solidarity that a member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the Church and to himself. In the Church there is diversity of ministry but unity of mission” (768).

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34. Austin Flannery OP, General Editor, “Lumen Gentium,” in *Vatican Council II: the Conciliar and Post Conciliar Documents* (Collegeville, IN: The Liturgical Press, 1992), 395, 396.

In another publication by Paul Lakeland, he states a similar insight: “A passive Christian is no less baptized than Catherine of Siena, and a lazy priest is no less ordained than the Curé of Ars.”<sup>35</sup>

Baptism and Orders are not signs of prestige but calls to faith and ministry. Chapter two of *Lumen Gentium* calls the People of God a priestly, kingly, and prophetic people (paragraphs 10, 12, and 31). The bishops of Vatican II emphasized the significance of the laity (whom they describe as non-ordained and non-professed to the consecrated life) witnessing in the secular world to the realities of faith. The ordained are thereby called to be spiritual leaders, sacramental ministers, and those who inspire the laity in their work in the world. The two roles for the mission are symbiotic; both are necessary. What about the pastoral relationship between the laity and the ordained? How does the Church keep the critical focus on the significance of both the role of the laity and the role of the ordained? How does the Church guard against viewing the role of the laity as the “apostolate of the second string”<sup>36</sup>?

Exactly how the laity will be invited to participation in the mission of Jesus Christ, the work of the Church, will reflect to a great extent the concept of ecclesiology subscribed to by bishops, priests and laity alike. If the participation of the laity in the mission of Jesus Christ in the world today is perceived as an intrinsic part of the baptismal commitment, participation will be perceived as a responsibility and duty of the priesthood of the laity. If the participation of the laity in the mission of Jesus Christ in the world today is perceived as a bottom tier participation

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35. Paul Lakeland, *A Council that Will Never End: Lumen Gentium and the Church Today* (Collegeville, MN: Liturgical Press, 2013), 62.

36. *Ibid.*, 67

in the work of the bishops and priests by affiliation with their work, the participation will not be perceived as linked to the baptismal commitment.

In addressing what it means to be church, Roger Haight SJ, theologian at Union Theological Seminary in New York, outlines the difference between an ecclesiology from above and an ecclesiology from below. Haight himself elucidates this distinction.

Ecclesiology is a study of the Church in an effort to understand its nature and mission. ... What is historical is usually considered mutable and relative precisely because of its historicity. One has a variety of ecclesiologies across the church's history as well as a pluralism of ecclesiologies at any given time because different historical conditions and contexts determine different viewpoints, premises, basic values, and methods of approach to the church. As a result, every study of the church must give an account of the perspective and method that governs its unfolding.

In order to accomplish this with a certain amount of clarity, I have adopted the framework of a broad contrast between what may be called 'an ecclesiology from above' and 'an ecclesiology from below.'<sup>37</sup>

Haight notes that ecclesiology from above is similar to a Christology from above. It is a Christocentric model of ecclesiology. The Church is constituted by Christ and He is its center. The word *communio* is sometimes used to speak of ecclesiology from above. The Trinity becomes the icon of unity in the sense that divine unity is reflected in the collaboration of bishops with the pope. The hierarchical church becomes an icon of the Trinity. All the baptized in union with the divine legitimacy of the magisterium compose the Church. In this picture, the Church is perceived as superior to other religious churches because Christ is the center of the Roman Catholic Church. Gerard Mannion, Professor in Catholic Studies at Georgetown University, suggests that Swiss theologian Hans von Balthasar and theologian and later pope,

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<sup>37</sup> Roger Haight SJ, *Christian Community in History: Historical Ecclesiology* (New York: Continuum, 2004), 17-18.

Joseph Ratzinger, claimed that the term, *communio*, evolved as a balance to the emphasis on *People of God* at the conclusion of Vatican Council II.<sup>38</sup>

In this theology/ecclesiology from above model, the locus of the laity is at the bottom of the pyramid of power and influence. A person's authority comes from the Trinity but only as it passes through pope, bishops, and priests, eventually to the laity. No authority comes directly to the laity. This is the model which was the focus of church life following the period of the Enlightenment or Modernity, the response to the philosophy of the Enlightenment, and continuing in more conservative groups within the Catholic Church to this day.

The authority of pope, bishops, and priests as vehicles of the work of the Holy Spirit should go without question. Is this the only way to look at Church? Is the Catholic Church Magisterium the only vehicle through which God can speak to God's people? Haight suggests that the answer is no. There is also an ecclesiology from below. In an ecclesiology from below, the gift of the Spirit to a baptized member of the Church makes the person part of the community which gives flesh in a specific moment in time to the *Missio Dei*. The baptized person has not just a privileged participation in the mission of the Church but a prophetic role in the *Missio Dei* which has a church as a vehicle.

A clear and comprehensive understanding of the Church in context today is central to the formation of the baptized for lay ecclesial ministry. It is important for all lay ecclesial ministers but particularly for those who will be leaders in Catholic schools. These lay ecclesial ministers need to serve as models, shepherds, and vehicles of the faith for those under their care. This

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38. Gerard Mannion, *Ecclesiology and Postmodernity: Questions for the Church in Our Time* (Collegeville, MN: Liturgical Press, 2007), 35 n34.

includes faculty, staff, a parent community, citizens in a local neighborhood, and the most valued treasure – the children.

One's concept of the Church and his/her role in the Church will influence one's direction, perception of how the Mission of Jesus is carried out today, and to what extent and with what passion he or she will be involved in that Mission. Dependent upon whether one subscribes to an ecclesiology from above or an ecclesiology from below, one may exert more or less personal initiative in presenting the interface of scripture and the traditional wisdom of the Church with contemporary problems. To test the validity of this premise, research is needed.

My first research question is: *Which statement more clearly reflects our understanding of lay ecclesial ministry?*

*Lay ecclesial ministry is a privileged limited share in the ministry of the ordained.*

*Lay ecclesial ministry is an intrinsic responsibility in the Church stemming from baptism?*

## **Chapter Two**

### **The Status of Lay Ecclesial Formation Programs:**

#### **Background and Samplings**



## **Current Lay Ecclesial Ministry Formation Programs and Ecclesiology**

Is there evidence in the existing programs of lay ecclesial ministry formation which would indicate a leaning toward an ecclesiology from above or an ecclesiology from below? Are some dioceses preparing lay ministers for a privileged share in the clerical ministry while other dioceses are preparing lay ministers to respond to the call inherent in baptism? Are the existing formation programs preparing the laity for ministry in the Church but the type of ecclesial call they receive is dependent upon the theology of the bishop or pastor? If the bishop or pastor subscribes to an ecclesiology from above, is the call to lay ministers one of admission to a limited share in the roles understood in the not so distant past as clerical and if the bishop or pastor subscribes to an ecclesiology from below, is the call to lay ministers one to more participative and responsible commitment to the lay ministers' baptismal commission? What, if anything, can we learn from a review of the existing programs in lay ecclesial ministry formation in this regard?

The United States Conference of Catholic Bishops (USCCB) has issued three statements on the emerging and evolving reality of laity in ministry in the Catholic Church. The first, written in 1980 and entitled, *Called and Gifted: the American Catholic Laity*, was composed as a celebration of the fifteenth anniversary of the Second Vatican Council's *Decree on the Apostolate of the Laity*. In *Called and Gifted* the bishops, in what was known at the time as the National Conference of Catholic Bishops (NCCB), stated humbly that they were reflecting upon what they had heard and experienced from the laity about the gifts they could bring to service in the Church. They first used the expression, *ecclesial ministers*, to refer to non-ordained persons who prepared for professional work in the Church. The bishops recognized areas that needed to be addressed, including but not limited to: definitions of terms, clarification of the relationships

between and among persons in ministry, advertisement of job openings, contracts of employment, justice in salaries and benefits, and acknowledgment of the sacrifice of families whose members became lay ecclesial ministers.<sup>39</sup>

*Called and Gifted* was followed up fifteen years later by *Called and Gifted for the Third Millennium*, a USCCB document of 1995. McCord states that the learning for the bishops from their dialogues with the laity included the facts that: the laity perceived their ministries as vocations in the Church; they believed their best work would be done in a climate of mutuality and collaboration between laity and clergy; and that the best way to advance the *Missio Dei* was for clergy and laity to understand their ministries as complementary.<sup>40</sup>

In 1999 the bishops published the report, *Lay Ecclesial Ministry: The State of the Question*.<sup>41</sup> This document summarized the learnings of the twenty years preceding it and cleared the way for the publication of *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*<sup>42</sup> in which the bishops assumed their role as overseers of the faith and set guidelines for Lay Ecclesial Ministry Formation which could be adapted to local needs and cultures.

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39. H. Richard McCord, Jr., "Co-Workers in the Vineyard of the Lord: A Pastoral Perspective on Its Reception," in *Lay Ecclesial Ministry: Pathways Toward the Future*, ed. Zeni Fox (New York: Rowman and Littlefield Publishers, Inc., 2010), 4.

40. Ibid., 5.

41. Subcommittee on Lay Ministry, *Lay Ecclesial Ministry: The State of the Question* (Washington, DC: United States Catholic Conference, 1999).

42. United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* (Washington, DC: United States Conference of Catholic Bishops, 2005).

In *Co-Workers* the bishops declare that the upsurge in involvement of the laity in the Church is a cause for rejoicing.<sup>43</sup> Lay ministry was frequently cited by Paul in his writings. The bishops refer to Prisca and Aquila whom Paul refers to as co-workers in Christ Jesus.<sup>44</sup> Acts 18:2 records Paul meeting Prisca and Aquila in Corinth and that when he later set sail for Syria, Prisca and Aquila go with him. Not only are Prisca and Aquila supporters of Paul and his teaching, they are missionaries and ministers with him. In affirming lay ministry, the bishops are reminding the Church that being in Christ Jesus requires both lay and ordained to be of service to the faith community. The gift the baptized share of being one in Jesus Christ makes them one with each other. The mission of Jesus to bring salvation to the world becomes the mission of all the baptized.

This call and mission have been repeated in various ways over the years since the close of the Second Vatican Council. Twenty years after the close, Pope John Paul II called an extraordinary synod of bishops to celebrate the spirit of the Council, to clarify its meaning and to advance its principles. In its final report, the synod of bishops presented the ecclesiology of communion arising from the baptized's relationship with the Trinity. This interpretation would avoid the extremes of a rigid hierarchical image of the Church and the image of the Church as simply a group of people existing in society.<sup>45</sup>

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43. Ibid., 66.

44. Rom. 16:3

45. Extraordinary Synod of Bishops, "Final Report"(Rome: Vatican, Dec. 8, 1985), <http://www.nytimes.com/1985/12/08/world/text-of-final-report-adopted-by-synod-of-bishops-in-rome.html?pagewanted=all>.

In its final report, the synod of bishops described the Church as Communion (section C) in a logical series of clarifications. Beginning with the concept of communion as *koinonia* or fellowship, the bishops pointed out: “*Koinonia/ Communio* are found in scripture, in the ancient church and in the Eastern church they have been greatly honored until our very day. ... What does the complex word *communion* mean? Fundamentally we speak of communion with God through Jesus Christ in the Holy Spirit”<sup>46</sup> The bishops develop this theme of unity by identifying unity of the community with the center of its unity, which they propose is the Petrine Office or the Pope. They continue, though, to point out that all individual churches are complete in themselves and together manifest the universal Church.

...the one and same Spirit works in many and varied spiritual gifts and charisms (cf. 1 Corinthians 12:4 ff.), and the one and same Eucharist is celebrated in various locales. In this way the one and universal Church truly exists in all particular churches (cf. *Christus Dominus* XI), and these are formed unto the image of the universal Church; thus the one and unique Catholic Church subsists in and from particular churches (cf. *Lumen Gentium* XXIII). This is the true theological principle of truth and of diversity in unity we hold, a diversity which is to be distinguished from mere pluralism.<sup>47</sup>

The bishops continue the theme of unity by addressing the spirit of collaboration that should exist between the bishops and the priests and deacons and also the laity. “A spirit of availability by which many lay people have offered themselves for service in the Church is to be counted among the best fruits of the Council.”<sup>48</sup>

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46. *Ibid.*, section C 1.

47. *Ibid.*, C 2.

48. *Ibid.*, C 6

In the words of our recent popes: Pope Saint John Paul II, Pope Benedict XVI, and Pope Francis, different approaches to ecclesiology, and so to the role of lay ecclesial ministry, are presented. In the apostolic exhortation of Pope John Paul II, *Christifideles Laici*:

The Church's mission of salvation in the world is realized not only by the ministers in virtue of the Sacrament of Orders but also by all the lay faithful; indeed, because of their Baptismal state and their specific vocation, in the measure proper to each person, the lay faithful participate in the priestly, prophetic and kingly mission of Christ.<sup>49</sup>

Despite the apparent openness to the role of the laity in the Church, Pope John Paul II also indicated the need for great caution so that the roles of laity and clergy are not confused. In his words, "...the exercise of such tasks does not make pastors of the lay faithful. A person is not a pastor simply in performing a task but through a relationship borne of sacramental ordination."<sup>50</sup> In the same passage the Pope warned pastors not to make too facile use of the concept of "emergency situation". In other words, Pope John Paul II feared that the use of "extraordinary ministers of Eucharist" and general absolution when large crowds gathered for Penance services were being too liberally applied. He feared the absence of a healthy respect for ordained ministry. These issues involved the freedom of a pastor's conscience and certainly should have been open to informed debate minimally in theological circles. In his address to the participants in the Symposium on the Participation of the Laity in the Priestly Ministry, Pope John Paul II expressed a similar concern: "We cannot increase the communion and unity of the Church by 'clericalizing' the lay faithful or 'laicizing' priests"<sup>51</sup>

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49. Pope John Paul II, "Christifideles laici," Vatican, [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_30121988\\_christifideles-laici.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html) (accessed July 9, 2015), 23.

50 Ibid., 23.

51. Pope John Paul II, "Address to the Participants of the Symposium on the Participation of the Laity in the Priestly Ministry" (Rome: Vatican, April 22, 1994), <http://www.ewtn.com/library/papaldoc/jp2laity.htm>, 3.

## **The Vocation of the Laity to Be Evangelizers**

Because the members of the laity live out their vocations in the midst of secular reality, they are in a good position to spread the Good News of the Gospel by modeling their faith in the world. The laity has a role in witnessing gospel values in secular society. Pope Benedict XVI in *Deus Caritas Est* separates official Catholic Church teaching from the political and secular scene.

This is where Catholic social doctrine has its place: it has no intention of giving the Church power over the State. Even less is it an attempt to impose on those who do not share the faith ways of thinking and modes of conduct proper to faith. Its aim is simply to help purify reason and to contribute, here and now, to the acknowledgment and attainment of what is just. ... (It is) to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice.<sup>52</sup>

So how is the lay ecclesial minister to fulfill the baptismal call to make the mission of Jesus alive in the world? The institutional Church is making no attempt to impose on those who do not share the faith. What is the political/social role of the baptized? If the witness and modeling of faith in Jesus Christ in the world is at the heart of lay ministry, how is the Church fostering the lay vocation and enabling the laity to be witnesses in the world?

In *The Joy of the Gospel*, known by its Latin title, *Evangelii Gaudium*, Pope Francis writes:

We can count on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith. At the same time, a clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed

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52. Pope Benedict XVI, "Deus Caritas Est," Vatican, [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben\\_enc\\_20051225\\_deus-caritas-est.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben_enc_20051225_deus-caritas-est.html) (accessed 7-13-16), 28.

to take on important responsibilities. In others, it is because in their particular Churches room has not been made for them to speak and to act, due to an excessive clericalism which keeps them away from decision-making. Even if many are now involved in lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political, and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge.<sup>53</sup>

While ministry in the Church may place the focus of work on logistics, practical details, visiting the sick, etc., Francis reminds the lay ecclesial minister that the primary call is to be an agent of the mission of Jesus in the social/political/secular world of today.

One of the bishops of North America who has written on the importance of lay ecclesial ministry is Bishop Matthew Clark of Rochester, New York. Bishop Clark emphasizes the importance of clergy and laity working within their specific calls in partnership for the mission of Jesus. He stresses the importance of the relationships that need to exist among all members of the Church in ministry: “Rather, we need to realize that the challenge is to appreciate that this is a matter of faithful relationships among all ministers of the Gospel, and of their relationships with the people they are privileged to serve.”<sup>54</sup> In explaining how he came to appreciate the importance of clergy and laity together in ministry, he reflects upon the Second Vatican Council’s document on the Sacred Liturgy. He cites paragraph 14: “It is very much the will of the Church that all the faithful should be led to take that full, conscious, and active part in liturgical celebrations ...to which the Christian people...have a right and obligation by reason of

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53. Pope Francis, *The Joy of the Gospel* (Washington DC: United States Conference of Catholic Bishops, 2014), 102.

54. Bishop Matthew H. Clark, *Forward in Hope: Saying AMEN to Lay Ecclesial Ministry* (Notre Dame, IN: Ave Maria Press, 2009), 20.

their baptism.”<sup>55</sup> For Bishop Clark, the realization of the unity of priest and faithful in celebration of the Eucharist expanded to the realization of the unity of clerics and laity in the ministry. “Clergy and laity share in the one mission of God’s people, and in the triple office of Jesus Christ as priest, prophet, and king.”<sup>56</sup> His thought is encapsulated in the introduction of his book: “As we experience it in our parishes now, lay ecclesial ministry is very much in keeping with the spirit of Vatican II and the re-igniting by the Council of the idea that by our baptism all of us – not just the ordained – are called to build up the community of the Church for the transformation of the world.”<sup>57</sup>

In *Co-Workers*, the bishops of the United States address the evolution of a call to lay ecclesial ministry, the signs that one is being called, the discernment of a call, and the supports that are necessary for the one who is called. In historic periods in which the Church had a surplus of clergy, willing volunteers might assist with logistical planning. Today, the baptized participate in the mission of the Church in vital ways. With the emphasis on the role of ministry in advancing the mission of evangelization, appropriate attitudes, necessary knowledge and skills, and a commitment to the call are essential elements for lay ecclesial ministry.<sup>58</sup>

### **Formation Needs for Lay Ecclesial Ministry**

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55. Austin Flannery, OP, ed., “Sacrosanctum Concilium” in *Vatican Council II: the Conciliar and Post Conciliar Documents* (Collegeville: Liturgical Press, 1992) 7-8.

56 Bishop Matthew H. Clark, *Forward in Hope: Saying AMEN to Lay Ecclesial Ministry* (Notre Dame, IN: Ave Maria Press, 2009), 29.

57. Ibid., 7.

58. United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* (Washington, DC: United States Conference of Catholic Bishops, 2005) 27-32.



What can be done to ensure that lay ecclesial ministers have appropriate attitudes, the necessary knowledge and skills, and a sincere commitment to ministry in the Church? The document, *Co-Workers*, identifies four comprehensive areas for formation: human development, spiritual development, intellectual development, and pastoral development. These are presented in broad stroke format so that local churches can adapt them to their needs and local cultures.<sup>59</sup>

What similarities, differences, and challenges exist in the formation programs in use across the United States?

In studying the data from the 2015 CARA survey on lay ecclesial ministry formation programs, a few commonalities can be identified. While the programs are unique to the geographic regions, all programs seem to be making an attempt at addressing the four areas mentioned by the United States Conference of Catholic Bishops in their document, *Co-Workers in the Vineyard of the Lord*. Some dioceses rely heavily upon programs in lay ministry formation offered by colleges and universities in on-campus, on-line, or distance learning formats.

Examples of formation programs sponsored by colleges or universities include:

- A Master of Arts in Pastoral Studies or Pastoral Ministry, identified as part of the lay ecclesial ministry formation, is offered in 53 locations.
- Other programs offered through colleges and universities include:
  - A Master of Arts in Religious Education (mentioned in 24 locations)
  - An MA in Theology/Religious Studies/ Pastoral Theology (mentioned in 53 locations)
  - A Master of Divinity (mentioned in 20 locations)
  - MA in Religious Studies (mentioned in 13 locations)

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59. Ibid., 33-49.

Less frequently mentioned programs include:

- Master of Arts in Pastoral Counseling (3)
- MA in Servant Leadership (1)
- Ph.D. in Theology or Theological Studies (3)
- MA in Ministry or Lay Ministry (7)
- MA in Youth Ministry (1)
- Doctor of Ministry (10)
- MA in Spirituality (9)
- MS in Church Management (1)
- JCL, JCD in Canon Law (1)

In terms of certification programs, the most prevalent are:

- Religious Education/ Catechetics (125)
- Pastoral Ministry (90)
- Youth Ministry (51)
- Liturgy (36)
- Theology (34)
- Pastoral Administration/Business Management (17)
- Clinical Pastoral Education (15)
- Biblical Studies (11)
- Spiritual Direction (10)
- Pastoral Counseling (7)
- Liturgical Music (7)

- Hispanic Ministry (5) <sup>60</sup>

The CARA Study of 2015 identifies 77% of participants in lay ecclesial ministry formation programs as enrolled in certificate programs and 23% as working toward a graduate degree in ministry. The information presented by CARA in its 2015 Statistical Overview of Lay Ecclesial Ministry Formation is that offerings exist in 43 states, 104 dioceses, and 187 programs with 22,145 participants. The program profile identifies 44% as certificate only programs, 6% as degree only through seminary or school of theology, 9% as degree only through a Catholic college or university, and 41% as combined degree and certificate programs. The CARA study revealed that lay ecclesial ministry formation programs are either sponsored by a diocese or by an academic institution or are co-sponsored by a diocese and an academic institution. When the latter is the case, the academic institution typically provides the intellectual formation and the diocese attends to the human, spiritual, and pastoral formation called for in *Co-Workers in the Vineyard of the Lord*. Some Catholic hospitals offer programs in Clinical Pastoral Education. Programs sometimes take their focus from the unique needs of a ministry. Ministry to Hispanics and African-Americans are examples, as are programs in music ministry and church management.<sup>61</sup>

Some dioceses relied upon extension programs such as the *Loyola Institute for Ministry Extension (LIMEX)* from Loyola University New Orleans which addresses theological and

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60. Center for Applied Research in the Apostolate, “2015 Lay Ecclesial Ministry Formation Programs,” Center for Applied Research in the Apostolate, [http://www.cara1964.org/qtn/mfd\\_search](http://www.cara1964.org/qtn/mfd_search) (accessed October 6, 2015).

61. Mary L. Gautier, Ph.D. and Jonathon Holland, M.A., *Catholic Ministry Formation Enrollment: Statistical Overview for 2014-2015* (Washington DC: Center for Applied Research in the Apostolate, Georgetown University, April 2015).

practical issues through webinars, on-campus courses, and on-line courses for either degree or certification. *LIMEX* is grounded in Ignatian spirituality. Rev. Jerry Fagin, SJ has assisted in weaving the Spiritual Exercises through the program. *LIMEX* is professionally based and orients participants through academic study, theological reflection, and practice in ministry. This is a distance education program and is sponsored in forty-one different locations nationally and internationally.<sup>62</sup>

In the South and Southwest, many dioceses are assisted by the *Congar Institute* whose mission is to collaborate with dioceses in the formation of lay pastoral leaders. Run by the Southern Dominican Province, the *Congar Institute* is committed to Catholic tradition. The mission of the Congar Institute:

To partner with dioceses in the formation of lay pastoral leaders. The Congar Institute for Ministry Development is an initiative of the Southern Dominican Province. Committed to the Catholic tradition and drawing from the charisms of its collaborating religious organizations, the Institute fosters pastoral formation in this time of ministerial transformation, especially in dioceses with limited resources.<sup>63</sup>

The Congar Institute models itself after the vision of the late Cardinal Yves Congar. Congar was influential in guiding the bishops at Vatican Council II toward an ecclesiology which honored the call of all of the baptized to roles of service in the Church. For Congar, the Church is a community of the faithful which witnesses to God's deeds of goodness. The Church carries on the mission of Jesus and so is a sacrament of Christ in the world. Congar's

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62. Loyola Institute for Ministry Extension Program, "Welcome to the LIM Extension Program (LIMEX)," Loyola New Orleans, <http://lim.loyno.edu/onsite> (accessed Nov. 3, 2015).

63. Congar Institute, "Mission Statement", Congar Institute, <http://congarinstitute.org/cover/English/> (accessed July 15, 2016).

ecclesiology helped to give rise to the Council's choice of "The People of God" as first description for the Church. The Congar Institute provides adult formation in the faith for lay ecclesial ministers.

The current and founding director of the Congar Institute, Rev. Wayne Cavalier, OP, Ph.D., received his Ph.D. in theology and education from Boston College in 2005. Lay ecclesial ministry formation was the focus of his dissertation. He is putting his studies into practice in his work in the Congar Institute for Lay Ministry Development where he works tirelessly to collaborate with other providers of ministry formation to assure an excellent preparation for those who will serve as lay ecclesial ministers. His efforts to utilize technology for ministry formation in rural areas have proven successful and serve as a model for other regions of the United States. To honor his firm commitment to quality formation programs for lay ecclesial ministers, the National Association of Lay Ministry presented Father Cavalier with the Juan Diego Award in 2016.<sup>64</sup> Juan Diego had a vision of the Blessed Virgin Mary. Her image appeared on the mantle he wore. A chapel was built at the location of the vision and Juan Diego ministered to the pilgrims who visited the chapel. For this reason, St. Juan Diego is revered as an early lay ecclesial minister. It is most fitting that the award given to Father Cavalier is named after Juan Diego.<sup>65</sup>

The Congar Institute works in collaboration with the Glenmary Home Missioners and the National Association of Lay Ministry. The Institute utilizes *Co-Workers in the Vineyard of the*

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64. Staff – Wayne A. Cavalier, O.P., Ph.D., , <http://congarinstitute.org/en/biowayne.php> (accessed July 15, 2016)

65. Vatican, "Juan Diego Cuauhtlatoatzin:Biography," [http://www.vatican.va/news\\_services/liturgy/saints/ns\\_lit\\_doc\\_20020731\\_juan-diego\\_en.html](http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20020731_juan-diego_en.html) (accessed July 17, 2016).

*Lord* and the National Certification Standards for Lay Ministers. The program is lay-centered, multicultural, and multi-lingual. The program is diocesan-centered wherever it is held. Latino pastoral workshops are sponsored. Whenever possible, accreditation is sought. The Institute offers consultation services for the development or expansion of lay ecclesial ministry formation programs. The *Congar Institute* emphasizes the co-responsibility of the baptized, a commitment to our home missions, on-going curriculum development, and the development of pastoral skills.<sup>66</sup>

### **Challenges Facing Lay Ecclesial Ministry Formation Programs**

The director of the Congar Institute is aware of new vitality as well as challenges facing lay ecclesial ministry formation programs as the Church tries to address the needs of the world today. The population of the Catholic Church in the United States is changing. It is becoming more Hispanic. Soon Hispanics are expected to be the base of the Catholic Church. Father Cavalier has heard Hispanics say, “We are opening the doors to our brothers and sisters.” Hispanics have a family-centered culture and a good concept of what it means to be Church today: they want to be involved in their family of faith. A concern arises because as Hispanics become more enculturated into US society, they are beginning to lose some of the element of family-centered and are becoming individualistic.

The young are a strength for the Church but the challenge is to make being Church meaningful to them. The young live in a world of instantaneous communication and constant activity. For many of them, the liturgy of the Church is perceived as monotonous and boring.

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66. Congar Institute, <http://congarinstitute.org/en> (accessed October 22, 2015) and brochure produced by the Congar Institute and received from the Administrative Assistant.

The areas of hypocrisy in the Church have been vividly portrayed in the media. Many of the young are disenchanted with Church. Youth ministry is more challenging at this period. Lay ecclesial ministers who work in the area will need knowledge of the psychology of adolescence and an ability to guide their questioning of the faith.

Another major concern is financial. Many growing areas of the Church are in rural and poor locations. To have good formation programs, these parishes will need financial help to obtain materials and speakers for lay ecclesial ministry formation. Other concerns in terms of finance include being able to provide just salaries and benefits for ministers and providing resources to assist them in their formation programs. The lack of availability of technology and the absence of persons who are bilingual also cause concern.<sup>67</sup>

### **Sample Diocesan Approaches to Lay Ecclesial Ministry Formation Programs**

Many dioceses have developed their own programs for lay ecclesial ministry formation. The diocese of Camden, New Jersey offers formation programs for lay ecclesial ministry in both English and Spanish. JoLynn Krempecki recently retired from her position as the Director of Lay Ministry Formation for the Diocese of Camden. JoLynn holds an M.A. in Pastoral Ministry from Immaculate Conception Seminary at Seton Hall University. The lay ministry program she directed followed the four key areas of *Co-Workers*. The diocese collaborated with seven academic institutions for the intellectual facet. If students in the Lay Ministry Formation Program chose to pursue a degree and take courses at these academic institutions, they received a reduced rate. The diocese paid one third. The parish was invited to pay one third and the student paid the balance.

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67. Phone interview of Rev. Wayne Cavalier, OP, Ph.D. by author on November 6, 2015.

Students who chose to take the certificate program attended in various locations throughout the diocese. The complete program consisted of three one year certificate programs. Applicants were able to take one or all three levels. Level one included: Introduction to the Bible/Old Testament, Introduction to the New Testament, Foundations of Faith, Jesus Christ, and Introduction to Lay Ministry/Catechetical Skills. Level two included: Church History, Prayer, Eucharist, Catholic Morality, and Leadership and Planning for Mission. Level three included: Sacraments, Christian Spirituality, Catholic Social Teaching, Ecclesiology, and Ministry Skills III. Each course was six weeks in duration. Certificates were issued at the completion of each level. Each of the three levels covered theology and pastoral skills. Spiritual direction was encouraged.<sup>68</sup>

The diocese of Trenton, New Jersey had an outstanding program of lay ecclesial ministry formation in place in 2013. JoLynn Krempecki directed the Department of Lay Formation. ILEM, the Institute for Lay Ecclesial Ministry, covered the four areas cited in *Co-Workers* and was a three-year formation program. Provision was included for those already involved in lay ecclesial ministry who had already received ministry formation. Through the bridge program persons could demonstrate experience and proper formation. Applicants to ILEM had to provide a written application, submit recommendations, complete an interview process, submit to a background check and a psychological evaluation. ILEM had a clearly stated Mission Statement, well-defined policies, and clearly articulated pathways to fulfillment of the human, intellectual,

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68. Diocese of Camden, "Lay Ministry Formation," Diocese of Camden, <http://www.camdendiocese.org/lmf/> (accessed July 16, 2016) and four brochures produced by the Diocese of Camden and received from JoLynn Krempecki: "Lay Ministry Formation Program," "Church Ministry Institute of Camden (CMIC)," "Instituto de Ministerio Eclesial de Camden (IMEC)," "Spiritual Direction".



pastoral, and spiritual components of the program. The program called for involvement in some type of spiritual direction and a mentored parish internship. The program culminated in a commissioning by the bishop or his designee. ILEM included professional standards for commissioned lay ecclesial ministers in the diocese and adhered to the Code of Ethics of the National Association for Lay Ministry. The program required spiritual direction and involvement in on-going formation. ILEM could serve as a model for other dioceses who wish to formally establish a program for lay ecclesial ministry formation. Unfortunately, when the local Ordinary changed, the program was discontinued.<sup>69</sup>

It is apparent that there are significant differences in the needs experienced in geographic regions. The needs of dioceses which primarily service rural communities are different from those which also include large urban areas. The needs of dioceses in the northeast are different from the needs of dioceses in the southwest. The research tool being used for this dissertation may provide specific data to support this thesis.

The Archdiocese of Baltimore complies with the policies and standards of the Alliance for the Certification of Lay Ecclesial Ministers. In the Baltimore area, there is a major seminary and university as well as two other Catholic universities in close proximity to the seminary/university. Baltimore has an affiliation with St. Mary's Seminary and University, Loyola University Maryland, The Catholic University of America, Villanova University, and Felician College. A lay ecclesial ministry formation program in Baltimore can call upon the

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69. JoLynn Ryan Krempecki, phone interview by author, Oct. 26, 2015 and the "Institute for Lay Ecclesial Ministry Handbook", Diocese of Trenton, 2013 received from JoLynn Krempecki.

seminary, college, and universities for the intellectual development of candidates for lay ministry.

The lay ecclesial ministry formation program, *Equip for Ministry*, prepares candidates for one of twelve different ecclesial ministries: catechetical, worship, campus, disability, pastoral council, prison, youth, adult faith formation, marriage, finance, social justice, and Rite of Christian Initiation of Adults. The program is for all volunteers in parishes and all Catholic school teachers. In the case of four of these ministries, the archdiocese has membership in both national and local professional organizations: National Conference of Catechetical Leaders (NCCL) and the Baltimore Association of Catechetical Ministers (BACM), the National Federation for Catholic Youth Ministry (NFCYM) and the Association for Professional Youth Ministers (APYM), the National Association of Lay Ministers (NALM) and the Baltimore Pastoral Associates (BPA), the Federation of Diocesan Liturgical Commissions (FDLC), the National Association of Pastoral Musicians (NPM) and National Pastoral Musicians Baltimore (NPM Baltimore).

*Equip for Ministry* is a three level program. In the archdiocese of Baltimore, the directors choose to use the word, *recognition*, instead of certification. Recognition indicates a level of mastery. Recognition at each level is available. Recognition at level one is good for five years but cannot be renewed; the minister is encouraged to pursue level two recognition. Level two recognition can be renewed every five years as many times as necessary. Level three recognition is granted to persons holding an academic certificate or degree or 18 academic credits across the four areas of formation: human, intellectual, spiritual and pastoral. Level three is valid for ten years and may be renewed by six credits of academic work in the context of the ministry and

across the four areas of formation or by completing one component of the archdiocesan offerings in each of the four areas. Course offerings include: all online, typically five weeks of five hours per week; hybrid, typically 10 hours of gathered session and fourteen or fifteen hours of reading and on-line work; and all gathered sessions of twenty-four to twenty-five hours. Julie St. Croix serves as the Coordinator of Pastoral Leadership Formation. Julie holds an M.A. in Theology from the Ecumenical Institute at Saint Mary's Seminary and University in Baltimore.<sup>70</sup>

The Congar Institute served as a resource for the development of the lay ecclesial ministry formation program in Jackson Mississippi. Fran Lavelle serves as the Director of the Department of Faith Formation. The programs include: Parish and School Catechetical Leaders, Catechist Certification, Graduate Degrees or Certificates through LIMEX or Spring Hill College Extension Program, Lay Ecclesial and Pastoral Ministry, Adult Faith Formation, and the Rite of Christian Initiation of Adults. Catechetical Leaders are invited to participate in gatherings held twice a year throughout the diocese. These gatherings provide an opportunity for the leaders to network and share ideas. The diocese oversees religion curriculum and textbooks used.

Catechist formation is a three level program with certification for each level. Level one certification requires the completion of five theology courses which are about four hours each and an additional six to eight hours online. Level one courses are offered in a classroom setting and are free of charge. Annual renewal of level one certification is expected and requires a minimum of three hours of renewal credit. For level two, catechists or pastoral ministers need to complete six required courses and two of the four theology courses offered. Each course is

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70. Archdiocese of Baltimore, "Formation of Lay Ecclesial Ministers," Archdiocese of Baltimore, <http://www.archbalt.org/ministries/ministry-formation/index.cfm> (accessed Oct. 19, 2015).

sixteen hours long. Students have to pay a fee of \$20 plus the cost of books for courses in a classroom setting and \$40 plus books for online courses. Online courses are offered through the University of Dayton. Annual renewal is expected by taking a minimum of three hours of renewal credit. Level three requires the completion of a Masters degree in theology or a related field from a recognized Catholic university. Annual renewal for level three necessitates a minimum of three hours of renewal credit.

Graduate degrees or certificates are offered through LIMEX or Spring Hill College Extension Program. LIMEX offers onsite classes in the diocese. Spring Hill College (Mobile Alabama) Extension Program is a hybrid with six required in-classroom meetings over the whole program. In-class sessions are held on Saturdays in Mobile or at the Ignatius House in Atlanta.

Lay ecclesial and pastoral ministry development includes an annual weekend retreat and a week-long training every June for five consecutive years. Lay ecclesial ministers and pastoral ministers may take part in the programs through LIMEX and Spring Hill as well as the courses offered through the diocese.

The catechist certification courses are open to all adults who want to deepen their faith. The Office of Faith Formation oversees the catechetical component of the Rite of Christian Initiation of Adults as well.<sup>71</sup>

Applicants complete a self-assessment which helps both the applicant to understand his/her readiness for the program and the diocese of Jackson to advise the applicant appropriately. The self-reflection questions focus on: person and spiritual life, vocation in the life

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71. Catholic Diocese of Jackson, "Faith Formation," <http://jacksondiocese.org/about/offices/faith-formation/> (accessed Oct. 19, 2015).

of the applicant, theological knowledge of the applicant, pastoral sensitivity of the applicant, and professional competence of the applicant. The formation programs follow the *National Certification Standards for Lay Ecclesial Ministry* approved by the United States Conference of Catholic Bishops Committee on Certification and Accreditation.<sup>72</sup>

### **Is There a Need for Lay Ecclesial Ministry Programs?**

The question might be raised: why is so much attention given to formation of lay ecclesial ministers who are already practicing Catholics? The sociological changes which are occurring in the Catholic Church place greater demands on those in ministry. It is no longer easy to be immersed in Catholic culture. Many people today are drawn in so many directions that the faith that used to serve as the source of their identity and their stronghold in the face of challenges is minimally present in everyday life. The Church needs to be able to use new avenues of evangelization and new avenues of catechesis. Those who will serve others in the name of the Church need to be solidly grounded in the reality of Church since they will be the witnesses to the Church of Jesus Christ to others. How different is the picture of the Catholic Church today?

In an article which appeared May 2015 in *America*, Mark M. Gray, a senior research associate at the Center for Applied Research on the Apostolate (CARA) at Georgetown University, reports that a survey completed by CARA shows that the typical American Catholic is a 48 year old white woman who is a college graduate with a Catholic husband and three children. Their family income is about \$65,000 a year. She considers herself a good Catholic

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72. Fran Lavelle, email interview by author, October 23, 2015 and Diocese of Jackson program materials which she sent through the mail..

because she goes to Mass about once a month and on Ash Wednesday, Christmas, and Easter. The family gives about \$10 a month to the church. The woman's parents probably attended Catholic schools. The woman herself probably did not attend a Catholic school but attended parish religious education. The woman did not send her children to Catholic school; neither did she send them to parish religious education. Her children would probably get their information on the Catholic faith on-line from a website like Wikipedia.com.

The research found that 45% of those who identify as Catholic go to Mass about once a month and on major feasts. Those who are very involved in parish life and attend Mass weekly represent about 4% of identified Catholics. 51% are on the periphery. Some attend Mass at Christmas and Easter; some never attend Mass but identify as Catholic. Two-thirds of those who were raised Catholic continue to identify as Catholic; one-third do not. Of those who leave the Catholic Church, about 50% become Protestant; 12% call themselves atheists; 16% call themselves agnostics; and some no longer have any religious connections. Besides believing in attending Mass, on their own schedule, most Catholics believe that helping the poor is important. Only 46% understand what the Church teaches about the Real Presence and agree with it; 17% agree but do not know what the Church teaches about it; 33% do not agree but neither do they know what the teaching is; 4% know what the Church teaches but do not believe. A final interesting point is that the study predicts that Catholics in the United States will number close to 95 million by 2050. The increase will be due to more births than deaths, immigration, and the return of those who left the Church for a period of time.<sup>73</sup> This growth, which may be surprising in light of what appears to be a lapsing Catholic culture, indicates the need for knowledgeable

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73. Mark M. Gray, "Your Average American Catholic: a Model Citizen for a Diverse Church," *America*, May 18, 2015, 16-19.

faith leaders who also possess the requisite pastoral skills to be credible to a multi-cultured population whose members are seeking a God experience in ways that are different from those offered by churches in the past. The majority of these faith leaders will be lay persons. It will be very important that their faith and spiritual formation extends far beyond the sacrament of Confirmation or the religious instruction they received in grade school or high school.

These changes in attitudes toward Church teachings are reflected in a 2005 Gallup Survey in the book, *American Catholics Today*.<sup>74</sup> A very significant finding in this research pertains to perception of lay participation in the Church's ministry and decision-making processes. 89% of those surveyed thought that the laity should have a decision-making voice in how the parish spent its money. 84% felt they should have a say in how the diocese spent their money. 80% wanted a say in decisions on parish closings and 71% wanted a say in the selection of priests for the parish. Fortunately, only 40% claimed that they would not contribute financially to the parish if their voices were not heard on financial matters. These figures are cited by Paul Lakeland in his recent publication on the Church.<sup>75</sup> In 2017, Catholic laity votes with its attendance and purse; quite a change from the 1950s when the majority of Catholics attended Mass weekly, one reason being the fear of mortal sin, and most accepted the teachings of the Church and the decisions of the hierarchy. In 2017, the relationship between the laity and the hierarchy is seen from a different perspective. The laity no longer comply because "Father says so" but at the same time, the need for a fresh understanding of what it means to be Church today demands mutual respect for effectiveness. The laity needs to respect the appropriate role of the

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74. William V. D'Antonio and others, *American Catholics Today* (Lanham, MD: Rowman and Littlefield Publishers Inc., 2007).

75. Paul Lakeland, *Church Engaging Theology: Catholic Perspectives* (Collegeville, MN: Liturgical Press, 2009), 137.

clergy in Church ministry which stems from Holy Orders and the clergy needs to respect the various ministerial roles of the laity which come from their Baptism. This respect can blossom into a spirit of collaboration in working to advance the mission of Jesus in the world.

The information found in the CARA data indicates that contemporary programs which deal with the realities of life in the Church today are needed if lay ecclesial ministry formation programs are to be effective. The programs of Baltimore MD, Jackson MS, Camden NJ, Trenton NJ, the Congar Institute, and LIMEX are open to adaptation to meet the needs of local cultures. Many issues remain open to further discussion; among them are the questions: what is a just salary for this ministry, what benefits need to be included in the contract, what considerations need to be extended to the families of lay ecclesial ministers, how are lay ecclesial ministers to be recruited, what consideration should be given to diversity in culture/ age/gender, what provision will be made to finance the on-going formation of the lay ecclesial minister, how will proper understanding of the role of the lay ecclesial minister be presented to the whole community, and how will clergy and laity work together in mission? These are just a few of the unanswered questions.

Is there evidence in the existing programs of lay ecclesial ministry formation which would indicate a leaning toward an ecclesiology from above or an ecclesiology from below? Are some dioceses preparing lay ministers for a privileged share in the clerical ministry while other dioceses are preparing lay ministers to respond to the call inherent in baptism? Are the existing formation programs preparing the laity for ministry in the Church but the type of ecclesial call they receive is dependent upon the theology of the bishop or pastor? If the bishop or pastor subscribes to an ecclesiology from above, is the call to lay ministers one of admission to a limited share in the roles understood in the not so distant past as clerical and if the bishop or



pastor subscribes to an ecclesiology from below, is the call to lay ministers one to more participative and responsible commitment to the lay ministers' baptismal commission? What, if anything, can we learn from a review of the existing programs in lay ecclesial ministry formation in this regard?

### **Evolving Programs in Lay Ecclesial Ministry**

These samplings of lay ecclesial formation programs tend to indicate that the formational experiences are available to prepare for an ecclesiology from below. The presence of the programs does not necessitate a culture of an ecclesiology from below. Much of that is determined by the local ordinary, as was evidenced when the ordinary of Trenton, New Jersey changed. The research data being collected to support this dissertation may shed additional light on the status of lay ecclesial formation programs in the Province of Baltimore.

For a growing, changing Church, formation structures must be solid enough to be authentically Catholic and fluid enough to be adapted to local cultures. At the recent installation ceremony for the new Provincial Council of the Atlantic-Midwest Province of the School Sisters of Notre Dame, the bishop of Bridgeport, Connecticut gave the homily. In his reflections, Bishop Frank Joseph Caggiano told of his long-time friend, a Jewish rabbi, who once said to him, "The Church is wrong in its education. You teach people answers. In my tradition, we guide people to ask meaningful questions."<sup>76</sup> What a marvelous insight to guide our attempts to create new ways of formation and new ways of evangelization! What a wonderful way to allow God's Holy Spirit to flame in the hearts of God's People.

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76. Homily given by Bishop Frank Joseph Caggiano at the installation of the new provincial council of the Atlantic-Midwest Province of the School Sisters of Notre Dame on July 9, 2016, at Villa Notre Dame, Wilton, CT.

This leads to the second research question: *How do our Lay Ecclesial Ministry Formation Programs provide a solid, on-going support for continued growth in human, intellectual, spiritual, theological, faith and moral development? How are participants properly prepared to apply this development specifically to the practicalities of leadership in Catholic education?* To approach these questions, it is important to weigh the perceived needs of those in and aspiring to lay ecclesial ministry.

## **Chapter Three**

### **Data Results**

## **The Study**

The protocol is entitled, *Lay Ecclesial Ministry Formation Needs for Catholic School Administrators*. The protocol was submitted to the Institutional Review Board of La Salle University and received approval on September 22, 2016. The IRB number is 16-06-022-AV-9.16. All participants signed a letter of consent. No personal information was collected on participants. Participants were free to choose to withdraw from the survey at any time and/or to omit any question with which they felt uncomfortable without penalty.

The study was designed with a goal of generating a template for Lay Ecclesial Ministry Formation for Catholic School Administrators, which would have flexibility to adapt to cultural differences in various Catholic dioceses in the United States. The focus of the data gathering was the ecclesial province of Baltimore, inclusive of the dioceses of: Arlington, Virginia; Baltimore, Maryland; Richmond, Virginia; Wheeling-Charleston, West Virginia; and Wilmington, Delaware. The need for such a template can be documented based on several recent studies by the Center for Applied Research in the Apostolate. These studies indicate that the personal perception of what it means to be Catholic is shifting. In many cases, people applying for administrative positions in Catholic schools today are less prepared in terms of knowledge of the faith, practice of the faith, and Catholic spirituality than those who came before them. To ascertain what the template for a formation program should look like, data was gathered to address three research questions:

1. Which statement more clearly reflects your understanding of lay ecclesial ministry?
  - a. Lay ecclesial ministry is a privileged limited share in the ministry of the ordained.
  - b. Lay ecclesial ministry is an intrinsic responsibility in the Church stemming from baptism.

2. How do our Lay Ecclesial Ministry Formation Programs provide a solid, on-going support for continued growth in human, intellectual, spiritual, theological, faith and moral development? How are participants properly prepared to apply this development specifically to the practicalities of leadership in Catholic education?
3. What needs to occur to ensure that our ecclesial catechesis of the baptismal commission effectively assists us in recruiting Spirit-filled enthusiastic candidates for positions in Catholic school leadership? How do we best market our programs in Lay Ecclesial Ministry Formation for Leadership in Catholic schools? What type of leadership succession plan do we put in place to pave the way for the Catholic schools of the next decade or next century?

The perspective on ecclesiology will influence the type of lay ministry formation programs that are designed. For a growing, changing Church, formation structures must be solid enough to be authentically Catholic and fluid enough to be adapted to local cultures.

### **Baptized into a Community of Faith**

Irrespective of any sudden unexpected increase in numbers of seminarians preparing for the ordained priesthood or an increase in the number of consecrated religious, the Church's understanding and lived expression of the baptismal commission of Catholics is key to determining who the Church is today and in the future. A full understanding and spirituality of lay ministry within the Church as a response to the baptismal commission calls forth active participation in the Church by the baptized and ownership of the Church's needs and issues by the baptized. A fuller understanding of the baptismal commission and role of the laity empowers the laity and establishes the meaning of Church as the assembled body of believers: ordained and non-ordained. A solid Lay Ecclesial Ministry Formation Program for Catholic School Administrators draws on the riches of this understanding and spirituality of the call to lay ministry and aids in the personal development of Catholic school leaders today.

### **Study Results**

The overall results of the survey provide valuable insights into the questions under consideration. One diocese did not provide adequate response to draw meaningful conclusions.<sup>77</sup> The other four dioceses provided varying degrees of reliable data. The overall data is adequate to project content for the proposed template.

#### Survey Respondents

<b>Diocese</b>	<b>Number</b>	<b>Responses</b>	<b>Percentage</b>
Arlington, Virginia	44	4	9%
Baltimore, Maryland	79	32	40.5%
Richmond, Virginia	30	13	43.3%
Wheeling-Charleston, West Virginia	29	28	96.5%
Wilmington, Delaware	22	8	36.3%
Total surveys sent	204	85	41.7%
Participants who signed the consent form but did not list a diocese or complete the survey.	50	50	100%

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77. Despite the low response of this diocese, the researcher felt that the responses in the areas of ministerial motivation, self-assessment of preparedness for ministry, and interest in professional development offerings made this data worth inclusion in the total results. These responses were not inconsistent with those of other dioceses.

<b>Chose not to take the survey</b>	69 of 204	0	33.8%
<b>Completed surveys of the total begun</b>	135	85	63%

Table 1

It is to be noted that of the participants who chose not to list their diocese, forty-nine only signed the consent form and did not respond to any questions; one answered two questions. This would not have affected the percentage results on dioceses. The effective data will be from the eighty-five respondents listed in the chart above.

**Demographics of Catholic School Participants**

The four respondents from the diocese of Arlington consisted of administrators from one urban and three suburban schools, two of which are elementary and two high schools. Three administrators are lay and one is a religious. These four schools employ 210 teachers and 79 staff members, some of whom are full time and some part time. The percentage of teachers, staff, and students who are Catholic in these four schools ranges between 81% and 100%. All four schools benefit from the availability of a priest chaplain.<sup>78</sup>

The thirty-two respondents from the archdiocese of Baltimore consisted of administrators from two rural, eight urban, and twenty suburban schools and two participants who did not respond to the question. These thirty-two schools are the total of twenty-one elementary, one middle-high, six high schools, and one k-12 school; three participants did not respond to the school type. These thirty-two schools employ nine hundred ninety-six full time teachers, one

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78. It is to be noted that the survey did not ask respondents to specify whether the position of chaplain were full-time, part-time, or on-call; it just asked if the schools had the services of a priest as chaplain.

hundred seven part time teachers, four hundred ninety-nine full time staff, and one hundred twenty-one part time staff. These schools are administered by twenty-five lay persons, four religious, and one priest. In the archdiocese of Baltimore, of the thirty participants who responded to this question, 80% state that 100% of the administrators are Catholic; two schools state that Catholic administrators fall into the 81%-99% range; one school states that Catholic administrators fall into the 61-80% range; one school states that Catholic administrators fall into the 41-60% range; one school states that Catholic administrators fall into the less than 20% range; and one school states that the administrators are not Catholic. In the majority of schools, the percentage of teachers and staff who are Catholic ranges between eighty-one and one hundred. With reference to the students, all schools fall between 41 and 99% Catholic. The demographics of a few schools drive these percentages lower. Thirty-one of the thirty-two schools benefit from the availability of a priest chaplain.

The thirteen respondents from the diocese of Richmond consisted of administrators from one primary, ten elementary, one high school, and one pre-K to 12 school. Four of these schools are urban, one is in the central city, seven are suburban, and one is rural. These schools are administered by eight lay persons, two religious, and three who chose not to respond to the question. The thirteen schools employ three hundred thirty teachers and two hundred sixty-three staff, some full-time and some part-time. In the majority of schools, the percentage of administrators, teachers, staff, and students who are Catholic ranges between sixty-one and one hundred percent. The demographics of a few schools drive their percentages lower. All thirteen schools in the diocese of Richmond benefit from an available priest chaplain.



The twenty-eight respondents from the diocese of Wheeling-Charleston consisted of administrators from twenty-one elementary, four middle-highs, and three high schools. They represent ten urban area schools, four rural schools, ten suburban area schools, three central city schools, and one school which did not complete this question. The twenty-eight schools employ five hundred thirty-six teachers and two hundred fifty-three staff. Twenty-four lay persons lead these schools. Four persons did not answer this question. Several schools indicate that less than 20% of the administrators, faculty, staff, and students are Catholic. Again, the majority range between 61% and 100%. All twenty-eight schools have the services of a priest chaplain.

The eight respondents from the diocese of Wilmington serviced six elementary, one middle-high, and one high school. These break down as two urban, four suburban, one central city, and one no response. These eight schools employ one hundred ninety-six teachers and one hundred forty-seven staff. One administrator is a cleric; five are lay persons and two are religious. For the majority of administrators, teachers, staff, and students the range of Catholics is between 61% and 100%. All eight schools have the services of a priest chaplain.

The tables which follow give evidence of the importance of strengthening the Catholic foundation in all schools in all dioceses as well as the formation of administrators for lay ecclesial ministry in the field of Catholic education. Currently, there is no evidence that the number of priests and deacons will increase in the foreseeable future; neither is there evidence that the number of consecrated religious will increase in the foreseeable future.

#### Church Membership Style of Heads of Schools

	Arlington	Baltimore	Richmond	Wheeling Charleston	Wilmington	Total

Cleric		1			1	2
Lay	3	25	8	24	5	65
Religious	1	4	2		2	9
No Response		2	3	4		9

Table 2

At present, more than half of the community members of Catholic schools participating in the survey identify as Catholic. The table below reveals the changing nature of the Catholic school community, especially in center-city and rural areas. As the population of the schools identifies less with the Catholic faith, the challenge becomes more and more one of respecting the difference in ways that both support other faith traditions while at the same time maintaining the Catholic identity of the school and its philosophy of education. This will require more thorough preparation of the leaders of the schools.

Percentage of School Community Who Are Catholic Indicated by Number of Schools

WC = WHEELING-CHARLESTON

	<20%	20 to 40%	41 to 60%	61 to 80%	81 to 99%	100%
Administrators	WC 3 Baltimore 2	Arlington 1	WC 3 Richmond 1 Baltimore 1	WC 2 Baltimore 1	Wilmington 1 WC 3 Richmond 2 Baltimore 2	Wilmington 7 WC 17 Richmond 8 Baltimore 24 Arlington 3
Teachers	WC 4	WC 2 Richmond 2	WC 3 Richmond 2	Wilmington 3 WC 8	Wilmington 5 WC 7	WC 1 Balto. 1

			Balto. 2	Richmond 2 Balto. 7	Richmond 7 Balto. 20 Arlington 3	
Staff	WC 5	WC 2 Richmond 3 Balto. 1	WC 5 Richmond 1 Balto. 4	Wilmington 2 WC 4 Richmond 1 Balto. 5	Wilmington 4 WC 9 Richmond 5 Balto. 17 Arlington 2	Wilmington 2 WC 2 Richmond 2 Balto. 4 Arlington 1
Students	Wilmington 2 WC 3	Richmond 1	WC 8 Richmond 2 Balto. 13	Wilmington 3 WC 10 Richmond 5 Balto. 8	Wilmington 3 WC 7 Richmond 5 Balto. 11 Arlington 4	

Table 3

### **What Motivates People to Choose to Be Catholic School Administrators?**

Survey participants were asked questions related to motivation for involvement in ecclesial ministry as educational administrators and the positives/negatives of their ministry. The responses are totaled for all five (arch)dioceses as an indicator of what might become effective motivational components in formation. A look at the highest rankings in the table below seems to indicate that affirmation, role modeling by competent administrators, prayer, and the encouragement of friends are the most powerful stimuli for people to take on educational administration in Catholic schools.

Question: <b>Which life experiences contributed most to your desire to be involved in administrative ministry in a Catholic school? Check all that apply.</b>	Number
Affirmation of my talents and skills by someone	50

The nurture I received in my family	32
The nurture I received in my parish	13
A principal I knew who served as a role model of service	49
A crisis I experienced	8
A moment of contemplation in which I felt sure God wanted me to do this	39
A retreat experience	3
A course of studies I took	16
Other comments: <ul style="list-style-type: none"> <li>• Experiencing schools with poor executions of transitions from religious to lay administration</li> <li>• Experience in my former business career</li> <li>• Religious obedience</li> <li>• Being asked by parents and staff to do the work</li> <li>• Being asked by my religious community to do the work</li> <li>• My strong belief in Catholic education</li> <li>• The school needed a principal and I was retired and able to help this school out</li> </ul>	

Table 4

The second question related to how persons find meaning in ministry. A look at the highest rankings in the table below again indicate that support, affirmation by others, and prayer confirm the ministry for those practicing. The comments also cite the evangelization of members of the school community as results which are affirming.

Question: <b>How do you find meaning in your ministry? Check all that apply.</b>	Number
Feedback from school community	65
Support from my peers	61
Support from my diocese	35
Affirmation from my family	43
Affirmation from members of my school community	61
Participation in the life of my parish	30
Through experiences of prayer and liturgy	48
Other comments: <ul style="list-style-type: none"> <li>• Receive no support from diocese</li> <li>• Seeing lives change</li> <li>• When participation in the school evangelizes a family</li> <li>• When alum return and tell us how we have impacted their lives positively</li> <li>• Response from children</li> <li>• Students and families growing in their faith in God and love for each other</li> <li>• Participating in the retreat program</li> <li>• Support from friends in religious community</li> </ul>	

Table 5

In response to the question, “Do you try to emulate the leadership style of someone?” the participants cited Jesus and a President or Principal they once knew as their highest responses. In response to the question, “What inspires you to come to work each day?” the ordered top three

responses of the participants were: love of my co-ministers, zeal for Catholic education, and love of my ministry. The next most popular response was: feeling enriched by my ministry. All of which seems to indicate clearly that when educational administrators in Catholic schools love their mission and love the people with whom they work, they feel fulfilled in their ministry.

**Level of Professional Preparation**

In terms of professional preparation, most of the leaders who responded to the survey had Masters degrees and most had graduated from programs that did not focus specifically on leadership in Catholic schools.

(Arch)Diocese	MA	CSL Focus?	Ph.D./Ed.D.	CSL Focus
Arlington	4	2 Yes	2	2 No
Baltimore	31	14 Yes	4	1 Yes, 2 No
Richmond	9	1 Yes	1	No response
Wheeling-Charleston	25	6 Yes	2	2 No
Wilmington	7	3 Yes	1	1 Yes
Totals	76	26	10	2 Yes, 6 No  28 Yes (inclusive of MA programs)

Table 6

In response to the question of whether or not the leaders had written personal goals specifically focused on Catholic school leadership, sixty-two of the eighty-five respondents

stated that they did have written goals focused on Catholic school leadership. This statistic might lead one to ask, “How are the other twenty-three Catholic schools different from good public schools in the perception of the leaders?”

Survey participants were asked to self-assess their level of preparation for various areas of knowledge associated with skills in educational administration as well as areas of knowledge of the Catholic faith by assessing the quality of their degree programs in each area. Since these are self-assessments, the focus will be on the total responses rather than on individual dioceses. There were eighty-five participants. The final column represents **No Response**. The results show a greater willingness on the part of the participants to respond to topics of faith than those of educational professional development. This response is in alignment with the smaller number of professional programs which had a focus on Catholic school leadership. The respondents seem to be looking for more grounding in faith and spirituality.

Topic	No prep	Inadequate Prep	Minimal Prep	Adequate Prep	Very Good prep	NR
OT Scripture	23	0	14	22	6	20
NT Scripture	21	0	12	18	14	20
Ecclesiology	21	4	11	14	12	23
Church Hist.	19	5	12	17	10	22
Christology	21	4	9	19	10	22
Dogma	18	3	13	17	13	21

Cath.Ch. Teach.	10	1	8	23	16	27
Morality	16	1	8	22	15	23
Medical Ethics	21	7	14	16	3	24
Christian Anthropology	23	7	18	9	4	24
Vocation and Ministry	19	2	7	18	14	25
Marriage and Family	17	5	14	23	5	21
Consecrated Life	24	4	13	10	10	24
Priesthood	24	2	15	12	7	25
Single Life	26	4	16	10	5	24
Prayer/Liturgy	18	1	8	20	17	21
Spiritualities	20	0	13	19	12	21
Religions of the World	20	4	18	14	7	22
Catholic Issues	19	4	13	17	11	21
Social Justice	10	2	14	21	16	22
Immigration/Refugees	24	4	19	9	7	22
Women in the Church	20	6	18	10	8	23



Global Stewardship	17	6	15	16	9	22
Leadership Theory	0	1	3	20	28	33
Educational Research	1	1	5	18	20	40
Curriculum Dev't	2	1	8	16	19	39
Supervision	0	1	6	14	18	46
Learning/Brain Theory	2	0	9	17	12	45
Assessment	1	0	7	20	14	43
Classroom Management	0	2	7	19	11	46
Team Building	0	3	3	18	16	45
Finance in Education	5	6	9	12	6	47
Educational Law	2	0	10	17	16	40
State/Fed. Resources	3	7	16	8	3	48
Facility Maintenance	8	9	14	10	2	42
Recruitment	5	8	12	11	1	48
Marketing	4	11	15	8	2	45
Public Relations	3	10	15	14	2	41

Table Seven

This data gives rise to questions related to the types of program offerings the respondents might view to be possibilities for their growth in faith and the educational profession. With the quality of technology that is available today for professional development opportunities, webinars and online courses and workshops can bridge geographic distances. Participants in offerings such as these are relieved of the need to travel to a central location. They may be relieved of the expense of child care if they can be in their own homes benefiting from the professional development offerings. Colleges and universities have the capacity to put courses, mini courses, and webinars online. Dioceses can use the services of the colleges and universities to better prepare the leaders in Catholic schools. It is important to know the preference of potential participants in programs such as these. In response to the question, “If workshops and courses in various topics were made available to you through colleges and universities, which medium would you prefer,” the respondents answered as follows.

**Professional Development Preferences**

(Arch)Dioceses	Face to face classes	Online classes	Hybrid classes	NR
Arlington	2	2	0	0
Baltimore	7	7	17	1
Richmond	1	7	2	3
Wheeling-Charleston	9	11	8	0
Wilmington	5	1	2	0

Table 8

It is possible that the choices may be contingent upon proximity to Catholic colleges and universities. It is true that in all (arch)dioceses, more people leaned toward online and hybrid than toward face to face classes.

The final data gathered in the survey to ascertain the courses and programs that would be beneficial in the (arch)dioceses, related to respondents’ choices of courses, workshops, or both in all of the faith and professional areas in which they self-assessed earlier in the survey. Table nine presents a composite for each (arch)diocese in all areas. Despite the fact that the number of participants was not as great as the researcher would have liked, the data does give indication that at least for the participants, there is interest in on-going faith and professional development. In the Executive Summary, each diocese will be informed of the interest levels and the intensity being requested in each area – course or workshop.

(Arch)diocese> Topic√	Arlington	Baltimore	Richmond	Wheeling Charleston	Wilmington
OT Scripture	1 course 1 workshop	5 course 15 workshop 1 both	2 course 1 workshop 3 both	2 course 10 workshop 3 both	1 course 2 workshop 1 both
NT Scripture	1 course 1 workshop	7 course 12 workshop 2 both	2 course 1 workshop 4 both	3 course 10 workshop	3 course 2 workshop 1 both
Ecclesiology	1 workshop	5 course 12 workshop 4 both	3 course 2 workshop 5 both	4 course 5 workshop 1 both	2 course 2 workshop 2 both
Church History	0	8 course 9 workshop 4 both	4 course 2 workshop	6 course 3 workshop	1 course 3 workshop

Christology	1 workshop	2 course 16 workshop 1 both	3 course 1 workshop 2 both	3 course 5 workshop	1 course 1 workshop 2 both
Dogma	1 workshop	4 course 13 workshop 4 both	3 course 1 workshop 3 both	4 course 5 workshop 1 both	2 course 1 workshop 1 both
Church Teach.	1 course 1 workshop	6 course 12 workshop 4 both	1 course 2 workshop 5 both	5 course 9 workshop 2 both	1 course 2 workshop 1 both
Morality	1 course 1 workshop	8 course 9 workshop 5both	2 course 5 both	6 course 7 workshop 1 both	1 course 2 workshop 1 both
Medical Ethics	1 course 1 workshop	5 course 7 workshop 1 both	3 course 1 workshop 3 both	4 course 5 workshop	1 course 2 workshop 1 both
Chr. Anthro.	0	3 courses 11 workshop	2 course 2workshop 3 both	3 course 7 workshop	1 course 2 workshop 1 both
Vocation/Min.	1 course 1 workshop	5 course 14 workshop 3 both	3 course 2 workshop 2 both	4 course 4 workshop	1 course 2 workshop 1 both
Marriage/Family	0	6 course 13 workshop 2 both	2 course 3 workshop 3 both	4 course 5 workshop 1 both	1 course 1 workshop
Consecrated Life	1 workshop	3 courses 13 workshop	2 course 3 workshop 2 both	3 course 5 workshop	1 course 1 workshop
Priesthood	1 workshop	2 courses	2 course 2 workshop	2 course 4 workshop	1 course

		11 workshop	2 both		
Single Life	1 workshop	2 courses 8 workshop	2 course 2 workshop 1 both	3 course 4 workshop	1 course
Prayer/Liturgy	1 course 2 workshop	11 course 7 workshop 6 both	2 workshop 6 both	5 course 6 workshop 2 both	1 course 2 workshop 2 both
Spiritualities	2 workshop	7 course 11 workshop 4 both	1 course 1 workshop 4 both	2 course 9 workshop	2 workshop 2 both
Religions of World	2 workshop	6 course 11 workshop 3 both	3 course 2 workshop 4 both	4 course 9 workshop	1 course 1 workshop 2 both
Catholic Issues	2 workshop	8 course 10 workshop 8 both	2 course 2 workshop 5 both	9 course 4 workshop 3 both	1 course 2 workshop 2 both
Social Justice	1 course 1 workshop	10 course 13 workshop 4 both	3 course 2 workshop 4 both	7 course 7 workshop	1 course 2 workshop 1 both
Immigration	2 workshop	3 course 16 workshop 1 both	4 course 4 workshop 1 both	2 course 4 workshop	1 course 1 workshop 1 both
Women	2 workshop	3 course 14 workshop 1 both	5 course 3 workshop	3 course 6 workshop 1 both	1 course 1 workshop 1 both
Global Stewardship	2 workshop	3 course 18 workshop 3 both	4 course 3 workshop 1 both	2 course 4 workshop 2 both	1 course 2 workshop 1 both
Leadership Theory	2 workshop	8 course 8 workshop	2 course 3 workshop	4 course 6 workshop	1 course 2 workshop

		4 both	2 both	4 both	
Ed. Research	1 course 1 workshop	9 course 9 workshop	4 workshop 4 both	3 course 6workshop 3 both	1 course 2 workshop
Curriculum	1 course 2 workshop	7 course 8 workshop 5 both	3 course 3 workshop 3 both	4 course 5 workshop 4 both	1 course 2 workshop 2 both
Supervision	1 course 1 workshop	9 course 11 workshop 5 both	1 course 5workshop 2 both	4 course 5 workshop 3 both	3 course 1 workshop
Learning/Brain	1 workshop	8 course 13 workshop 3 both	4 course 1 workshop 4 both	2 course 6 workshop 6 both	1 course 2 workshop
Assessment	1 course	6 course 11 workshop 6 both	4 course 3 workshop 2 both	4 course 8 workshop 3 both	1 course 1 workshop
Class Management	1 course 1 workshop	5 course 13 workshop 3 both	4 course 3 workshop 2 both	2 course 6 workshop 5 both	2 workshop
Team Building	1 course 2 workshop	9 course 13 workshop 3 both	1 course 4 workshop 4 both	4 course 6 workshop 4 both	2 course 1 workshop 1 both
Finance	1 course	9 course 9 workshop 8 both	1 course 3 workshop 4 both	7 course 5 workshop 4 both	1 course 2 workshop 1 both
Fund-raising	1 course 1 workshop	11 course 9 workshop 5 both	2 course 2 workshop 4 both	4 course 3 workshop 5 both	3 workshop 1 both
Educational Law	2 workshop 1 both	7 course 15 workshop	3 workshop 4 both	2 course 7 workshop	3 course 1 workshop

		2 both		2 both	
State/Fed. Resources	1 course 1 workshop	7 course 10 workshop 6 both	2 course 2 workshop 4 both	4 course 3 workshop 2 both	3 workshop
Facility Maintenance	1 course 1 workshop	9 course 13 workshop 3 both	1 course 3 workshop 3 both	3 course 8 workshop 4 both	1 course 2 workshop
Recruitment	1 course 1 workshop	10 course 12 workshop 6 both	1 course 2 workshop 4 both	5 course 3 workshop 3 both	1 course 2 workshop 1 both
Marketing	1 course	10 course 12 workshop 7 both	1 course 3 workshop 4 both	4 course 6 workshop 4 both	3 workshop 1 both
Public Relations	1 course 1 workshop	7 course 11 workshop 7 both	1 course 3 workshop 4 both	4 course 6 workshop 4 both	1 course 1 workshop 1 both

Table Nine

### **Understanding of Ecclesial Role as a Catholic School Administrator**

A section of the survey was devoted to the perception of lay ministry. Respondents were asked to choose one of two possible answers which most closely paralleled their concept of Church, authority in the Church, the evolution of the Church, the structure of the Church, ministry in the Church, and the meaning of Baptism into the Church. The selections given to indicate an ecclesiology from above were paraphrased from Haight's discussion of ecclesiology from above;<sup>79</sup> those used to indicate an ecclesiology from below were paraphrased from Haight's

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79. Roger Haight SJ, *Christian Community in History: Historical Ecclesiology* (New York: Continuum, 2004), 18-25.

discussion of an ecclesiology from below.<sup>80</sup> While the design of the questions posed very different perceptions in the choices, the results of the survey indicated that in all dioceses persons chose some characteristics of an ecclesiology from above and some from an ecclesiology from below.

### Summary of Data on Perceptions of Lay Ministry

#### Wheeling-Charleston = WC

Topic	Ecclesiology from Above	Ecclesiology from Below
Membership in the Church	Arlington 2 Baltimore 13 Richmond 2 WC 5 Wilmington 2	Arlington 1 Baltimore 18 Richmond 7 WC 19 Wilmington 6
The Universal Church	Arlington 3 Baltimore 16 Richmond 4 WC 8 Wilmington 4	Arlington 0 Baltimore 15 Richmond 5 WC 16 Wilmington 2
Authority in the Church	Arlington 3 Baltimore 22 Richmond 6 WC 16 Wilmington 3	Arlington 0 Baltimore 9 Richmond 3 WC 6 Wilmington 4
The evolution of the Church	Arlington 2 Baltimore 10 Richmond 4	Arlington 1 Baltimore 21 Richmond 5

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80. Ibid., 26-56.



	WC 6 Wilmington 3	WC 18 Wilmington 4
Christ is Head/Spirit informs community	Arlington 2 Baltimore 2 Richmond 7 WC 8 Wilmington 3	Arlington 1 Baltimore 29 Richmond 2 WC 16 Wilmington 3
Ministry from hierarchy or a gift of the Spirit	Arlington 0 Baltimore 10 Richmond 3 WC 10 Wilmington 1	Arlington 3 Baltimore 22 Richmond 6 WC 12 Wilmington 5
Baptism brought salvation and membership in the Church or Baptism brought salvation, membership and the duty to help others to find eternal life	Arlington 0 Baltimore 15 Richmond 4 WC 6 Wilmington 2	Arlington 3 Baltimore 17 Richmond 5 WC 18 Wilmington 4

Table Ten

In the diocese of Arlington, the three respondents tended toward an ecclesiology from above on all questions except those dealing with ministry and the significance of Baptism.

In the archdiocese of Baltimore respondents tended toward an ecclesiology from above on the question relating to authority in the Church. They were evenly split on the concept of the universal Church and their understanding of Baptism. In the categories of membership in the Church, the evolution of the Church, how the Church is informed, and the meaning of ministry in the Church, they tended toward an ecclesiology from below.

In the diocese of Richmond, respondents trended toward an ecclesiology from below on the concept of membership in the Church and the meaning of ministry. They trended toward an

ecclesiology from above on the questions of authority and how the Church is informed. In all other questions, responses were split.

In the diocese of Wheeling-Charleston, participants trended toward an ecclesiology from below in all categories except authority. On the question of authority, they trended toward an ecclesiology from above.

In the diocese of Wilmington, respondents trended toward an ecclesiology from below on questions of the concept of membership in the Church, baptism, and the meaning of ministry. On all other questions, responses were somewhat split.

In Arlington the data samples are not large enough to provide valid and reliable statistics. The strongest data comes from Wheeling-Charleston.

An ecclesiology from above and an ecclesiology from below both manifest truth. It is the perception of the need to be involved in ministry that is crucial to lay ecclesial ministry today. A solid ecclesiology is balanced and contains elements of both an ecclesiology from above and an ecclesiology from below. As a community of believers, the Church needs a structural identity. The data collected indicates that the Catholic school leaders who responded to the survey have a solid sense of the importance of ecclesial ministry and their role as Catholic school leaders. The initial research question treated of the characteristics of an ecclesiology from above versus an ecclesiology from below.

The researcher's original premise was that those with an ecclesiology from below would bring more passion to the task. One's concept of the Church and his/her role in the Church would influence one's direction, perception of how the Mission of Jesus is carried out today, and to

what extent and with what passion he or she would be involved in that Mission. Dependent upon whether one subscribes to an ecclesiology from above or an ecclesiology from below, one might exert more or less personal initiative in presenting the interface of scripture and the traditional wisdom of the Church with contemporary problems. The data collected supports the premise with some reservation and some revised understanding for the researcher.

The data indicates that the majority of those who responded to the survey manifested an ecclesiology from below in the areas of how the Church is informed, the meaning of ministry, and the understanding of the baptismal commission. The survey was administered to persons who are ministerial practitioners. It is heartening to see that they understand the important call of their baptism and the critical role of the Holy Spirit in enabling them to be effective in their ministry. A person may subscribe to an ecclesiology from below in understanding baptism, ministry, and the work of the Spirit in the Church and bring great passion to the mission. At the same time, the person may subscribe to elements of an ecclesiology from above in terms of authority in the Church.

Table nine indicates that the respondents are looking for professional development in the areas of social justice, contemporary Catholic issues, prayer/spirituality and morality. They want to grow in their ability to present the interface of scripture and the traditional wisdom of the Church with contemporary problems. There seems to be some interest in learning about the religions of the world in workshops. This seems appropriate in the current political climate. These concepts will be expanded in the chapter on a program of lay ecclesial ministry formation for Catholic school leaders.

### **Need for New Formation Programs**

A review of the data in table two clearly indicates that the majority of Catholic school administrators in this survey are non-clerics; they are members of the laity. Consecrated religious who are not ordained are properly members of the laity. So, in fact, seventy-four of the seventy-six respondents to this question are members of the laity. Administrators of Catholic schools are to be leaders who inspire their school communities to both academic excellence and growth in faith and spirituality. All Catholic school administrators need adequate preparation in this latter area.

Table three indicates a growing number of members of school communities – administrators, teachers, staff, and students are not Catholic. It is important to prepare administrators to maintain the Catholic identity of their schools while respecting the plurality of faiths in their communities.

These facts call for a new model of lay ecclesial ministry formation for administrators of Catholic schools. Most critical to an effective formation program for the lay ecclesial ministry of Catholic school administrators will be a missionary theme, stemming from a proper understanding of the baptismal commission and prayerful reflection on the work of the Holy Spirit in effective ministry. A flexible template for a model of lay ecclesial ministry formation for administrators of Catholic schools will be taken up in a subsequent chapter.

## **Chapter Four**

### **Profile of an Adult Lay Ecclesial Minister**

## **Adult Lay Ecclesial Ministers**

The base on which the bishops build their concept of a good formation program for lay ecclesial ministry is that of human development. In fact, the other areas of development – intellectual, spiritual, and pastoral – all depend upon a strong human development for their efficacy. Erik Erikson provides insight into psycho-social development. Erikson last served as professor emeritus of psychology at Harvard before his death in 1994. The research done by Jean Piaget, on cognitive development from infancy to adolescence, supplies the focus for intellectual development. Jean Piaget conducted his research in both Switzerland, his birthplace, and France before his death in 1980. Lawrence Kohlberg’s studies provide the focus of moral development. Kohlberg completed his career at Harvard. James Fowler’s studies provide the focus on faith development. James Fowler last served at Emory University and as a minister in the Methodist Church. In the works of these scientists, stages in growth and development are delineated. The focus here will be on the adult stages.

At different moments in our adult lives, we may be responding from any of the levels or stages mentioned by Piaget, Erikson, Kohlberg and Fowler. Which of the threads in the tapestry of our lives are the adult stages?

James Fowler presents an interesting imaginary conversation among Piaget, Erikson, and Kohlberg. He captures the thought and theory of each. Fowler’s evaluations of these theorists provide a good analysis of their contributions.<sup>81</sup>

**Jean Piaget**’s studies of cognitive process extend from infancy to adolescence. Piaget believes that during adolescence persons achieve the formal operational level of thinking. In

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81. James W. Fowler, *Stages of Faith: the Psychology of Human Development and the Quest for Meaning* (New York: Harper One, 1981).

formal operational thought, a person is able to think about the process of thinking. At this stage, one is able to reflect upon relationships.

In the formal operational stage, thought takes wings. Able imaginatively to transcend empirical experience, formal thinking can construct ideal states or regulative norms. In social terms, formal operational thinking can be utopian. With its ability to extrapolate or imagine perfection, the adolescent mind can be quite harsh in judging friends, parents, social or political conditions generally or the self. Now able to conceive of the possibility of an infinity of perspectives on a problem, the adolescent shows both a marked improvement in taking the perspectives of others and a tendency to an overconfident distortion of others' perspectives through over assimilation of them into his or her own.<sup>82</sup>

Piaget also points out that because of the development of formal operational thinking, adolescents are capable of structuring and owning their past history and anticipating their future.<sup>83</sup>

Our cognitive development as formal operational thinkers may be somewhat complete by the end of adolescence but how we utilize this ability continues to be shaped in adulthood by our continued growth in the areas of psycho-social development, moral development, and faith development.

In Piaget's cognition studies, adults perform at the formal operational level of thinking. Formal thought reaches its fullness in adolescence. From adolescence onwards, adults are able to think outside the box. Imagination comes to the service of creating solutions for problems. The possible can become the real. Adults can analyze and synthesize. Dependent upon their respective worldviews, they are more or less comfortable with thinking in global patterns, as opposed to linear. "Cogito, ergo, sum!" "I think, therefore, I am!"<sup>84</sup> The adult can think about

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82. Ibid., 71.

83. Ibid., 77.

84. René Descartes, "Discourse on Method," in *Discourse on Method and Related Writings*, trans. Desmond M. Clarke (New York: Penguin Putman Inc., 1999), 25.

the thought process. An adult can reflect upon the day at day's end and assess what he/she was both thinking and feeling as things occurred. These abilities aid spirituality, leadership, and one's ability to be pastoral to others. In terms of leadership, they enable the persons to be visionary, to assume reasonable risks, and to look at challenges as opportunities. In terms of spirituality, they enable the persons to embrace the concept of providence, to value a given moment in time as it fits into the ultimate divine plan for the good of all creation, to weigh what contributes to building up God's reign and what still needs to be developed or reformed, and to value the giftedness of others and their contribution to the mission. A person who has achieved this level of cognitive development is intellectually equipped for lay ecclesial ministry.

**Lawrence Kohlberg** originally studied seventy-two boys, ages ten to sixteen to evaluate their capacity for moral reasoning. This was part of his doctoral dissertation in 1958. He later expanded the study to include girls and also younger children in 1963 and 1970. He identified three levels of moral reasoning: pre-conventional, conventional, and post-conventional, with two stages at each level for a total of six stages.

At the pre-conventional level, morality is determined by external consequences: good behavior is rewarded; bad behavior is punished. At stage two, rightness or wrongness is determined by what another has done to the individual. Good deed doers receive good deeds in return; evil deed doers receive evil deeds in return.

At the conventional level, individuals take on the perspectives of significant others in their lives to determine the morality of actions. Pleasing significant others is important at stage three. At stage four, the significant other can become a social group such as the family, the Girl Scout Troop, or the country. The norms of the social group become the determining factor in assessing the morality of an action. At stage four, right or wrong is determined by the rules



applied equally. Interpersonal contract is the driving force for determination of the morality of an act. Conformity to the norms serves as the evaluative criterion for determining the morality of an act. Adolescents thrive on this level. They want to be recognized as individual, unique, but they lean toward fashion, food, and musical preferences that are similar to other adolescents.

The rich young man, who approached Jesus to see what more he needed to do to gain eternal life, seems to fit into this category. In essence, Jesus told him to live at the Kohlberg stage four: keep the commandments. He still struggled with his question since he had kept the commandments since his youth. Perhaps, he longed to grow in his fidelity to God but was not sure of how to do it. When Jesus challenges him to embrace the moral freedom that He brings by telling him to sell his possessions, give them to the poor and then come and follow him, the young man goes away, unable to embrace this challenge.<sup>85</sup> Jesus was inviting him to Kohlberg's sixth level. He was challenging him to see the universal value in distributive justice (selling what he had and giving it to the poor) and radically committing to the mission of God and trusting in the providence of God (following Jesus). Level four was more comfortable but his inability to step up caused him to go away sad.

Adults can reside at this fourth level. It is less stressful than struggling with questions of equality/fairness, rule/principle, charity/justice, etc. How often have we heard grown adults say something similar to this, "When my ancestors came to this country, they did not ask for a hand-out; they worked their way into the American economy"? Circumstances do not mediate at stage four; the rule is the rule. Rule keepers generally live good lives according to the books. The rule keepers today would want all undocumented immigrants to be deported, regardless of whether or not they have had children born in this country, who are now citizens, and regardless of whether

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85. Mt. 19: 16-20 (NAB)

or not the undocumented immigrants would become victims of the drug lords upon their return to their home countries. How does this play out in the light of the *Missio Dei* which has a Church tasked with making the mission a reality?

At the post-conventional level, Kohlberg's studies revealed that the individual had become emotionally and perhaps physically independent from the childhood home and had had the experience of being consistently responsible for the well-being of another. These factors, Kohlberg believes, are a necessary but not sufficient cause for post-conventional moral decision making. Persons capable of post-conventional moral decision making are able to reason abstractly to determine the rightness or wrongness of an action. They do not have to fall back upon the norms of a social group or a significant other. Stage five persons are motivated by the principles which service the common good in society. The dignity of the human person takes a priority at stage five. At stage six, the individual is motivated to action by universal principles of justice. An illustration might be the Golden Rule.<sup>86</sup>

Lawrence Kohlberg indicates that many adults have not grown beyond stage three on his moral scale. Typical of early adolescent development, the person at stage three recognizes that others are entitled to the same rights he/she possesses. Kohlberg states that: loyalty to the values of the family, social group, church, etc. is characteristic of this stage. One is able to appreciate his/her values, those of others, and also take an objective view of the values. Basically, the person at stage three is a conformist.<sup>87</sup>

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86. James W. Fowler, *Stages of Faith: the Psychology of Human Development and the Quest for Meaning* (New York: Harper One, 1981), 83.

87. *Ibid.*, 72-75.

Kohlberg's stage four is slightly more advanced morally in that it moves from association with one's in-group to a view of how these values will affect society at large. The stage four person focuses upon the duty of the role he/she assumes.<sup>88</sup> Both stages three and four, the Conventional levels of moral behavior, are characteristic of adolescent moral reasoning.

The discussion of stages five and six, the Post Conventional levels of moral behavior, focus upon moral behavior of persons who have developed psycho-socially and cognitively to the point of being healthy adults. In discussing stage five, Kohlberg uses the terms "social contract" and "common good" to identify behavioral objectives of a stage five person. Linking to the psycho-social development addressed by Erikson, Kohlberg in the fictional conversation states:

... we hypothesize that two kinds of experiences, both of which usually come only after high school, are required for the development of consistent postconventional moral reasoning. First, the young person must leave home emotionally and perhaps physically, and encounter experiences of conflicting values in a context of moratorium. Then second, the young adult, to develop a true postconventional moral orientation, must have undertaken two further steps that typically being a student does not require: the experience of *sustained responsibility for the welfare of others* and the experience of making and living with irreversible moral choices which are the marks of adulthood personal moral experience."<sup>89</sup>

Kohlberg admits very few to his stage six, Universal Ethical Principle Orientation. In this fictional conversation, stage six characterizes people who are committed enough to pour themselves out in service to others and willing to risk their comfort, safety, and security in defending universal principles. Kohlberg suggests that the lives of Mahatma Gandhi and Martin Luther King, Jr. might provide illustrations of stage six morality.

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88. Ibid., 78-79.

89. Ibid., 82-83.

I would suggest that Jesus is definitely illustrative of level six. A reading of the Beatitudes (Mt. 5: 1-12 NAB) and the gospel report of his life and deeds would attest to this. In the Beatitudes, Jesus turns the artificial “virtues” of adulthood – pride, enjoyment, self-sufficiency, self-righteousness, vengeance, lust, war-mongering, and invulnerability – upside down. The Beatitudes emphasize the power of God working in the person who is in relationship with God. The poor in spirit are declared blessed or happy. The peacemakers are called the children of God, etc. Jesus speaks and lives universal ethical principles. There are undoubtedly many other people of conscience who live universal ethical principles.

At Kohlberg’s level five, decisions are made based upon how well the rule serves the common good, even though the person understands the concrete nature of the rules. Some universal principles are recognized and held non-negotiable. All may agree that all human beings are entitled to life and no one should take it from them. Perhaps, Jesus is calling us to stage five when he states,

Do not think that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them. In truth I tell you, till heaven and earth disappear, not one dot, not one little stroke, is to disappear from the Law until all its purpose is achieved. Therefore, anyone who infringes even one of the least of these commandments and teaches others to do the same will be considered the least in the kingdom of Heaven; but the person who keeps them and teaches them will be considered great in the kingdom of Heaven.<sup>90</sup>

Jesus is the Teacher who reveals the value encased in the commandment. He calls us to see, not so much beyond the commandment, as to see deep within it to cherish its purpose and meaning. The purpose and meaning will then drive the decisions, as they did for him in the picking of corn on the Sabbath. “The Son of Man is Master of the Sabbath”<sup>91</sup> People who live

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90. Mt. 5:17-19.

91. Mt. 12:8

at stage five affirm rules for the common good but they can recognize when a rule made for the common good serves to oppress a person or group. They can understand that in cases such as this, the rule needs to be adapted. Leaders in families, Church, and government who are operating at Kohlberg's level five serve as models to humanity. They do not choose the easy path; they choose the path that is right. Perhaps, the difference between Kohlberg's level four and his level five is also described by Peter Drucker and Warren G. Bennis: "Management is doing things right. Leadership is doing the right things."<sup>92</sup> The level four rule keepers perform correct actions. The level five people have abstracted the concept of *right* to a principle and act out of the basis of the principle. How different our world would be if we had more people of principle!

At stage six, serious consideration is given to the ontological right and wrong of actions. This may be best personified in the Beatitudes.<sup>93</sup> The Beatitudes represent an ideal of moral freedom. Jesus calls his followers to aspire to this ideal. Persons living at stage six make decisions of conscience which cost them personally. Nelson Mandela is certainly an example. He paid the price for his cause. He was accused of treason because of his protests against the apartheid practices of the ruling party in South Africa. He was acquitted of the charge in 1961. In 1963, he was sentenced to life in prison. The charge was plotting to overthrow the government. From prison, he continued his work to bring an end to apartheid. He was finally released in 1990. In 1991, Mandela was elected President of the African National Convention and worked with both blacks and whites to make South Africa better for all. Forgiveness triumphed over the

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92. Peter Drucker and Warren Bennis as quoted in Stephen R. Covey, *The Seven Habits of Highly Effective People* (New York: Simon and Schuster, 1989) 101.

93. Mt. 5:1-12.

oppression he had experienced. Mandela was the peace-maker of the Beatitudes. His moral stage allowed him to rise above his painful experiences to see universal injustices which still needed his attention. He continued to put his life on the line as he worked to improve life for all. In 1993, he was awarded the Nobel Peace Prize.

Individuals act at level six on occasion. A good example is people who willingly put their own lives at risk to save another. In that instance, they are operating on level six. It might be extremely difficult to operate at level six consistently. Certainly, I would contend that if a lay ecclesial minister operates at stage five, the minister is well-equipped. The stage five person has developed to the point of being able to be responsible for other human beings. The person has claimed self-chosen values which serve the common good as life standards. At the same time, the person is able to recognize the need for exceptions to the moral standards behind these values if the rule is oppressive to a person or group. In short, the stage five person knows the difference between equality and justice.

In terms of psycho-social human development, **Erik Erikson** has identified crises which must be resolved as humans grow through the life cycle from infancy to old age. By crises, he does not mean anything catastrophic. He is referring to growth spurts or turning points in human life. Erikson identifies the task of adolescence to be the resolution of the conflict between identity repudiation and identity diffusion. Once the adolescent has worked through this crisis, the adolescent is able to be faithful to another human being. The task of young adulthood, per Erikson, is to resolve the crisis between intimacy/solidarity and isolation. Once this crisis is resolved, one can love.

Erikson's presentation of middle adulthood, the stage at which the majority of lay ecclesial ministers find themselves is summarized in James Fowler's book. Fowler has Erikson say,

Mature men and women need to be needed, and maturity needs guidance as well as encouragement from what has been produced and must be taken care of. The joining of minds and bodies produces other 'offspring' in addition to children. Generativity is the readiness to care for and nurture the next generation and the life conditions and resources of all kinds they will need to become generative in their generation....The danger in this stage is stagnation. The adult who fails to find ways of contributing to the nurture of culturally significant strength in the species forfeits his or her place in the cycle of the generations... The composite virtue or ego strength that emerges in generative adults is that of *care*.<sup>94</sup>

In psycho-social terms, an adult possesses healthy self-knowledge and self-confidence and so can value and care for the "other". This is an essential capacity in the realm of spirituality, morality, and pastoral service. It enables one to appreciate being loved by God and to extend that love to all of God's creation. It is always true that holiness is wholeness. Spiritual development, good moral decisions, and pastoral service are impeded by roadblocks in psych-social development.

Erik Erikson addresses the task of adulthood as being to establish generativity rather than stagnation. By this, he indicates that a true adult is concerned about shaping a future beyond his/her earthly existence. This is usually done through having children but may also be accomplished by doing work, the effects of which will outlive the worker. Erikson identifies the virtue of adulthood as care.

Generativity is primarily the interest in establishing and guiding the next generation, although there are people who, from misfortune or because of special and genuine gifts in

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94. James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: Harper Collins, 1981), 85

other directions, do not apply this drive to offspring but to other forms of altruistic concern and of creativity, which may absorb their kind of parental responsibility.<sup>95</sup>

Erikson states that integrity flows from care and generativity. Care and generativity produce an acceptance of self and others as a combination of good and bad, success and failure, but having accomplished something valuable for posterity. People begin to see themselves as masters of their own ship. Erikson posits that if care and generativity are lacking, despair will follow. This, he believes, will manifest itself as contempt and disgust.<sup>96</sup>

**James Fowler** seems to indicate that adults function typically at stages 3, 4, 5, or 6 in terms of faith development. At stage three, the reality believed in is linked to the symbols used in communal gatherings and so if the person stops going to communal faith gatherings, the person loses the sense of the meaning in faith. People are no longer supported by the sense of connection to God they feel in the presence of the religious symbols in church, synagogue or mosque. This Fowler states is our common problem in North America, and perhaps around the world, today. Persons at stage three establish personal relationships with those who share the faith; they value and respect authority figures in the faith. They have grown up with a community identity as Muslim, Lutheran, Jewish, Catholic, etc. Betrayals of this trust by authority figures or the community can lead to great disillusionment.<sup>97</sup>

Fowler addresses faith development. Like Kohlberg, he believes that many adults live at stages three or four but fully developed adults would be at stage five or six in his paradigm. Stage three is the stage of those who are conformists, who adhere to an ideology but do not

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95. Erik H. Erikson, *Identity and the Life Cycle* (New York: W.W. Norton and Company, 1980), 103.

96. *Ibid.*, 104-105.

97. James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: Harper Collins, 1981), 151-173.



analyze it critically. Stage four is the stage of those who have begun to critically assess faith in terms of how it aligns with personal principles. These people are less dependent upon the group. They are firm in their individual faith but still view faith in an either/or context. Either this faith is right or that one is right. In many respects, they are ready to make a commitment to the faith they profess. Fowler identifies the yearnings which indicate readiness to move on to stage five.

Restless with the self-images and outlook maintained by Stage 4, the person ready for transition finds him or herself attending to what may feel like anarchic and disturbing inner voices. Elements from a childish past, images and energies from a deeper self, a gnawing sense of the sterility and flatness of the meanings one serves – any or all of these may signal readiness for something new. Stories, symbols, myths and paradoxes from one's own or other traditions may insist on breaking in upon the neatness of the previous faith. Disillusionment with one's compromises and recognition that life is more complex than Stage 4's logic of clear distinctions and abstract concepts can comprehend, press one toward a more dialectical and multileveled approach to life truth.<sup>98</sup>

Stage five, Conjunctive Faith is characterized by an ability to see that there are elements of truth in many faiths. The perspective is now more both/and rather than either/or. A person can be a committed Muslim and also acknowledge truths in the Hebrew and Christian scriptures. Being committed to a faith does not mean that the person must consider all other creeds as totally false. This way of knowing enables a person to be open to and to detect relationships in faiths. This openness does not preclude a person's commitment to a particular faith. Fowler speaks of this dynamic in Buber terms, "In a mutual 'speaking' and 'hearing,' knower and known converse in an I-Thou relationship."<sup>99</sup> Fowler states that the stage five person is involved in the processes of integrating and reconciling.

Unusual before mid-life, Stage 5 knows the sacrament of defeat and the reality of irrevocable commitments and acts. What the previous stage struggled to clarify, in terms of the boundaries of self and outlook, this stage now makes porous and permeable. Alive

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98. Ibid., 183.

99. Ibid., 185.

to paradox and the truth in apparent contradictions, this stage strives to unify opposites in mind and experience. It generates and maintains vulnerability to the strange truths of those who are 'other'. Ready for closeness to that which is different and threatening to self and outlook (including new depths of experience in spirituality and religious revelation), this stage's commitment to justice is freed from the confines of tribe, class, religious community or nation. And with the seriousness that can arise when life is more than half over, this stage is ready to spend and be spent for the cause of conserving and cultivating the possibility of others' generating identity and meaning.<sup>100</sup>

Like Kohlberg's sixth stage, Fowler's sixth stage is Universalizing Faith. The stage six person is self-actualizing, compassionate, and inclusive. There is similarity in the virtues identified by Erikson, Kohlberg, and Fowler in the functioning at the fullest adult stage.

I have noticed that whenever I speak on stages of faith and try to describe the structural features and style of each stage, it is always Stage 6 that people are most interested in. ...I ask myself, What is it about those people best described by Stage 6 that enlivens our excitement and draws us out of our embeddedness in the present and the past? ...I believe that these persons kindle our imaginations in these ways because, in their generosity and authority, in their freedom and their costly love, they embody the promise and lure of our shared futurity. ...They actualize its promise, creating zones of liberation and sending shock waves to rattle the cages that we allow to constrict human futurity. Their trust in the power of that future and their trans-narcissistic love of human futurity account for their readiness to spend and be spent in making the Kingdom actual.<sup>101</sup>

Fowler differs from Erikson and Piaget in how the movement from one faith stage to another occurs. In Erikson and Piaget, the movement from stage to stage is more concomitant with physical, psychic, and social growth. In Fowler's theory the movement from stage to stage involves a change in the way one thinks about reality, a shift in personal worldview. In faith terms, there is a personal paradigm shift in which the employment of dialectic enables the evolution of a security in one's belief structure. This enables the person to be constructively critical in matters of faith and to compare and contrast given values with the values necessary in a tolerant, just society. James Fowler himself puts it this way.

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100. Ibid., 198.

101. Ibid., 211.

...the faith stage perspective does not see developmental movement in the sense of stage change as coming automatically or inevitably with the passage of time and the changing of our bodies or of our social roles.... The emergence of a new stage means the altering of previous ways of believing and understanding; it means constructing more inclusive, more internally complex, and more flexible ways of appropriating the contents – the substance and narrative power – of one’s religious tradition.<sup>102</sup>

One illustration of this is the way Fowler speaks of two types of cognition in addressing his stages four and five of faith development. At Fowler’s stage four, Individuative/Reflective Faith, he refers to “dichotomizing logic”, an either/or approach. At Fowler’s stage five, Conjunctive Faith, he refers to “dialectical knowing”, a both/and approach.<sup>103</sup> Perhaps, Piaget’s formal operational thought has substages within it.

At stage four, the locus of authority shifts from external to internal. The person begins to accept responsibility for his/her own beliefs and actions, rather than relating them to the community of believers. The strength of this stage is the ability to think critically about faith and religion; the danger is in the tendency to become ego-centric in the process.<sup>104</sup> The danger comes with the person thinking that he or she has worked faith issues through and can gain nothing from sharing the perspectives of others.

Stage five leads to great trust in the “other”. The relationship has shifted to what Martin Buber would refer to as an “I-Thou” relationship. Emphasis is on reverence for the other rather than the contractual mutuality of the relationship. At stage five, persons integrate what they have experienced in life but never fully considered earlier. The person is willing to give of self.

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102. James W. Fowler, *Becoming Adult Becoming Christian: Adult Development & Christian Faith* (San Francisco, CA: Jossey-Bass, 2000), 114.

103. James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: Harper Collins, 1981), 252.

104. *Ibid*, 174-183

Persons at stage five often struggle with the discrepancy between their understanding of how things should be in faith and the reality of the world as it exists.<sup>105</sup>

Stage six brings in the commitment to love and justice as transcendent themes. People whom we recognize as prophets would fall into this category. We admire them but consider them a bit excessive. Typically, they are also people of great charisma and vision. Their motivation and decision making does not revolve around self but around universal principles of love and justice. Fowler captures the stage well in the following:

Seen in the light of this vision the human vocation – and it must be understood as a universal human vocation – is to live in anticipation of the coming reign of God. The human vocation is to lean into God’s promised future for us and for all being. It is to be part of the reconciling, redeeming and restoring work that goes on wherever the Kingdom of God is breaking in. It is to be part of the suffering rule of God, to oppose those structures of life that block and deny the future of persons and being in God. The human vocation in response to the coming Kingdom of God is to live so as to honor- in others and in oneself – the futurity grounded in the promises of the faithful, sovereign God.<sup>106</sup>

Jesus Christ exemplifies stage six. The kenotic hymn in Philippians testifies to this.<sup>107</sup>

Fully aware of who he was, Jesus did not use his identity as a tool of power but rather emptied himself, becoming human and a servant to those he was here to save. Who was he here to save?

Christians believe that everything in creation is the handiwork of God. Formed by the “hand of God”, all of creation was designed in integrity. The original integrity was destroyed by human pride, corruption, power struggles, violence, and selfishness – in short, by sin. The Word of God, Jesus, the Christ, relinquished his power and glory to become human and to live and die

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105. Ibid, 184-198

106. Ibid, 210

107. Phil. 2:5-11.

as a human to save humanity and all creation from the effects of sin so that they might live in the Kingdom of God.

Power is a source of temptation in all lifestyles. The example of Jesus defines leadership as service to others. The washing of the feet at the Last Supper was a prophetic act on the part of Jesus.<sup>108</sup> Disciples of Jesus who are called to effective lay ecclesial ministry model this attitude in their service to others. While no human being is perfect, the intention and motivation of lay ecclesial ministers are properly service to others.

### **How does an ecclesial community minister to the ministers?**

Stress, psychological or emotional pressures, or reaction to professional burnout may at times cause a normally responsible and competent adult to respond from a less developed stage. Felicity Kelcourse is an Associate Professor of Pastoral Care and Counseling and the Director of the Doctor of Ministry program at Christian Theological Seminary in Indianapolis. She states:

...it is precisely the early experiences of which we are least conscious that play the most forceful role in structuring our view of the world. It is not until problematic early memories are made conscious that we can truly say we have a choice about the meanings we make. For this reason psychoanalytic theories including Erikson's stage theory treat the earliest, pre-Oedipal (prior to age three) dimensions of human experience as foundational. In this view, problems in later life can result from early, unresolved developmental challenges; conversely, the healing of early and later wounds can take place in adulthood. Both faith communities and psychotherapy are intended to provide opportunities for reparation and redemption.<sup>109</sup>

Intention and motivation to be of service to others are often thwarted by these unresolved issues which affect people psychologically. If the Church is true to its identity, it is a community of healing, a family in which all can expect acceptance, support, and room to grow. In an

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108. Jn. 13:1-17.

109. Felicity B. Kelcourse, ed., *Human Development and Faith: Life-cycle Stages of Body, Mind, and Soul* (St. Louis, MO: Chalice Press, 2004), 5.

interview with Pope Francis which took place over three meetings in August, 2013 in Rome, the Pope referred to the Church as a field hospital.

I see clearly that the thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds.... And you have to start from the ground up.”<sup>110</sup>

If the Church is true to its identity, it supports all of its members. This includes those who are lay ecclesial ministers and may be struggling in some way.

### **Culture and Universal Virtue**

Some researchers have studied the impact of culture on leadership behavior. One fairly extensive project was the Global Leadership and Organizational Behavior Effectiveness (GLOBE) research which was conducted by researchers from 62 countries. The study’s original proponent was Robert J. House of the Wharton School of Business at the University of Pennsylvania. The GLOBE research identified some characteristic values of effective leaders. Those values, characteristic of effective leaders, which appear to be beyond culture, that is, universally accepted around the world as indicated in the 62 countries in the study, include: honesty and integrity, compassion, fairness, and humility. Other values seem to be culturally contingent.<sup>111</sup> This research is very interesting because it validates the theory of Erikson, Kohlberg, and Fowler by affirming virtues which manifest themselves behaviorally when persons are developed as adults. It is important for those who would be ecclesial ministers to be functioning at adult levels

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110. Antonio Spadaro, S.J. “A Big Heart Open to God, The exclusive interview with Pope Francis,” *America*, September 30, 2013, issue 1, 15-38.

111. GLOBE (Global Leadership and Organizational Behavior Effectiveness) research in Afsahneh Nahavandi, *The Art and Science of Leadership* (Upper Saddle River, NJ: Pearson Publishing, 2014), 36-39, 108.

in social, moral, and faith dimensions; hence, it is highly desirable that they be people of integrity, honesty, compassion, fairness, and humility, irrespective of the culture in which they are working.

### **Faith and Spirituality**

How does this discussion of faith link into the concept of a person's spirituality?

Because the term lends itself to so many interpretations, authors are hard-pressed to define *spirituality*. Most definitions are in some sense ambiguous. Philip Sheldrake is Senior Research Fellow at Westcott House and the Cambridge Theological Federation. He is also Professor and Director of the Institute for the Study of Contemporary Spirituality at Oblate School of Theology in San Antonio, Texas. He has this to say about spirituality:

First, spirituality is inherently related to context and culture. The way we talk about spirituality reflects the priorities of the different contexts in which it is used... Second, despite these varied approaches, there are certain 'family resemblances' which make it possible to offer a tentative definition of spirituality. Thus we saw that spirituality concerns a fully integrated approach to life (holism), involves a quest for the 'sacred', underpins a desire for meaning, and implies some understanding of human identity, purpose, and thriving. Finally, spirituality points to a desire for ultimate values and involves the intentional pursuit of a principled rather than purely pragmatic way of life. Third, contemporary approaches to spirituality take many forms partly because spirituality has become egalitarian or at least anti-authoritarian.<sup>112</sup>

In the adult stage of development, the psycho-social, moral, and faith components of human growth weave together to strengthen a spirituality which can reflect personal freedom as well as respect for other styles of spirituality and faith traditions. The transition to transcendence which characterizes growth in the psycho-social, cognitive, moral, and faith development processes lays the groundwork for a personal identification with the divine. In his inaugural

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112. Philip Sheldrake, *Spirituality: a Very Short Introduction* (Oxford, UK: Oxford University Press, 2012), 22-23.

address, John F. Kennedy said, "...here on earth, God's work must truly be our own."<sup>113</sup> This awareness, that adult faith means owning a relationship with the divine and that the human person continues the work of God on the earth, carries the fully developed adult into the realm of spirituality.

### **Spirituality: the Spiritual Journey**

The Israelites understood their relationship to God as identifying them as unique in the creation. Because God can be seen as an outsider in the midst of the surrounding nations, the Israelite appears as a resident alien in the midst of other peoples. The prophet becomes a sign of God's otherness; later, the Church becomes a resident alien in society.<sup>114</sup> Being an outsider does not call for digging a foxhole from which to shoot out at a non-believing world but immersing in society as a witness to the Other whom society ignores.

From the earliest records of Christianity, we hear that those who were disciples of Jesus were referred to as followers of "the way". In scripture, Thomas asks Jesus, "Lord, we do not know where you are going, so how can we know the way?" (Jn.14:5). To which, Jesus replies, "I am the Way, the Truth, and the Life..." (Jn. 14:6, 7) Following Jesus Christ is a spiritual journey. Traditionally, spiritual writers have referred to efforts to deepen our relationship with God as a journey, an ascent of the mountain of God, and growing up in God. We move from slavery to sin and addictions to the freedom of the children of God. Vatican Council II called us a Pilgrim People. We are part of a community on the move; we are not isolated individuals on the journey. In ascent and human development expressions, we refer to steps or stages but it is

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113. John F. Kennedy, *Inaugural Address, 1961*, Senate.gov, [www.inaugural.senate.gov/swearing-in/address/address-by-john-f-kennedy-1961](http://www.inaugural.senate.gov/swearing-in/address/address-by-john-f-kennedy-1961) (accessed September 1, 2014).

114. Frances M. Young, *Brokenness & Blessing: Towards a Biblical Spirituality* (Grand Rapids, MI: Baker Academic, 2007), 88-101.



important to see these to be more spiral than linear. We make progress but are constantly called to reform, purification, and enlightenment as we move.<sup>115</sup>

Barbara E. Bowe points out nine indicators of a Christian biblical spirituality. They appear here because the five highlighted spiritualities are all biblical in nature. Barbara Bowe, RSCJ lists these indicators:

1. A biblical spirituality points to the Heart of God as its center.
2. The person with a biblical spirituality will have a keen awareness of his/her creatureliness.
3. A biblical spirituality has both a theology of saving and a theology of blessing.
4. A contemporary biblical spirituality will grow from an understanding of the Exodus event.
5. The concept of Covenant will be central to a biblical spirituality.
6. A biblical spirituality will recognize the hand of God in the ordinariness of everyday life as well as in dramatic events.
7. Christian spiritualities will be Trinitarian spiritualities.
8. A biblical spirituality embraces the reality that the future promise comes with the cost of discipleship.
9. A biblical spirituality will emerge from an identification with the Body of Christ as the vision for serving God and others.<sup>116</sup>

Richard McBrien, in his book, *Catholicism* highlights two very important dimensions of our pursuit of following Jesus Christ and proclaiming the Good News.

11. As ecclesial persons, members of the Body of Christ, *we are called to Christian discipleship in relation to God, neighbor, world, and self*. Accordingly, Christian spirituality will be an expression of the virtues that relate us at once to God, neighbor, world, and self (faith, hope, charity, and creative freedom and responsibility), to God in particular (humility and gratitude), to neighbor in particular (mercy and concern for the poor, forgiveness, justice, and truthfulness), to the world (stewardship), and to self (temperance and fortitude). The center will always be charity: love of God and love of neighbor.

12. *The call to Christian holiness is a universal call (Dogmatic Constitution on the Church, chapter 5)*. There is no “higher” spirituality for the ordained and the religiously

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115. For an interesting discussion of Christian Spirituality as a spiritual journey, see Lawrence S. Cunningham and Keith J. Egan, *Christian Spirituality* (New York: Paulist Press, 1996), 47-65.

116. Barbara E. Bowe, *Biblical Foundations of Spirituality: Touching a Finger to the Flame* (New York: Rowman and Littlefield Publishers, 2003), 177-181.

professed than for the laity. Accordingly, Christian spirituality will never be hierarchical or elitist, nor patriarchal and androcentric. There will always be different spiritualities, but the differences will not necessarily imply superiority or inferiority in relation to one another, nor on the basis of ecclesiastical “states of life” or gender.<sup>117</sup>

I would posit that formation in spirituality could bring depth of meaning to the lives of ecclesial ministers. Historically, there have been many sources of spirituality: Benedictine, Franciscan, Jesuit, Dominican, Carmelite, Augustinian, and Vincentian to name just a few. This discussion will be limited to active (apostolic) spiritualities as opposed to ascetic or mystical spiritualities. Since formal education is a vehicle for formation, the focus will be placed upon the spirituality of **Saint John Baptist de La Salle** and his followers, the Brothers of the Christian Schools and **Blessed Theresa Gerhardinger** and her followers, the School Sisters of Notre Dame.

It is to be noted that spiritual traditions arise in response to the needs of the time, flourish and grow, begin a decline in popularity and then either die off or reinvent themselves. This can be seen certainly in the ancient traditions. The Benedictine tradition of spirituality arose in the sixth century and has managed to reinvent itself to meet the needs of contemporary periods for over fourteen centuries. The Franciscan tradition arose in the thirteenth century and has managed to reinvent itself to meet the needs of contemporary periods for over seven centuries. The same can be said of the Jesuit tradition which has reinvented itself for over four centuries, the LaSallian tradition which has reinvented itself for over three centuries, and the SSND tradition which has reinvented itself for almost two centuries. A quick look at the Judeo-Christian roots of spirituality will assist in the identification of transcendent elements versus those that change with the times.

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117. Richard P. McBrien, *Catholicism* (New York: Harper Collins, 1994), 1057

What is characteristic of a spirituality which reinvents itself over centuries? In an article by Miriam Schmitt, Michael Downey defines spirituality with these words: “The gift of Christian spirituality is a deepening in the dynamic of deification – being conformed to the person of Christ, brought into communion with God and others through the presence and power of the Spirit”<sup>118</sup> The demands of the twenty-first century elicit a different dynamic of deification from that which was necessary in the sixth century, the thirteenth, sixteenth, seventeenth, of even nineteenth. Dedicating oneself entirely to God and the mission of Jesus Christ today does not require a monastic break with the world. This route, chosen by some as a sign of total commitment once Christians were no longer persecuted for their faith, has assumed a new role in the church of the twenty-first century. Some monasteries today continue to be educational centers with schools or universities associated with the monastery. Many are also centers of prayer and spiritual development for the laity. Often, monks have roles in the world in which they bring good news, encouragement, spiritual direction, social services, liturgies, and education to the people. Monks today can be actively involved in serving as Catholic social justice Jiminy Crickets, prodding the consciences of committed Catholics to greater service to the abused and underserved.

Ignatius of Loyola in the sixteenth century, styled the spirituality he presented along the lines of a military template: persons seeking growth in God did spiritual exercises. They were challenged with the question of which standard they would pick up, Christ’s or the world’s. This very meaningful sixteenth century image is stressed far less today. Today, the questions posed

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118. Michael Downey, *Altogether Gift: A Trinitarian Spirituality* (Maryknoll, New York: Orbis Books, 2000) 117, in Miriam Schmitt, “Benedictine Spirituality”, *Liturgical Ministry*, (Fall 2001): 198-200.

will be: “What more can I do for God?” and “How can I be a ‘man or woman for others’?”

Different world needs demand different approaches.

### **The Lay Ecclesial Ministry of Catholic School Administrators**

The discussion will now zero in on lay ecclesial ministers who are administrators in Catholic schools. Christian tradition has blessed us with wonderful individuals who have stood out in their pursuit of union with God and the *Missio Dei*. The following reflections will address the traditions left to us by John Baptist De La Salle, and Theresa Gerhardinger. How can a seventeenth century cleric-become- former-of- teachers and a nineteenth century educator guide adult lay ecclesial ministers in the twenty-first century?

### **The Lasallian Tradition**

John Baptist De La Salle was influenced by the French School of Spirituality. The object of French School spirituality was to allow the spirit to pursue union with the love of God. In this pursuit, the material elements of life were far less significant than the spiritual. John Baptist De La Salle wrote a series of meditations for his Brothers’ use in prayer. His work is entitled, *The Meditations for the Time of Retreat*. For the Brothers of the Christian Schools, the ministry of education is the Brothers’ spirituality. This is particularly evident in Meditations 3 and 4. The theme of Meditation three is: “Those who teach the young are cooperators with Jesus Christ in the salvation of souls” and the theme of Meditation 4 is: “Those chosen by Providence for the education of children must fulfill the function of guardian angels for them”.<sup>119</sup> They see their role as being elder brothers to the students, guiding them in the way of salvation. In their schools, they end every prayer with the ejaculation, “Live, Jesus, in our hearts forever!”

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119. Ed. Carl Koch, Jeffrey Calligan, FSC, and Jeffrey Gros, FSC, “John Baptist de la Salle: the Spirituality of Christian Education” in *The Classics of Western Spirituality*, ed. Lawrence Boadt, CSP (New York: Paulist Press, 2004), 42-47.

In an article written for *Digital Journal of Lasallian Research*, John Crawford, FSC, Ph.D. points out what he identifies as essential elements of Lasallian charism today. The first has to do with the perception of the teacher in a Lasallian school. A Lasallian educator is seen as an elder sibling to the young students. Basically, Lasallian education involves a ministry of equals – teachers and students, with the teachers serving as the elder brothers to guide and counsel the students along the path of their education. The responsibility, according to Saint La Salle, is not to be taken lightly since the elder brothers are to guide their younger siblings to the attainment of eternal life. This ministry is at the root of the spirituality. The brother's attainment of salvation is integrally linked to the students he guides to eternal life.

The second essential element speaks of the manifestations of the charism: faith and zeal. The teacher's faith is reflected in the perception of the educational role as being that of an ambassador for Jesus Christ, a minister, a good shepherd, and a guardian angel. The teacher's zeal is reflected in Saint LaSalle's description of a teacher as a good architect. The fourth Lasallian principle identified by Crawford is service to the poor. Brother Crawford affirms that this call to service to the poor is the challenge to be presented to all students, rich and poor alike. Raising the consciousness of those of means to the dilemmas of the poor augments service to the poor.<sup>120</sup>

How did Saint John Baptist De La Salle point the way to this understanding of prayer, spirituality, and the responsibility of ministry? In a 1739 document of the founder, entitled, *Explanation of the Method of Mental Prayer*, Saint La Salle seems to be giving a primer in the reality and process of mental prayer to his young brothers. That being stated, it is a truth that

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120. John Mark Crawford, FSC, Ph.D., "Extending Lasallian Charism: Its Texts and Lived Contexts for the Spirituality of Teachers" in *Digital Journal of Lasallian Research* 3, (2011): 75-77.

every encounter with the living God in prayer is a new reality; hence, one who has prayed, even consistently for many years, remains a beginner and can draw wisdom for La Salle's teaching here. The document is profound and covers many approaches. One will be highlighted here: "God considered as being present in us by His grace and His Holy Spirit"<sup>121</sup>

Saint La Salle stresses the indwelling of the Holy Trinity in the person of faith through baptism. The intimate unity with the Trinity is an experience of the Kingdom of God alive in the person. La Salle emphasizes the importance of living in awareness of this presence of God, noting that this awareness will assist the person to choose the way of God over the way of evil tendencies. God dwelling within the person makes him/her a temple of God. With the awareness of the indwelling of God, the person is called to keep the temple in good shape for God's presence. Since God already abides in the person, it is important for the teacher to be very mindful of God's presence and teach the younger siblings, the students to be aware of that presence. Even today, in the schools of the Brothers of the Christian Schools, prayer begins with the invocation, "Let us remember that we are in the holy presence of God" and concludes with the petition, "Live, Jesus, in our hearts forever!"

In chapter three of this same work by Saint La Salle, the founder lays out "The Three Acts Which Refer to Our Lord."<sup>122</sup> The first act is one of calling upon God to deluge the pray-er in the merits of the passion of Jesus Christ. This indicates the person's desire to be open to any inspiration received during the time of prayer. It may be a time for reflecting upon the past day and recognizing the graces received from God as well as any sinful attitudes which may have

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121. Saint John Baptist De La Salle, *Explanation of the Method of Mental Prayer* translated from the French edition of 1739, (Paris: Procure Générale, 1912), 14-18.

122. *Ibid.*, 57-61.

been part of the person's past day. So, the petition for the merits of the passion of Jesus Christ call down upon the pray-er the mercy of God in all its fullness and open the heart to extending that mercy to others.

The second act is one of union: the pray-er tries to unite his/her will and intentions with those of God for the world. Another way of stating this is to say that the pray-er tries to enter into the prayer of Jesus Christ for the world. In some respects these two acts are similar to the ways of purification and union of Theresa of Avila.

The third act is an invocation of the Spirit of our Lord. The pray-er intercedes for the Holy Spirit to direct the prayer to its conclusion. For Saint La Salle, prayer always evolves into action on behalf of the Kingdom of God. The Lasallian pray-ers are led directly into working towards personal salvation and the salvation of those to whom they are ministering.

No one comes to a spirituality, except through a lived experience of God in everyday life. For St. La Salle, the evolution of his spirituality was progressive throughout his life. A product of his times, La Salle was influenced in his approach to God and the sacred by the French School of Spirituality, particularly by Pierre de Bérulle and Jean-Jacques Olier. Editor, William Thompson, in the Introduction of "Bérulle and the French School" in *The Classics of Western Spirituality*, states that because the French School of Spirituality attempted to remediate the separation between theology and spirituality, his work of editing would reflect the *perichoresis* between the theological and the practical. Bérulle's insight is well represented here.<sup>123</sup>

Thompson's choice of the Greek word, *perichoresis*, is a powerful extrapolation of the mystery of the Trinity whose love is shared in its community of Three Persons and extended

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123. William M. Thompson, ed., in the introduction to *Bérulle and the French School: Selected Writings*, Classics of Western Spirituality: A Library of the Great Spiritual Masters, ed. Bernard McGinn (Mahwah, NJ: Paulist Press, 1989), 32.

outward to invite others to take part. The Greek word can best be translated as “to dance around one another.” Many images try to capture the joyous bond of love which exists within the Trinity and reaches out to embrace others.

I would posit that this is a beautiful image of Lasallian spirituality: an intense love-relationship between the pray-er and the Trinity which reaches out to draw others into the dance of love and salvation.

Olier highlights the importance of self-abnegation as a means of putting on the mind and heart of Jesus Christ.<sup>124</sup> The letter to the Philippians 2:5-11 points the person who would be a follower of Jesus Christ to putting on his mind in making choices. For Jesus Christ, this meant laying aside his divinity and assuming the limitations of humanity so that he could model how to be fully human and live according to the love of the Trinity. For Saint La Salle, this meant becoming poor and dependent upon providence as his teachers-in-training had to do. They were teaching poor boys and their schools were to be free. La Salle found it necessary to move from his comfortable home and family in order to be credible to the people he was serving. They did not have the security of family and money. In the event that the teaching project he was initiating were to fail, they had nothing for their futures. He could not credibly address them on trust in providence since they saw his “wealth” in family and money. Their spoken challenge to this status, combined with the counsel of his spiritual director at the time, Rev. Nicholas Barré, aided in his discernment of the action needed in his life. His spirituality grew from his experience as he

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124. Ibid., 217-276.



brought it to God in prayer. His use of lived experience contemplated in the presence of God ultimately brought him to renounce his inheritance and donate it to the poor.<sup>125</sup>

Motivated by the desire to model the spirit of trust in providence, abandonment of self to God, and adherence to the mind and heart of Christ – all virtues fostered in the French School of Spirituality, Saint La Salle relinquished his title and role of canon to devote his time to his teachers. This meant an additional loss of income but provided the time he needed in community with his men. La Salle's sense was that the vocation to canonry had left him since he no longer had inclination to it but did have the desire to be with his men.<sup>126</sup>

La Salle's brothers are to bring the Good News of the Gospel to the children who are poor and the victims of the world's false promises. By assisting the young men to a life of faith in God, human decency, and use of their gifts to aid others, La Salle and his men are to bring salvation to the young entrusted to them. They are to move the lives of the young entrusted to them from despair to hope, from delinquency to integrity, and from ignorance to wisdom. The example the brothers are to give by their association with the young is to become the fraternal guidance of the elder brothers that La Salle proposed. The writings of La Salle still provide this guidance for today.<sup>127</sup> In summary, Lasallian prayer leads to ministry. Lasallian prayer is

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125. Brothers Michel Sauvage, FSC and Miguel Campos, FSC, *St. John Baptist De La Salle Announcing the Gospel to the Poor: The Spiritual Experience and Spiritual Teaching of St. John Baptist de La Salle* (Romeoville, IL: Christian Brothers National Office, 1981), 22-30.

126. *Ibid.*, 30-33.

127. *Ibid.*, 72-80.

personal and ecclesial; it is Christocentric and simultaneously Spirit impelled and drawn to Trinity.<sup>128</sup>

The Lasallian spirit today is shared with all those who work with the Brothers. The spirit is concisely stated by Brother Gerard Rummery, FSC:

Today, many people who choose to work in a Lasallian work may not necessarily share the Christian heritage on which the work was founded. Among such persons are Christians of other denominations, Moslems, Buddhists, Hindus, Confucianists and Shintoists, followers of traditional religions or of no religion at all. Many find themselves in agreement with Lasallian emphases on such basic principles as gratuity, compassion and personal relationships – all things beyond the material – and expressive therefore of a ‘spirituality’.<sup>129</sup>

### **The SSND Tradition**

The School Sisters of Notre Dame were founded by Karolina Gerhardinger with the help of her spiritual director, Father Michael Wittmann. Karolina had begun her education with the Canonesses of Notre Dame. The Canonesses stemmed from the spiritual heritage of St. Peter Fourier, an Augustinian priest, and Blessed Alix LeClerc. It is not surprising to note that there are many similarities in the spiritual approach of the Brothers of the Christian Schools and the School Sisters of Notre Dame since Peter Fourier and Alix Le Clerc were contemporaries of Pierre de Bérulle and Jean-Jacques Olier. The French School of Spirituality is evident in both traditions.

The Napoleonic suppression of all religious schools and the political and social effects of the Enlightenment and the French Revolution created a dismal educational situation in Europe.

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128. For a good discussion of Lasallian prayer, see Miguel Campos, FSC and Michel Sauvage, FSC, *Encountering God in the Depths of Mind and Heart* (Rome: Brothers of the Christian Schools 1995), especially pp. 12-33 and 128-148.

129. Gerard Rummery FSC, “Lasallian Spirituality,” La Salle.org, [http://www.lasalle.org/wp-content/uploads/2012/02/lasallian\\_spirit\\_en.pdf](http://www.lasalle.org/wp-content/uploads/2012/02/lasallian_spirit_en.pdf) (accessed October 6, 2016).

Karolina Gerhardinger and two other young women were invited by Father Michael Wittmann to educate girls in the parish school at Stadtamhof. The three prepared for their teaching assignment by receiving the proper state training for teachers. With the guidance she was receiving from Father Wittmann, Karolina became aware of a call to religious life. Karolina and two companions pronounced vows in 1833. At the time of her vows, Karolina took the name Mary Theresa of Jesus. At the death of her spiritual friend, Father Wittmann, Father Francis Sebastian Job became her advisor. The basic rule which they devised was similar to that of the Canonesses of Notre Dame, whose rule had been written by Alix Le Clerc and Augustinian, Peter Fourier.

The educational ministry of the School Sisters of Notre Dame was dedicated to assisting poor young girls. Mother Theresa and Father Wittmann believed that to reform society, strong families were necessary. For families to be strong, women had to be educated well since they were the first educators of their children. The educational philosophy which shaped the schools was based upon that of Pestalozzi. It was holistic and focused on learning as a *gestalt* (integrated whole) experience. Pestalozzi advanced an education of head, hands, and heart. Students were exposed to the traditional areas of learning: reading, writing, mathematics, science, and social sciences. They were also trained in fine arts: music, art, and drama. Because the teachers knew the importance of women in caring for their families, the students were also trained in marketable skills such as needlework. The sisters established ‘Schools for Industry’(vocational schools), homes for orphans, nursery schools, and daycare centers to aid working parents.<sup>130</sup>

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130. Maria Canisia Engl SSND, “Karolina Maria Theresia Gerhardinger: A Devout Woman and Pioneering Teacher and Educator” (A commemorative speech delivered at the ceremony in honor of the 200<sup>th</sup> birthday of Karolina Gerhardinger, given at the Dr.-Johanna-Decker-School of the School Sisters of Notre Dame in Amberg, Bavaria, Germany on 20 June, 1997).

Mother Theresa had a profound sense of trust in divine providence. This is evidenced in many of her words in her letters to her sisters. Much of her advice is centered in scripture as in the following two quotations from her letters:

We need not be anxious any more than the birds in the air and the flowers in the field, because the good Lord himself will look after us, providing clothing and food. Yes, the good Lord Jesus will take care of us as he did his dear apostles, and the poor who followed him into the desert. And should it come to pass that we must teach school without remuneration, and should the earth cease to provide us with bread, he can let bread rain from heaven even today, as he did for the Israelites in the desert ... Therefore, dear children, do not be afraid, but trust in God and walk in his way. Then, the infinitely good and merciful God will be with you.<sup>131</sup>

This reference to Luke 12:22-34 and Exodus 16: 4-15 was written to her sisters when they were suffering from inadequate money, food, and materials for teaching. The letter was sent fourteen years after the community had been founded. It informed the sisters that Mother Theresa intended to respond to the appeals of the bishops of North America for her to send sisters to the United States to teach the daughters of German immigrants. From the basis of their poverty, they would respond positively to the invitation to come to America, despite the fact that they had very meagre resources. Theresa herself was uncertain whether or not her health would allow her to endure the long trip and she would return to Germany. This letter was her farewell to her sisters, just in case.

“Were we to know all things, even then all our knowledge would be imperfect, says the apostle, Paul. Who gave us this understanding and the opportunity to learn? Granted, we do all in our power, are we not still unprofitable servants?”<sup>132</sup> Mother Theresa’s reference to 1 Cor. 13:12

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131. Hester M. Valentine SSND ed. , *Letters of Mother M. Theresa Gerhardinger School Sister of Notre Dame: Of Spiritual Matters* (Winona, MN: Saint Mary’s College Press, 1977), 50-51, letter #714.

132. *Ibid.*, 105, letter #2941.

calls the sisters to the realization that their ministry is God's work and only with God's help will they be successful. Her concern for the welfare of the students is obvious in the following words:

The education of children and students should be as close to our hearts as our own salvation, so that all our prayers and good works should be offered for that intention; we should do everything we can to educate children truly in the fear and love of God, so that they remain protected from dishonesty and hypocrisy. We shall accomplish this only as long as we live God-fearing lives, if our lives are true examples of all the virtues to the young people in our care.<sup>133</sup>

Unity was a major concern of Mother Theresa and was the charism given by God to the sisters for the edification of the church. In many of her letters, she reminds the sisters that strength is in the community's world-wide unity. She shares her vision that to be true to their Catholic identity, they remain united in diversity. "As long as this unity exists among us, a unity even the laity admires, no enemy will be able to hurt us. If this bond be loosened, then, we are in danger; then, we need no enemy from without, we will destroy ourselves."<sup>134</sup>

An SSND spirituality emerges from the conviction that all are gifted as beloved children of God and called by that giftedness to make the world a better place, a more united place. This becomes clear in the SSND Constitution's definition of education:

Urged by the love of Christ, we choose to express our mission through ministry directed toward education. For us, education means enabling persons to reach the fullness of their potential as individuals created in God's image and assisting them to direct their gifts toward building the earth. Like Mother Theresa, we educate with the conviction that the world can be changed through the transformation of persons. Thus, our ministry demands a Christian vision of what the human person is called to be and what the world is destined to become.

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133. Ibid., 92, letter #2784.

134. Hester M. Valentine SSND ed., *Letters of Mother M. Theresa Gerhardinger School Sister of Notre Dame: The North American Foundations* (Winona, MN: Saint Mary's College Press, 1977), 153, letter #4679.

We are educators in all that we are and do. We continually choose ways of living and serving that call to growth. Responding to varying needs, we engage in a diversity of ministries, specific services through which we work for the enablement of persons.<sup>135</sup>

The 2012 General Chapter of the School Sisters of Notre Dame focused upon the charism of unity as it calls the sisters and all among whom and with whom they work to: embrace dialogue as a means of building the Kingdom of God; to live more simply, responsibly, and sustainably with all of creation; to intensify efforts to witness unity in a divided world; to direct resources and ministries toward education that transforms society; and to deepen the contemplative and prophetic dimensions of life by finding identity in the Triune God.<sup>136</sup> In ministry, the spirit of the School Sisters of Notre Dame is exhibited in their efforts to raise the consciousness of all associated with them on issues of justice, peace, the integrity of creation, solidarity with the poor, and the need to recognize that we are an interdependent global community.

Both the spirituality of the Brothers of the Christian Schools and that of the School Sisters of Notre Dame would be enriching for lay ecclesial ministers but especially for Catholic school administrators and teachers. School communities interested in probing spirituality could have speakers on the topic, group faith sharing, and days of prayer on the concept of spirituality. They could make collaborative decisions on how they might take action on behalf of justice for the poor and how they might model unity in diversity. The call of the worldwide Catholic

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135. School Sisters of Notre Dame, *You Are Sent: Constitution and General Directory*, (Milwaukee, WI: School Sisters of Notre Dame, 1986), par. 22, 23.

136. School Sisters of Notre Dame, *Directional Statement of the 23<sup>rd</sup> General Chapter* (Rome: School Sisters of Notre Dame, 2012).

Church to the Principles of Social Justice<sup>137</sup> provides another avenue for the development of a spirituality for lay ecclesial ministers. The next chapter is devoted to this spirituality of social justice.

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137. United States Conference of Catholic Bishops, *Seven Themes of Catholic Social Teaching* (Washington, DC: United States Conference of Catholic Bishops, 2005).

**Chapter Five**  
**A Spirituality of Social Justice**



### **Why a spirituality of social justice?**

The term, Social Justice, is perhaps better received today in the Catholic Church of the United States than it might have been seventy years ago. During the period following World War II, Communism was seen as a great threat to democracy and socialism was suspect in the minds of many people. To speak of social justice without rooting it in the scriptural sense of justice and the Church's long history of working for social justice might have had adverse effects. In actuality, Catholics were engaged in the corporal and spiritual works of mercy. They joined organizations such as the Saint Vincent de Paul Society to aid the underserved. They sponsored food collections and volunteered in hospitals. They spoke comfortably of "Catholic Action." If this was how Catholics were living social justice seventy years ago, why raise the question now? Why is there need to focus on a spirituality of social justice, especially for lay administrators in Catholic schools?

Most of the Catholic organizations acting on behalf of justice seventy years ago were doing so as agents of the hierarchy. They were Catholic organizations because they were based in parishes and under either the direction of a cleric or the cleric may have been the moderator of the organization. The perception of the Catholic laity was that they were working for the Church. A clear exception to this perception was that of the Catholic Worker Movement, founded by Peter Maurin, an illegal immigrant and itinerant worker, and Dorothy Day, a journalist and convert to Catholicism. Peter and Dorothy and their associates ran houses of hospitality and farm communes for the underserved and disenfranchised. Members of the movement try to live out

the Beatitudes. They meet regularly for discussion. The Movement has survived the death of the founders. The Movement does not rely upon hierarchical support.<sup>138</sup>

With Vatican Council II and an evolving sense of the dignity of the vocation of the laity, there is stronger emphasis on the reality that members of the laity are part of the Church and they are doing the work of the Church, not working for the Church. This understanding is rooted in baptism and is an understanding which is a call to action on behalf of justice which elicits a response. “The laity are called to participate actively in the whole life of the Church; not only are they to animate the world with the spirit of Christianity, but they are to be witnesses to Christ in all circumstances and at the very heart of the community of mankind.”<sup>139</sup>

For members of the laity to assume their full and proper role as members of the Church, they require a formation which underscores the importance of social justice and their role in it. This is particularly true of lay Catholic school administrators who are responsible for witnessing to this truth, modeling it, and passing it on to new generations of Catholics. In the letter to the Romans, a critical question is raised. “But how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent?”<sup>140</sup> If the faith formation of Catholic school administrators has been stunted or curtailed, if their growth in spirituality has not kept pace with their personal and professional growth, how are they to witness, model, and pass on the faith? Social justice finds its origin in

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138. Tom Cornell, “A Brief Introduction to the Catholic Worker Movement,” Catholic Worker Movement, <http://catholicworker.org/cornell-history.html> (accessed April 11, 2017).

139. “Gaudium et Spes” in *Vatican Council II: the Conciliar and Post Conciliar Documents*, ed. Austin Flannery OP (Collegeville, IN: The Liturgical Press, 1992), 944.

140. Rom. 10:14-15.

the baptism of the faithful into the *missio dei*. It is essential that education in the Catholic social principles, immersion into the scriptural call to justice through prayer and reflection, and opportunities to do deeds of social justice be provided in any quality formation program in lay ecclesial ministry. Doing deeds of social justice is a three-fold process: analyzing the root causes of any injustice that may be present, acting on behalf of justice, and reflecting upon the totality of the experience.

Despite the fact that Catholic principles of social justice may have been one of the Church's best kept secrets, it is possible to trace the Church's significant and consistent teaching on the topic.

### **The Origins of Catholic Social Justice Concepts**

The human search to understand the meaning of humanity, its value and dignity, is evident in the writings of many ancient cultures. The Catholic Church has its roots in the ancient Jewish culture. The Hebrew and Christian Scriptures provide the articulation of human dignity as it is understood in Catholicism.

The first two chapters of the Book of Genesis flow from two different historical traditions and provide two facets of the understanding of human dignity.<sup>141</sup> The transcendent God creates the entire cosmos with the human person as the crown of the creation, made in God's image and likeness. The immanent God breathes the gift of life into the person and walks with the human in the Garden of Eden. God declares all creation good. There is kinship within creation and humans are the stewards of creation. The human person has great dignity. Psalm 8 expresses this theme lyrically. So humans have a relationship with God that is marked both by transcendence and

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141. Gen. 1:1-2:3 and 2: 4-25

immanence. It is a relationship that calls forth mutual respect between God and the human person and between one human person and another.

In the Christian Scripture Jesus reflects upon his Father's great love of humanity in the Lucan passage on dependence on God. The theme is reiterated: the human is the crown of God's creation and is steward of that creation. The theme is intensified in the Last Supper Discourse, especially in John 15:12-13.<sup>142</sup> God so loves and values humanity that Jesus will lay down his life so that humans can be with God in the Kingdom. As the gift of creation calls for a response of stewardship, the gift of salvation calls for a response of love for others as Jesus has loved.

Significantly, God's respect for what He has created always calls forth from him a response of love. God promises to send a Savior to redeem humankind from its bondage to sin. In the Christian Scriptures, the dignity of humanity is expanded by the incarnation of Jesus Christ. Becoming fully human, Jesus assumes all aspects of humanity, except personal sin. He takes upon himself all human sin when he suffers, dies, and rises from the dead. Humans have dignity because God shares in this humanity. Jesus bestows upon humanity the gift of his Holy Spirit and so the whole of humanity is caught up in a relationship with the Trinity.

“This vision of the human person, of society and of history is rooted in God and is ever more clearly seen when his plan of salvation becomes a reality.”<sup>143</sup>

Being in a Trinitarian relationship with God necessitates remaining in unity with God and all of our brothers and sisters in God. Human dignity is characteristic of each individual and to all individuals in a given society. In the society of brothers and sisters of Jesus Christ possessing

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142. See Luke 12: 22-34 and John 14-17..

143. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Washington DC: United States Conference of Catholic Bishops, 2005), 17.

a Trinitarian relationship with God, better known as the Church, there is a *solidarity*. “The revelation in Christ of the mystery of God as Trinitarian love is at the same time the revelation of the vocation of the human person to love. This revelation sheds light on every aspect of the personal dignity and freedom of men and women, and on the depths of their social nature.”<sup>144</sup> A sense of solidarity is the fruit of Trinitarian spirituality. “Solidarity highlights in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights, and the common path of individuals and peoples, towards an ever more committed unity.”<sup>145</sup>

### **Solidarity**

The evolution of awareness of the significance of being united in love with all of our brothers and sisters in a Trinitarian relationship leads to the awareness that we are all responsible for each other; we are all interdependent. If a brother or sister in my city is suffering, it affects each of us. If a brother or sister in Ghana is in need, it affects each of us. This interdependence, this relationship, brings a moral imperative to respond. It is not only the relationship of a human person to another human person that is in question. Humans are stewards of creation because they are in creational kinship with all that has been created. This is the meaning of solidarity. It cannot remain a romantic thought. If understood and accepted, it leads to decisive action on behalf of creation and other human beings, individually and socially. Genesis reveals to us that solidarity was a human virtue and a creational virtue. The New Testament reveals to us that solidarity is a Christian virtue. The Church reveals to us that it is a Christian virtue that is needed today globally. “Solidarity is a Christian virtue forming a central part of conversion, but it is also

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144. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 16.

145. *Ibid.*, 84.

a duty and a virtue for all humankind.”<sup>146</sup> The concept of solidarity stems from an understanding of relationship and the importance of the common good.

### **Common Good**

The concept of the common good arises from the understanding of human dignity and the rights which should be afforded to each and all human beings. If each person has human dignity, then each person should have access to what is needed for life, love, happiness, and freedom. This access should exist irrespective of sex, national origin, religion, intellectual ability, etc. Maintaining a culture which fosters such access becomes the responsibility of each individual in society and society itself. It is the work of establishing the common good. “The common good therefore involves all members of society, no one is exempt from cooperating, according to each one’s possibilities, in attaining it and developing it.”<sup>147</sup>

The notion of common good is a universal concept. It is not unique to Catholics or Christians. In reality, it is incumbent upon all Catholics and Christians to work in collaboration with all people of good faith in insuring the common good.

Perhaps the most pointed way to raise the question about the relationship between faith, grace, and the Gospel, on one hand, and the human realities of political, social, economic, and cultural life, on the other hand, is as follows: Is there a unique Christian content regarding social justice in the world and the transformation of human society that is not shared by non-Christians and all people of good will? This question refers to moral obligations that are incumbent on all human beings in so far as they are human and are not the role or vocation of a particular individual. The documents of Catholic social teaching answer this question by indicating that Christians should work with all others for

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146. Charles E. Curran, Kenneth R. Himes OFM, and Thomas A. Shannon, “Commentary on Sollicitudo Rei Socialis (On Social Concern),” in *Modern Catholic Social Teaching: Commentaries and Interpretations*, ed. Kenneth B. Hines OFM (Washington DC: Georgetown University Press, 2005), 427.

147. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 73.

the same basic human rights and common good and imply that there is no unique content that calls for Christians to act in different ways from non-Christians.<sup>148</sup>

## **Rights**

The Pontifical Council for Justice and Peace affirms *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, in its identification of the dignity to be afforded to each human person.

Today there is an inescapable duty to make ourselves the neighbor of every man, no matter who he is, and if we meet him, to come to his aid in a positive way, whether he is an aged person abandoned by all, a foreign worker despised without reason, a refugee, an illegitimate child wrongly suffering for a sin he did not commit, or a starving human being who awakens our conscience by calling to mind the words of Christ, “As you did it to one of these the least of my brethren you did it to me.”(Mt. 25:40).<sup>149</sup>

According to the Pontifical Council, the roots of human rights lie in the dignity of the human person established by the Creator. As *Gaudium et Spes* indicates in the above passage, every human being has dignity, regardless of status, and is to be revered and respected. Each person by nature of human dignity has a right to life, love, freedom, happiness, and respect. These rights belong to all human beings and should be attributed to all human beings. The Pontifical Council points out that the source of these rights is the Creator alone. “The ultimate source of human rights is not found in the mere will of human beings, in the reality of the State, in public powers, but in man himself and in God his Creator.”<sup>150</sup>

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148. Charles E. Curran, *Catholic Social Teaching 1891 to the Present: A Historical, Theological, and Ethical Analysis* (Washington DC: Georgetown University Press, 2002) 40.

149. “Gaudium et Spes” in *Vatican Council II: the Conciliar and Post Conciliar Documents*, ed. Austin Flannery OP (Collegeville, IN: The Liturgical Press, 1992), 928

150. Pontifical Council on Peace and Justice, *Compendium of the Social Doctrine of the Church*, 67.

The Pontifical Council further addresses the concept of rights as claims by referring to Pope John XXIII in *Pacem in Terris*: “Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.”<sup>151</sup>

Particularly in the United States, there is a consciousness of laws and rights. The First Amendment grants us the right to worship as we please, speak as we please, write in the press as we please, assemble as we please and petition when we please. If these liberties are honored in conjunction with those of others in society they will be consistent with our human dignity.

The United Nations produced a document which lays out the rights to which all humans should be entitled at an international level. The document represents well the US Bill of Rights as well as encyclicals of the popes and pastoral letters of the bishops of the Catholic Church. Originally drafted in December, 1948 it is a testament to people of good will who understand the concepts of the common good and the dignity of the human person.<sup>152</sup>

## **Justice**

The definition of justice implies that a person respects another’s human dignity to the point of knowing that honesty and equity are owed to the person. This can be applied, not just at the individual level, but at the level of all social structures – family, church, State, society, global community. This behavior is called for in light of consciousness of human dignity and the common good. In short, we might say that justice is the quality of being in correct relationship.

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151. John PP XXIII, “*Pacem in Terris*” (April 11, 1963):#30, quoted in Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Washington DC: United States Conference of Catholic Bishops, 2004), 69.

152. United Nations, *Declaration of Human Rights*, <http://www.un.org/en/universal-declaration-human-rights/> (accessed March 9, 2017)



Typically, persons who deal in ethics and moral issues treat of three types of justice. The first is called *commutative justice*. This can be understood as a contractual relationship. If a person agrees to pay the one who plows the snow out of the driveway a given amount of money for doing so, the two parties have expectations that the driveway will be cleared thoroughly and that the recipient of the service will pay the agreed upon amount of cash to the one who removes the snow. This is the basis of sound business relationships. The tendency of some to try to cut corners, lighten the scales, or offer an inferior product is attested to as far back as the prophet Amos in the Hebrew Scripture.

Hear this, you who trample upon the needy and destroy the poor of the land: “When will the new moon be over,” you ask, “that we may sell our grain, and the Sabbath, that we may open the grain-bins? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will buy the destitute for silver, and the poor for a pair of sandals; even the worthless grain we will sell!” The Lord has sworn by the pride of Jacob: Never will I forget a thing they have done!<sup>153</sup>

The second type of justice, *distributive justice*, refers to the importance of each human person’s access to the natural resources and goods he/she needs to live a happy and productive life. The basic principle is that the goods of creation are for the good of all – the common good, and not to be appropriated inordinately to any individual or society. This is a concept which truly chafes the spirit of individualism in the United States of America. The U.S. is a society which believes the theory, “I worked hard for this wealth; I am entitled to it” even when this is to the serious detriment of others.

*Social justice*, referred to as *legal justice* by Aquinas, and as *contributory justice* in the economic pastoral of the United States Conference of Catholic Bishops, provides an umbrella for all the virtues which promote the common good. It is a level removed from individual acts.

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153. Amos 8:4-7

Social justice governs commutative and distributive justice in the application of the overriding principles of human dignity, the common good, and interdependence; in that sense, it is political in nature. The Catholic position on social justice is that each individual has a moral imperative to contribute to the good of society in any way possible. At the level of social justice, this participation needs to be with all groups working to achieve the good of society: family, school, church, local government, civic organizations, the State, legal institutions, and medical institutions, to name a few.

### **Social Justice in a Selection of Magisterial Documents**

Social justice did not become an interest of the Church or its hierarchy just recently. Social justice has biblical roots and an examination of some of the papal and episcopal documents over the last century and a half reveals how the leaders of the Church have struggled to understand and articulate principles of social justice which were relevant to their times. As new issues arose, leaders had to discern the needs of the times vis-à-vis principles of human dignity, the common good, solidarity, charity, peace, and justice.

*Rerum Novarum*, the encyclical letter of Pope Leo XIII, was not the first church document to highlight issues of social justice; however, it stands out as a Church response to the needs of a new era in society. The United States Conference of Catholic Bishops identifies *Rerum Novarum* as the beginning of a new approach.

The term “social doctrine” goes back to Pope Pius XI and designates the doctrinal “corpus” concerning issues relevant to society which, from the Encyclical Letter *Rerum Novarum* of Pope Leo XIII, developed in the Church through the Magisterium of the Roman Pontiffs and the Bishops in communion with them. The Church’s concern for social matters certainly did not begin with that document, for the Church has never failed to show interest in society. Nonetheless, the Encyclical Letter *Rerum Novarum* marks the beginning of a new path. Grafting itself onto a tradition hundreds of years old, it signals a

new beginning and a singular development of the Church's teaching in the area of social matters.<sup>154</sup>

Pope Leo XIII supports the dignity of the human person and emphasizes the need for all to work to achieve the common good. He opposes the individual being subservient to the State. He stresses the moral obligation of employers to provide a just wage for workers. The pope supports the right of workers to organize and bargain to attain wages and working conditions that will contribute positively to their personal development and that of their families, thus enabling the workers to contribute more effectively to a good social order.

But if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself,... Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were society penetrated with ideas like these, strife must quickly cease?<sup>155</sup>

*Mater et Magistra*, the 1961 encyclical of Pope John XXIII, now Saint Pope John XXIII, on Christianity and Social Progress, reiterates the major concepts discussed by Pope Leo XIII and Pope Pius XI. Pope John XXIII agreeing with his two predecessors presents the challenge of social progress to be the subordination of individual and group desires to what is necessary for the common good. He looks for global cooperation in the pursuit of the common good. Pope John XXIII's belief, like that of his predecessors, is that humans must work together to create moral statutes which would promote the common good and which could be embraced by peoples of all lands. Pope John XXIII recognizes that seventy years after the publication of *Rerum Novarum*, the world and its social structures are far more complex.

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154. Pontifical Council on Peace and Justice, *Compendium of the Social Doctrine of the Church*, 39.

155. Leo PP. XIII, "Rerum Novarum"<sup>25</sup>, [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_lxiii\\_enc\\_15051891\\_rerum-novarum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_lxiii_enc_15051891_rerum-novarum.html) (Accessed February 16, 2015)

History shows with ever-increasing clarity that it is not only the relations between workers and managers that need to be re-established on the basis of justice and equity, but also those between the various branches of the economy, between areas of varying productivity within the same political community, and between countries with a different degree of social and economic development.<sup>156</sup>

Pope John XXIII raises additional social questions, such as how to create living standards that are comparable across agrarian/urban/suburban life styles, how to develop economic policies that are fair for all: how to provide social security; how to distribute land more equitably; what can be done about population increase; and how the Church might better respond to these issues. John responds to the final question by stressing the difference between unity and uniformity and stating that the Church wants unity.

The Church aims at unity, a unity determined and kept alive by that supernatural love which should be actuating everybody; she does not aim at a uniformity which would only be external in its effects and would cramp the natural tendencies of the nations concerned. Every nation has its own genius, its own qualities, springing from the hidden roots of its being.<sup>157</sup>

Pope John XXIII spells out his vision, which will become evident again during Vatican Council II, of the laity taking a very active role in social justice issues.

These, then, are the educational principles which must be put into effect. It is a task which belongs particularly to our sons, the laity, for it is their lot to live an active life in the world and organize themselves for the attainment of temporal ends. In performing this task, which is a noble one, they must not only be well qualified in their trade or profession and practice it in accordance with its own proper laws, they must also bring their professional activity into conformity with the Church's social teaching. Their attitude must be one of loyal trust and filial obedience to ecclesiastical authority.<sup>158</sup>

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156. John PP. XXIII, "Mater et Magistra" 122, [http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-xxiii\\_enc\\_15051961\\_mater.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html) (Accessed February 22, 2015).

157. *Ibid.*, 181.

158. *Ibid.*, 240, 241.

*Pacem in Terris* picks up on the aforementioned concepts of rights and moral values, human dignity, the common good, participation in society, solidarity, population issues, and subsidiarity. In this encyclical, he speaks out forcibly against the insanity of the arms race, the importance of coming to the aid of under-developed countries, and the need to create a culture of peace in our world. John XXIII bases his presentation on the different relationships which need to exist among us and the Natural Law which is available to guide us.

Hence among the very serious obligations incumbent upon men of high principles, we must include the task of establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom – relations between individual citizens, between citizens and their respective States, between States, and finally between individuals, families, intermediate associations and States on the one hand, and the world community on the other. There is surely no one who will not consider this a most exalted task, for it is one which is able to bring about true peace in accordance with divinely established order.<sup>159</sup>

Twenty years after *Pacem in Terris*, the United States National Conference of Catholic Bishops issue a Pastoral Letter on War and Peace entitled *The Challenge of Peace: God's Promise and Our Response*. The bishops discuss the transcendence of God and the importance of human dignity. They call for a deeper appreciation of our mutual interdependence and call Christians to pacifism and non-violence. While they admit of a very limited and morally conditioned acceptance of the need for available nuclear weaponry as a deterrence, they vehemently oppose the use of nuclear weapons as total destruction and evil. The Pastoral Letter expands upon the theme of *Pacem in Terris* and attempts to awaken a new generation to the importance of peace for the development of all people.<sup>160</sup>

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159. John PP. XXIII, "Pacem in Terris" 163, [http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html) (Accessed February 22, 2015)

160. National Conference of Catholic Bishops, "The Challenge of Peace: God's Promise and Our Response", [www.usccb.org/upload/challenge-peace-gods-promise-our-response-1983.pdf](http://www.usccb.org/upload/challenge-peace-gods-promise-our-response-1983.pdf). (Accessed 2-22-2015)

*Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, written at Vatican II, confronts realistically and hopefully the strengths and challenges of the world as it was at the time this document was written. At root, this document stresses the Church's relationship with the world. The Church is no longer seen simply as a hierarchical institution but also as the gathering of the people of God. In the dogmatic on the Church, *Lumen Gentium*,<sup>161</sup> both images of the Church can be found. Emphasis in *Gaudium et Spes* is placed upon the fact that for Catholics, faith cannot be separate from daily life; it must be integral to daily life. Aforementioned themes carry over into this document as well: dignity of the human person, common good, solidarity, subsidiarity, the need for a culture of peace, and participation in society. The global character of the Church receives emphasis, especially in terms of evangelization and response to the needs of the underserved. This statement is one of vision, especially for its time period:

Taking into account the immensity of the hardships which still afflict a large section of humanity, and with a view to fostering everywhere the justice and love of Christ for the poor, the Council suggests that it would be most opportune to create some organization of the universal Church whose task it would be to arouse the Catholic community to promote the progress of areas which are in want and foster social justice between nations.<sup>162</sup>

*Populorum Progressio*, the encyclical of Pope Paul VI, was written in 1967, two years after the close of Vatican Council II. The encyclical focuses on the necessary climate to advance the development of all people, as individuals and as a society. The goods of creation are meant

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161. "Lumen Gentium" in *Vatican Council II: the Conciliar and Post Conciliar Documents*, ed. Austin Flannery OP (Collegeville, IN: The Liturgical Press, 1992), 350.

162. "Gaudium et Spes" in *Vatican Council II: the Conciliar and Post Conciliar Documents*, ed. Austin Flannery OP (Collegeville, IN: The Liturgical Press, 1992), 999.

for all. For Pope Paul VI, development may be the new name for peace.<sup>163</sup> Human dignity is at the core of his concern. He refers to the common good, solidarity, subsidiarity, distributive justice, and collaboration at all levels. Pope Paul VI challenges the free trade system and the economics of the richest countries of the world. He advocates on behalf of welcoming refugees and immigrants. He expresses concern about the right to private property when it excludes those who need property. He is aware of the population explosion and seeks moral solutions to it. His teaching on war and peace is reiterated sixteen years later in the pastoral letter of the bishops of the United States, *The Challenge of Peace: God's Promise and Our Response*. Pope Paul VI initiates the Pontifical Commission on Justice and Peace.

Pope Paul VI seems to depart a little from the principle of subsidiarity when he insists that public authorities need to manage affairs so that there is a just economy and humane limits are placed upon the free market system.

It is for the public authorities to establish and lay down the desired goals, the plans to be followed, and the methods to be used in fulfilling them; and it is also their task to stimulate the efforts of those involved in this common activity. But they must also see to it that private initiative and intermediary organizations are involved in this work. In this way they will avoid total collectivization and the dangers of a planned economy which might threaten human liberty and obstruct the exercise of man's basic human rights.<sup>164</sup>

In his treatment of the shared humanity of all, Pope Paul VI calls for people to work together to improve the lot of all. He asks that people coordinate their efforts and share resources for the benefit of all. He then points out three major duties:

This duty concerns first and foremost the wealthier nations. Their obligations stem from the human and supernatural brotherhood of man, and present a three-fold obligation:

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163. Charles E. Curran, *Catholic Social Teaching 1891 to the Present: A Historical, Theological, and Ethical Analysis*, 11.

164. Pope Paul VI, "Populorum Progressio" 33, [http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf\\_p-vi\\_enc\\_26031967\\_populorum.html](http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html) (Accessed February 16, 2015)

- 1) mutual solidarity – the aid that the richer nations must give to developing nations;
  - 2) social justice – the rectification of trade relations between strong and weak nations;
  - 3) universal charity – the effort to build a more humane world community, where all can give and receive, and where the progress of some is not bought at the expense of others.
- The matter is urgent, for on it depends the future of world civilization.<sup>165</sup>

*Justicia in Mundo*, a 1971 publication of the Roman Synod of Bishops, addresses the very important issue of justice in the world. Many Catholics who have worked in social justice causes are very familiar with one statement made by the assembled bishops: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel...”<sup>166</sup>

The bishops appeal to the consciences of all people of good faith in asking them to think about and then do something about the fact that the rich keep getting richer while the poor keep getting poorer. Not only is this a violation of the proper distribution of the earth’s goods for its people but the bishops point out that frequently this avarice for additional wealth comes with the price tag of damage to our environment, seas, and earth.

Furthermore, such is the demand for resources and energy by the richer nations, whether capitalist or socialist, and such are the effects of dumping by them in the atmosphere and the sea that irreparable damage would be done to the essential elements of life on earth, such as air and water, if their high rates of consumption and pollution, which are constantly on the increase, were extended to the whole of humanity. The strong drive towards global unity, the unequal distribution which places decisions concerning three quarters of income, investment and trade in the hands of one third of the human race, namely the more highly developed part, the insufficiency of a merely economic progress, and the new recognition of the material limits of the biosphere – all this makes us aware of the fact that in today’s world new modes of understanding human dignity are arising.<sup>167</sup>

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165. Ibid., 44.

166. 1971 Roman Synod of Bishops, “*Justicia in Mundo*” 6, <http://www.shc.edu/theolibrary/resources/synodjw.htm> (Accessed February 21, 2015)

167. Ibid., 11, 12.



The letter includes copious references to encyclicals of recent popes. The bishops also state that what they say about others they must reflect upon themselves. They need to be just if they want to be perceived as just, if they want to be credible. The bishops call upon all believers to participate in the transformation of the world. The letter concludes with very specific exhortations for international collaboration to assuage the suffering of poverty and underdevelopment.

During the 1980s, Pope John Paul II, now Saint Pope John Paul II, issues several encyclicals directed at social justice. Pope John Paul II was the product of Poland and during his papacy the country was experiencing many serious labor disputes. He uses his influence with the pen and dialogue to support the rights of laborers to unionize and stand in solidarity with each other to achieve justice for themselves and their families. In *Laborem Exercens*,<sup>168</sup> his 1981 encyclical, he reiterates the themes of *Rerum Novarum* and *Quadragesimo Anno*. The year was the ninetieth anniversary of the former and the fiftieth anniversary of the latter. The concepts of solidarity and the goods of the earth being for all people are evident in his letter.

In 1987, Pope John Paul II issued an encyclical, *Sollicitudo Rei Socialis*,<sup>169</sup> to commemorate the twentieth anniversary of *Populorum Progressio*. Pope John Paul II reiterates the themes of Pope Paul VI – development of all peoples, solidarity with all people, a Christian need to have a preferential option for the poor, and the need to attend to ecological concerns. Pope John Paul II expands the consideration of social sin and its presence in the very structures of our society.

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168. Pope John Paul II, “Laborem Exercens”, [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_14091981\\_laborem-exercens.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html) (Accessed February 22, 2015)

169. Pope John Paul II, “Sollicitudo Rei Socialis”, [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_30121987\\_sollicitudo-rei-socialis.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html). (Accessed February 22, 2015)

In 1991, Pope John Paul II issues *Centesimus Annus*<sup>170</sup> in celebration of the one hundredth anniversary of *Rerum Novarum*. He reemphasizes the themes of Pope Leo XIII. Pope John Paul II recognizes the problems associated with a welfare state which does not provide the poor with a proper sense of dignity and competence.

In 1986, the National Conference of Catholic Bishops writes a letter, entitled, *Economic Justice for All*. Using a very collaborative approach and in consultation with economists, financial leaders, workers unions, and other concerned groups, the bishops draft a letter which recalls the necessity of a just society, calls upon Catholics to examine their own behavior in terms of the use of the world's goods and to act in ways that are just. It calls upon U.S. Catholics to exercise their political prowess to ensure that U.S. economic decisions are made in light of the global reality. The bishops use again those terms heard so often in magisterial documents on social justice: love, justice, human dignity, preferential option for the poor, solidarity, participation, common good, rights of all to the goods of the earth, needs of developing nations, and discipleship.

This letter is based on a long tradition of Catholic social thought, rooted in the Bible and developed over the past century by the popes and the Second Vatican Council in response to modern economic conditions. This tradition insists that human dignity, realized in community with others and with the whole of God's creation, is the norm against which every social institution is to be measured.<sup>171</sup>

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170. Pope John Paul II, "Centesimus Annus", [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html). (Accessed February 22, 2015)

171. National Conference of Catholic Bishops, *Economic Justice for All, Tenth Anniversary Edition* (Washington DC: United States Conference of Catholic Bishops, 1997), 27.

The bishops make the point that all have the right to participate in the economic life of society and that Catholics have the duty to work toward social justice, especially in economic matters which affect the quality of life of our brothers and sisters in a global community.<sup>172</sup>

*Caritas in Veritate*, the 2009 encyclical of Pope Benedict XVI, weaves the theme of truth informing charity throughout the encyclical. Pope Benedict XVI writes this encyclical forty-two years after Pope Paul VI's *Populorum Progressio*. Pope Benedict XVI's encyclical praises the vision of Pope Paul VI and builds upon his ideas for the development of people by laying out paths which are inspired by charity in truth. He warns that without a basis in truth, charity can degenerate to sentimentality; without action in love, truth can become an unproductive philosophical concept. To pursue human development, there needs to be a merger of love based in truth, human reason, and faith. He also draws upon the reality that the gifts of creation are given freely by God to all humans and so service to each other needs to be gratuitous.

Amid the various competing anthropological visions put forward in today's society, even more so than in Paul VI's time, the Christian vision has the particular characteristic of asserting and justifying the unconditional value of the human person and the meaning of his growth. The Christian vocation to development helps to promote the advancement of all men and of the whole man.<sup>173</sup>

Pope Benedict XVI continues with the themes that Pope Paul VI addressed in his own encyclicals but expands them to include the critical needs of the current time, among them: inadequate food and water to provide for all the people of the world; unemployment; economic corruption in business and industry; nationalism which is unresponsive to the needs of the poor;

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172. For a good summary and discussion of the key points of this pastoral letter, see Charles E. Curran, "The Reception of Catholic Social and Economic Teaching in the United States" in Kenneth R. Himes OFM, ed., *Modern Catholic Social Teaching: Commentaries & Interpretations* (Washington DC: Georgetown University Press, 2004), 478-485.

173. Pope Benedict XVI, "Caritas in Veritate", #18, [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html). (Accessed February 16, 2015)

pollution and abuse of the environment which will harm future generations; decreasing respect for human life; bioethical questions arising from scientific advancement; and the new questions of political strife and war, to name a few. Pope Benedict XVI calls for global collaboration and moral standards in resolving these issues. He looks for new international and global structures to address the challenges. In Pope Benedict XVI's plans for a future full of hope, solidarity and subsidiarity will work together. Technology will be the servant of progress. His conclusion is a message of hope.

Without God man neither knows which way to go, nor even understands who he is. In the face of the enormous problems surrounding the development of peoples, which almost make us yield to discouragement, we find solace in the sayings of our Lord Jesus Christ, who teaches us: "Apart from me you can do nothing" (Jn. 15:5) and then encourages us: "I am with you always to the close of the age" (Mt. 28:20). As we contemplate the vast amount of work to be done, we are sustained by our faith that God is present alongside those who come together in his name to work for justice. ... The greatest service to development, then, is a Christian humanism that enkindles charity and takes its lead from truth, accepting both as a lasting gift from God.<sup>174</sup>

*Evangelii Gaudium*, the apostolic exhortation of Pope Francis, written in 2013, has as its primary focus evangelization. The Pope dedicates one chapter to the social challenges he recognizes in our world today and another chapter to the social dimension of evangelization. Two social challenges he identifies are the injustice of economic imbalance and a culture of violence. Under the topic of the social dimension of evangelization, he addresses the poor, the common good, and peace. Amid all the problems of our world as we work at evangelization, the words of Pope Francis depict him as a joyful pope.

Pope Francis believes that in our culture, money has become an idol. There are people who want to possess more and more. In their climb to wealth, they view other humans as disposable. Their interest is materialistic, individualistic, and consumer-centered. Money and

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174. Ibid., # 78.

possessions give them a sense of power and they strive to become more powerful. The consequences for those who are already poor are devastating.

Human beings are themselves considered consumer goods to be used and then discarded. We have created a ‘throw away’ culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside, or its fringes, or its disenfranchised – they are no longer even a part of it. The excluded are not the ‘exploited’ but the outcasts, the ‘leftovers.’<sup>175</sup>

Pope Francis seems to have a special place in his heart for the poor. Our first indication of that fact was probably his choice of name: Francis, after the *Poverello*, Francis of Assisi. People of Christian faith are called to concern about all others. The needs of the poor are their needs. Christians are to be in solidarity with the poor. A healthy understanding of distributive justice in the light of the distribution of food and income can guide decisions on behalf of the poor.

In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor. This has been eloquently stated by the bishops of Brazil: “We wish to take up daily the joys and hopes, the difficulties and sorrows of the Brazilian people, especially of those living in the barrios and the countryside – landless, homeless, lacking food and health care – to the detriment of their rights. Seeing their poverty, hearing their cries, and knowing their sufferings, we are scandalized because we know that there is enough food for everyone and that hunger is the result of a poor distribution of goods and income. The problem is made worse by the generalized practice of wastefulness.”<sup>176</sup>

From this cursory review of concepts of social justice in a few magisterial documents, it is apparent that there is both a continuous presentation of faith-based principles and principles which can be considered part of the Natural Law which all humans can perceive, as well as, the introduction of timely new responses to problems as they manifest themselves. The Church

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175. Pope Francis, *Evangelii Gaudium* (Washington DC: United States Conference of Catholic Bishops, 2013), 28.

176. *Ibid.*, 96-97.

needs to be ever-ready to respond to new challenges with the message of the Gospel in words that utilize wisdom from the various disciplines and provide renewed meaning for humanity.

### **Counterpoint**

Despite the powerful words of the many magisterial documents on social justice, the Church can become entrapped in the very materialistic culture it abhors. Excessive power can corrupt. An abuse of power can worsen the situation of the poor and marginalized. In its discernment of its own response to the Gospel, the Church can always ask itself how wedded to power it is. This question is for individuals, leadership, and the institutional Church. The Church is to have a preferential option for the poor. The Church can ask itself, as individuals, as leaders, as an institution how simply it is living. Does the Church witness to simplicity? In its approach to economy, the Church preaches the importance of the rich giving of their surplus to the poor to whom it really belongs. The Church can ask itself whether or not this is what happens within its organization. How credible is the Church if its organizational lifestyle is richer than those to whom it ministers?

In an excellent discussion of an economy of desire – an economy based upon the deepest spiritual desires for human fulfillment, Daniel M. Bell Jr. raises the question of how the Church itself may have been deluded into a non-evaluative acceptance of the materialistic spirit of capitalism. “In Christ, desire is healed of its self-absorption, of its obsession with its own interests, and turned outward as it is renewed as humble vulnerability in generous service to and with others.”<sup>177</sup>

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177. David M. Bell Jr., *The Economy of Desire: Christianity and Capitalism in a Postmodern World* (Grand Rapids, MI: Baker Academic, 2012), 154

Redeemed in Christ, Christians are to devote themselves to the service of their needy brothers and sisters. Is there reason to question the justice of the salaries paid by the Church to its employees? Is there reason to question the hours employees are asked to work? Is there reason to question the investments of Church money? Are the investments socially responsible? Is care taken to ensure that immediate needs of the poor are met with emergency assistance and programs to assist them through training to assume meaningful and profitable employment or is the motive behind investment of Church money the gaining of the greatest possible return on the investment? “The divine economy embraces a market where efficiency does not have the last word, and where notions of a just wage and a just price are welcomed as integral components of a truly moral market.”<sup>178</sup>

In a lay ecclesial ministry formation program for Catholic school administrators, attention needs to be paid to the vital questions. Whom do we serve: only those who can pay or do we have means to service the poor? How can we finance this ministry so that it does not become elitist? What words do we use in marketing: words of competition or words of inclusion? In what ways is our Catholic identity visible: school environment, school culture, publications, prayer/liturgy, faculty/student service activities? How is the academic excellence apparent? Great attention to issues of justice and integrity is required to the details of a program if it is to be a vehicle of formation for great Catholic school leaders.

In the face of contradiction and disappointing performance by the Church, is there reason still to maintain a hope within? The mission to practice social justice comes from the God of creation. Christians try to do the work of God upon earth; but it is God’s work, not theirs. God

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178. *Ibid.*, 176.

has gifted his people with life, love, and mercy. Jesus Christ, the Son of God is the Head of the Church. The work will succeed.

### **Seven Themes of Catholic Social Teaching**<sup>179</sup>

Human beings are complex: gifted with great dignity, yet fallible and sinful. The Church is very complex: the Body of Christ on earth, yet fallible and sinful. The created order is very complex: fashioned in integrity, yet flawed by human abuse. How do individuals, members of the Church, living in the created order carry out the ideals of social justice and give flesh to the *Missio Dei*?

No leader is perfectly competent in every arena. Wise leaders surround themselves with co-workers whose strengths fill in the leader's areas of weakness. The Church is quite similar. Every baptized member has strengths and weaknesses. Members compensate for each other. When members work together in solidarity, acting on behalf of justice, their unity gives them strength to move the mission forward.

The United States Conference of Catholic Bishops proposes seven themes of Catholic Social Teaching. The first refers to the **life and dignity of the human person**. The bishops call upon people of good faith to respect God's gift of human life from the womb to the tomb. The call is for a true morality when dealing with questions of genetic engineering, embryonic and stem cell research, cloning, in vitro fertilization, as well as the end-life issues of euthanasia and capital punishment. The bishops do not limit their teaching to the beginning and end of life. They call also for proactive ways to defend life by finding peaceful means to end conflict, war, and terrorism.

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179. United States Conference of Catholic Bishops, *Seven Themes of Catholic Social Teaching* <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm> (accessed February 27, 2017).



The **call to family, community, and participation** is the second of the seven themes. The bishops call people of good faith to respect marriage and family, to contribute positively to the society and to work for the common good, especially for the underserved. The second principle of social justice calls persons of faith to care about humanity enough to make efforts to right the wrongs in our society.

These are followed up by the theme of **rights and responsibilities**. Persons of good faith are to protect human rights and meet responsibilities. The relationship that exists between rights and responsibilities in the light of a shared human dignity was discussed above. The sense of solidarity as a human family and the sense of justice for all in the human family lead to the recognition that the goods of the earth are to be shared by all. The rights are the rights of all; the responsibilities are the responsibilities of all.

The fourth of the seven themes is the **option for the poor and vulnerable**. The bishops state that the moral fabric of a society can be judged by how well it treats the weakest persons in its midst. The purpose of addressing the needs of the most vulnerable in society is to enable the vulnerable to become participants in the societal structures which shape their lives. When the vulnerable are empowered to work for the common good, the status of everyone in society is improved.<sup>180</sup> *Justicia in Mundo* referred to earlier in this chapter teaches that believers are called to act on behalf of justice. It is not enough to understand the problems in society, to discuss the problems, or even to pray about the problems; believers need to become involved in doing something to ease the problems on behalf of the human family.

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180. United States Conference of Catholic Bishops, *Seven Themes of Catholic Social Teaching* <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-Catholic-social-teaching.cfm> (accessed March 9, 2017).

The **dignity of work and the rights of workers** is the fifth of the seven themes is. Much has been stated about the Catholic Church's papal and episcopal teachings on this topic earlier in this chapter. If human dignity is to be respected, work must provide the worker with a sense of accomplishment. The worker needs to be able to experience a sense of self-satisfaction that the work contributes to something positive for individual, family, or society. Workers deserve fair pay for fair work. Ideally, work should be perceived as a contribution to society, something creative rather than drudgery.

In the reflection of the bishops in this document, work provides people with the opportunity to own property, to advance economically, and to join with other workers in solidarity. In the light of distributive justice, these opportunities should advance the well-being of all workers.

One can almost feel the build up to the sixth theme, which is **solidarity**. Some nations are richer in natural resources than others but all need to live. A sense of solidarity with humanity around the world challenges the rights of multinational corporations to rape the lands of the poor for the economic aggrandizement of the corporations. A sense of solidarity with humanity challenges the rights of industries to continue the use of fossil fuels which pollute the air which everyone needs to breathe. A sense of solidarity with humanity challenges the rights of farmers to use pesticides and fertilizers which put carcinogens into the air and water. A sense of solidarity with humanity challenges persons of good faith to do what they can to alleviate suffering around the world, to work for peace and conflict resolution, and to invest in education to enable all to reach the fullness of their potential.

Finally, **care of God's creation** is given center stage in the statement. Respect for human dignity, care for the common good, and a sense of solidarity help people of faith to realize that

what they do today impacts the quality of life for those who will come after us. Human life is a gift of the Creator. The entire cosmos is a gift of the Creator. There is a kinship between humanity and creation which must be held sacred. The gift is for all generations, not just this one.

A spirituality of social justice precludes an attitude of “Look out for number one”. A spirituality of social justice empowers people of faith to act in concert with the Creator. Prosper of Aquitaine, a fifth century Christian is attributed with having coined the phrase, *lex orandi, lex credendi*. A transliteration would be “as we pray, so we believe”. It is certainly true that many of our doctrinal statements evolved after years of Christians celebrating the reality of the doctrines in liturgy. A similar parallel can be drawn between believing and acting: *lex credendi, lex agendi*. This may be particularly true with reference to beliefs about human dignity, the common good, solidarity, charity, peace, and justice. Actions on behalf of justice will reflect social justice beliefs. A spirituality of social justice flows from an understanding of the biblical perspectives of human dignity, the common good, solidarity, charity, peace, and justice.

### **Back to Our Roots: Scripture and Social Justice**

In conclusion, a few scriptural passages will provide additional food for thought. “You have been told, O mortal, what is good, and what the Lord requires of you: only to do justice and to love goodness and to walk humbly with your God.”<sup>181</sup>

Doing justice, or being in right relationship with God, creation, and our brothers and sisters in our shared humanity, is evidenced in interdependence, respect for human dignity, subsidiarity, and solidarity. Loving goodness, or as some editions of the bible name it, *loving tenderly*, is evidenced through being in a state of love which is informed by truth and unites us

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181. Micah 6:8

with the Trinity, creation, and our brothers and sisters in humanity. The goodness or tenderness is evidenced in an empathy or compassion with those in need, a respect for creation and each other. Walking humbly with God is evidenced in the acceptance of both God's transcendence and immanence, God's sovereignty over his creation. It is evidenced when we can admit that we do not have all the answers and need input from others with more experience in different disciplines. It is evidenced when we as individuals and as Church can admit that we are sinners and dependent upon the forgiveness, mercy, healing, guidance, and strength of God in our lives. It is evidenced when we can admit to each other that we have sinned against God, creation, and each other. Can we as individuals and Church admit that we have treated some as "second class citizens"? Are we really willing to repent or just content with verbalization?

The depths of the reality of Catholic Social Justice Principles have been the concern of the Church over the centuries. Lay Ministers are entitled to a proper formation in a spirituality of social justice so that they can be enlightened, vivified, and impelled by the scriptural call of Micah. How else can they witness, model, and impart the faith? How else can they live out the full richness of their baptismal vocation?

In the data collected for this paper, survey respondents frequently indicated in their self-assessment either no preparation or minimal preparation in the areas of Old and New Testament Scripture, immigration/refugee status, women in the Church, and global stewardship. Their self-assessment in the area of social justice showed a leaning toward adequate and very good preparation. The basis of Catholic social teaching is scriptural and the issues of immigration/refugee status, women in the Church and global stewardship certainly fall under the canopy of social justice. This indicates a need for a strong component of social justice in a lay

ecclesial ministry formation program for Catholic school administrators. Survey respondents indicated a desire to extend their learning in these areas through workshops or courses.

Human dignity is magnified by incorporation into the Mystical Body of Christ through baptism. The reality calls forth consistent and respectful collaboration under the leadership of Christ, the Head.

Now, you are Christ's body and individually parts of it. Some people God has designated in the Church to be first, apostles; second, prophets; third, teachers; then mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Strive eagerly for the greatest spiritual gifts.<sup>182</sup>

Participation in the social justice mission of the Church requires us to put our gifts at the service of God, creation, and our brothers and sisters. As Paul points out, the entire creation is longing for its final redemption when the reign of God will be finally established. Christ has redeemed the cosmos.

For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.<sup>183</sup>

God is in the midst of the Church and walks with its members seeking universal justice and empowering all with the wisdom to act on behalf of justice. This conviction serves as the backdrop of a spirituality of social justice.

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182. 1Cor. 12:27-31

183. Rom. 8:19-23

## **Chapter Six**

### **Elements of a Lay Ecclesial Ministry Formation Program for Catholic School**

#### **Administrators**

The investigations that I conducted provided the data necessary to support the proposals I am making in this paper. Based upon my review of the research done by the Center for Applied Research in the Apostolate (CARA), I was able to determine that the quality and structure of lay ecclesial formation programs in dioceses around the nation varies from diocese to diocese. While variety is necessary in light of cultural differences, the quality of the programs needs to be strong in all dioceses. The information I was able to gather from several diocesan programs of formation for lay ecclesial ministry affirms my belief that as a community of faith, we can learn from each other. Sharing information on high quality programs of lay ecclesial ministry formation will serve to enrich all dioceses. Information I was able to garner from the Congar Institute on its lay ecclesial ministry formation programs provided insights into programs which will serve the Latino community very well and other programs which could be adapted to areas with unique cultural needs and in which there may be limited access to technology.<sup>184</sup> The research I conducted for this paper in the ecclesial province of Baltimore, through a Survey Monkey document, affirmed my belief that lay ecclesial ministers who are serving as Catholic school administrators desire to deepen their faith and spirituality.<sup>185</sup> The majority of the Catholic school administrators surveyed is committed to their role as leaders in faith and spirituality and are passionate about fulfilling their roles as well as they can. I would recommend a lay ecclesial ministry formation program for Catholic school administrators.

The recommended program is based upon concepts which are at the heart of the Catholic faith and theology. Many of these concepts have been developed in the preceding chapters. The

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184. Additional information on the CARA Study and the work of the Congar Institute, as well as several diocesan programs in lay ecclesial ministry formation can be found in chapter two of this document.

185. Additional information on the data from the survey can be found in chapter three of this document.

recommendations stem from statements found in scripture, papal and episcopal documents, the founders of the Brothers of the Christian Schools and the School Sisters of Notre Dame, and contributions of contemporary writers on ministry, mission, and spirituality. These recommendations will follow seven basic themes:

- assessing the real needs of the times
- developing the full potential of the Catholic school administrator
- constructing programs which respect the ways adults learn
- identifying required professional knowledge and skills
- delineating the dispositions necessary
- refining a template to meet local needs and cultures
- and planning for leadership succession.

### **Assessing the real needs of the times**

The history of women religious educating the young in the United States of America dates back to 1727 and the first group of Ursuline Sisters who came from Rouen, France to New Orleans, Louisiana. These women taught the young and ministered to the sick. From that time to the latter part of the nineteenth century, religious women and men responded to the calls of the bishops in the United States to come from Europe to educate the youth in the new world. While there were some clerics involved in educating the young, both diocesan clergy and clerical members of religious communities, the majority of those attempting to educate the young and form them in the faith throughout the nineteenth century were men and women religious who were not clerics.

In 1884, the Third Plenary Council of Baltimore stated that each Catholic parish was to have a Catholic school for children at the elementary school level. The parochial schools were administered by consecrated religious whose communities had come to the United States to pass



on the faith to the new generation of immigrants and to preserve the Catholic culture in the light of overwhelming Protestant predominance in the U.S. As the immigrant groups became assimilated into United States culture, native citizens of the U.S. began entering these religious communities. The numbers of consecrated men and women religious and priests were adequate to administer the Catholic schools. These consecrated women and men religious and priests had been through a period of training and spiritual formation in their seminaries or religious communities.

The need to put teachers and administrators into the rapidly growing number of Catholic schools often meant that these religious had a cursory formation in the profession of education. They benefitted from the rich example of those religious who had come to this country to assist with educating in the faith and passing on Catholic culture. These women and men had been well-prepared for teaching and administration in their home countries. As the schools stabilized and standards in the field of education were formalized, greater importance was placed upon preparing the religious for professional work in education. This resulted in the schools being administered by persons who had proper professional training and also formation in faith and spirituality. Hence, they were prepared to assume the dual role of educational leader and leader in faith and spirituality in the schools.

Over the course of those years from 1884 until approximately 1970, there was little need to talk about *Catholic Identity*. Identity was in obvious symbols: schools were attached to parish churches, religious who were in identifiable clothing or wearing an identifiable symbol administered and taught in the schools, and the children who attended were Catholic

parishioners.<sup>186</sup> With the declining numbers of priests and consecrated religious, the majority of Catholic schools in the United States today are administered by non-consecrated laity. The majority of teachers in Catholic schools today are lay persons. The number of actual parish schools has dwindled. Schools have been clustered and renamed so that no parish feels left out. So for example, three parish schools – *St. Anthony*, *St. Basil*, and *St. Cecelia* might be clustered but would typically be given a new name, like *Pope John Paul II Regional Catholic School*. With a declining enrollment in Catholic schools, children who are not Catholic are admitted to the school community. With no direct association with a parish, no figures who are consecrated religious, and greater diversity of faith in the school communities, it is now critical to consciously inculcate, witness to, and model Catholic Identity in the schools.

Regional schools present a challenge to the Catholic school administrators who serve as their leaders. How does one balance the benefit of drawing several schools together for more efficient operation, with the detriment of students becoming more dissociated from their home parishes? While this situation is relatively new to elementary schools, it is not new to high schools. Frequently, high school administrators have encountered questions from pastors of parishes about the students belonging to their parishes no longer attending Mass at the parish because they (the students) enjoyed Mass more at their high schools. High school administrators have dialogued with pastors, invited their participation at school events, encouraged students to become involved in liturgical ministries in their parishes, and looked for ways to feature different parishes in their school communications. Collaboration between Catholic school administrators and pastors of parishes is critical. The ministry of both is directed to growth in faith and

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186. I heard this concept originally at a convention of the National Catholic Educational Association in 2015. The speaker was Sister Clare Fitzgerald, SSND. Sister Clare is a lecturer and Catholic education consultant.

spirituality of the students. In partnership with the parents and parish community, they make visible the African proverb, “It takes a village to raise a child.”

Can we see this as the Holy Spirit at work in our midst, calling forth new vocations of ministry in and for the Church? Understanding what it means to be baptized and what it means to be Church opens our eyes to the action of the Holy Spirit who accompanies us in all the challenges. The gift of the Spirit is not reserved to priests and members of the consecrated life. The bishops assembled at Vatican Council II clearly articulated this in their document on the meaning of the Church, *Lumen Gentium*:

The term ‘laity’ here is understood to mean all the faithful, except those in Holy Orders and those who belong to a religious state approved by the Church. That is, the faithful, who by Baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ, and to the best of their ability, carry on the mission of the whole Christian people in the Church and in the world.<sup>187</sup>

In his homily on April 17, 2013, at the simple hotel in which Pope Francis lives and frequently celebrates Eucharist, *Casa Santa Marta*, he challenged the baptized to assume their proper roles in the Church. Pope Francis, in his beautifully simple style, stressed the critical necessity of the baptized to be actors in the Church, not just observers.

Is baptism enough? Is it sufficient for evangelization? Or do we rather ‘hope’ that the priest should speak, that the bishop might speak... and what of us?... When we do this, the Church becomes a mother church that produces children (and more) children, because we, the children of the Church, we carry that. But when we do not, the Church is not the mother but the babysitter that takes care of the baby – to put the baby to sleep. It is a church dormant. Let us reflect on our baptism, on the responsibility of our baptism.<sup>188</sup>

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187. Austin Flannery OP, General Editor, “Lumen Gentium,” in *Vatican Council II: the Conciliar and Post Conciliar Documents* (Collegeville, IN: The Liturgical Press, 1992), 388.

188. Paul Lakeland, *A Council that Will Never End: Lumen Gentium and the Church Today* (Collegeville, MN: Liturgical Press, 2013), 59.

One challenge lies in the fact that the lay persons who administer the schools have received excellent professional educational preparation but no formation or preparation to be leaders of faith and spirituality in the schools. There is need for a structure and process which will conclude with some formal acknowledgment that this person has the professional training and spiritual and faith formation to be a leader of a Catholic school.

What does the world of this formation proposal look like? How do we equip Catholic school leaders with the professional training and formation in faith and spirituality which will enable them to design quality curricula, model faith and spirituality, attend to the business aspects of the school, and shoulder the responsibility of educating the faculty/staff, students, and school community in the faith as well, as in secular subjects? What do we need in formation programs in order to assist administrators in their work of education in the midst of a culture which can be materialistic, xenophobic, hedonistic, violent, nationalistic, and individualistic? This is our world. This is the world to which we need to bring the gifts the Spirit has given us.

The United Nations Department of Economic and Social Affairs/Population Division *World Population Prospects: The 2015 Revision, Key Findings and Advance Tables* indicate that the world's population will increase from the 2015 total of 7,349,000,000 to 9,725,000,000 by 2050. The continents with the greatest growth will be African and Asia. North America is projected to grow but at a slower rate than Africa and Asia. Europe is projected to experience a slight decline between 2015 and 2050. The world will have greater numbers of older people (over age 60).<sup>189</sup> The bioethical issues that we face in the second decade of the twenty-first

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189. United Nations Department of Economic and Social Affairs, "World Population Projected to Reach 9.7 Billion by 2050," United Nations Department of Economic and Social Affairs, <http://www.un.org/en/development/desa/news/population/2015-report.html>.

century will only increase. By 2050, the average U.S. resident will be from a non-European background.<sup>190</sup> The world of 2050 will require persons with the potential to address these issues intelligently and with respect for human dignity and the common good.

The projections for Catholic Church membership will shift significantly between 2015 and 2050. For hundreds of years, the Roman Catholic Church has been influenced by the predominance of Western-European culture and in the last two centuries by North American culture. Changing demographics of Catholics are now leaning away from the Northern Hemisphere and toward the Southern Hemisphere where population growth is greater.

Since the study I engaged in treated of statistics from dioceses in the United States, and the survey I conducted was distributed to Catholic school administrators in the ecclesial province of Baltimore, my concern focuses on North Americans adapting to a changed demographic. How prepared are North American Catholic school administrators to continue the faith formation of people from African countries or South America? What cultural immersion or educational preparation will be required for administrators to be effective with a new population?

The importance of the lay person in the future of the Church cannot be underestimated. The vocation of the lay ecclesial minister in the world of 2050 is directly linked to the missioning in baptism. It is critically important that in our preaching and teaching in the Catholic Church we convey the significance of being baptized into a community of faith and service. This needs to be presented accurately, consistently, and with enthusiasm so that the baptized are all afforded their true dignity and function in the Church. The lay person carries his/her identity as a missionary of the *missio dei* into the secular world of science, business, and technology.

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190. United States Census Bureau, Census 2010. <http://www.census.gov/population>.

Educational leaders will require both professional knowledge and pastoral skills to address the needs of the Church in 2050, a Church that will be far more culturally diverse than it is today. A renaissance of meaning and identity for lay ecclesial ministry is needed.

### **Developing the full potential of the Catholic school administrator**

To develop the full potential of the Catholic school administrator, it is necessary to attend to more than just professional development but to include all the dimensions of the human person: physical, intellectual, psychological, social, spiritual, moral, and growth in faith. Being the administrator of any school – Catholic, public, or private- demands a great deal of stamina. Instruction in ways to maintain good health is important for administrators in the field of education. The tendency of many Catholic school administrators is to become workaholics. Often, administrators give the impression that they believe working harder is the way to accomplish great things for the school; yet, it is common to hear people say today, “Don’t work harder; work smarter.” What does this mean at a practical level? Perhaps it means learning to delegate tasks while still overseeing the total project. Perhaps it means relying on district resources to lend support with day-to-day efforts. Perhaps it means learning organizational skills, like disciplining oneself to look at emails only at specific times of the day rather than to have the incoming emails visible throughout the day and responding to them as they arrive. The point is that structuring professional lives better frees up time for the required good nutrition, sleep, and exercise.

The proper care of our human bodies flows from an appreciation of the goodness of Creation. It is an act of reverence of the Creator. It evolves from a principle of Catholic Social

Justice: **care of God's creation.** Keeping muscles in tone requires exercise. The exercise helps to reduce stress and promote psychological health.

Good psychological health contributes to what is referred to today as *emotional intelligence*. This is a very important topic in leadership training programs. Daniel Goleman has said, "CEOs are hired for their intellect and business expertise and fired for a lack of emotional intelligence."<sup>191</sup> Emotional intelligence includes an awareness of self and others. A person understands what makes him/her tick and also is cognizant of that function in others. A person with emotional intelligence can control his/her emotions and is able to facilitate a process in which others can also control their emotions. Emotional intelligence enables one to accompany others on life's journey with empathy and compassion.<sup>192</sup>

Good psychological health includes the ability to resolve conflicts peacefully. It includes the ability to take an objective stance in discussions, a challenging skill if one is personally involved in the issue at hand. Good psychological health enables people to leave home problems at home and work problems at work. A psychologically healthy person does not project problems onto other people. Psychological health calls for assertive behavior but never aggressive or passive-aggressive behavior. A psychologically healthy attitude is developed by learning coping skills for different situations. Skills can be taught and learned. This learning is an important part of a formation program in lay ecclesial ministry for Catholic school educators. Therefore, I

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191. Daniel Goleman, *Emotional Intelligence* (New York: Bantam, 1995), xv.

192. For additional consideration of the topic of emotional intelligence and its influence in our lives, see the following sources: a. Stephen R. Covey, *The Seven Habits of Highly Successful People* (New York: Simon and Schuster, 2004), b. Stephen R. Covey, *The Eighth Habit: from Effectiveness to Greatness* (New York: Free Press, 2004), c. Daniel Goleman, *Emotional Intelligence* (New York: Bantam Books, 2005), d. Daniel Pink, *A Whole New Mind* (New York: Riverhead Books, 2006).

propose that an essential feature of a program for the formation of lay ecclesial ministry for educators must contain a robust commitment to the psychological health of candidates that evaluates both their knowledge of the characteristics of self-care, and also provides them access to reputable resources to assist them in deepening these skills through group training and private conversations with properly trained and vetted professionals.

Intellectual growth for the Catholic school administrator can be tied to professional growth. The educational field is ripe with research which is indicating new ways to appreciate how the human brain works in cognition and learning. More abundant knowledge in the field of education today leads to greater accountability for the practice of education. Administrators need to be instructional leaders in their schools in ensuring that differentiation is introduced into all lessons to accommodate the differing learning needs of the students. The body of knowledge available today is far larger than it was even fifty years ago. Quality education requires that educators teach students how to learn rather than what to learn. For today's students, the world is their oyster. If they are equipped with the tools for critical thinking and independent learning, they are set to be life-long learners. In order for administrators and teachers to do this successfully, they have to be life-long learners themselves.

Catholic school administrators are instructional leaders. Hopefully, they are models of the full and proper use of all of the newer technologies. If they are to encourage the teachers who work with them in the educational field to use technology as a learning tool with the students, they need to be open to learning and technologically conversant themselves. They need the skills required: to use the search engines to locate the information they are seeking, to conduct online assessments and analyze the results, to evaluate the quality of sources, and to establish



acceptable use standards for their teachers and students. In short, they need to be lifelong learners themselves.

Baptized into a community of faith, the lay ecclesial minister is a member of the Body of Christ and consequently a social being in the Church. Being social means getting along with others, appreciating the gifts of others, working collaboratively with others, receiving help from others, and giving help to others. Adequate social skills are important in the formation of lay ecclesial ministers who will be administrators of Catholic schools. They will need to deal with teachers, staff, students, parents, pastors, bishops, civic leaders, and members of the local community. Administrators are expected to reach out to others to communicate, gather ideas, solve problems, and create a future for the school. Social skills can be taught and learned. They are an important part of a formation program in lay ecclesial ministry for Catholic school administrators.

Spiritual growth and development are important tasks for those who would lead Catholic schools. Catholic school administrators are leaders, not only in instruction and learning, but also in faith and spirituality. In chapters four and five of this dissertation, several spiritual approaches to Christian living were reviewed. A Catholic school leader needs to identify a spiritual tradition which is energizing and growth producing, and then try to follow it. Formation programs need a strong component in spirituality. It is also important for programs in lay ecclesial ministry formation for Catholic school administrators to publish a list of qualified persons who can serve as spiritual guides for the administrators. Some administrators may have “prayer buddies” or “soul friends” with whom they can share on topics of faith and spirituality and so not feel the need for another spiritual guide.

In the survey conducted for this paper, administrators were asked about life experiences that contributed to their desire to be administrators in Catholic schools. The response which received the third highest number was “A moment of contemplation in which I felt sure God wanted me to do this.” The first was “Affirmation of my talents and skills by someone” and the second was “A principal or president I once knew who served as a role model for me.” These responses certainly highlight the social and spiritual influence on a person’s vocation to educational administration. When questioned about what gives meaning to their ministry as Catholic school administrators, the responses were, again, support, affirmation, and prayer. Formation programs for Catholic school leaders can be designed to reflect these supports. Facilitators in the formation programs can certainly model ways to collaborate, resolve conflict peacefully, and exhibit support for others. The facilitators will inspire the participants in the program to collaborate, resolve conflict peacefully, and exhibit support for others.

In response to a question about whether or not they had a spiritual director/advisor/friend with whom they could share the life of the Spirit, 46 responded affirmatively; 27 responded negatively; several just did not answer the question. It is not possible to read the minds of those who did not answer the question. It is noticeable that approximately thirty-seven percent of respondents did not have someone with whom they could share faith. In light of the importance of support, affirmation, and prayer mentioned in the two questions above about life experiences and meaning in ministry, formation programs need to identify available spiritual directors/advisors/spiritual friends to accompany Catholic school administrators. When asked if they would be interested in receiving information on offerings in spirituality, 53 responded affirmatively; 27 responded negatively; several did not answer the question. The structure of the survey did not allow for disaggregation along lines of the amount and quality of past faith

formation. It would be helpful to know whether or not those who responded negatively did not see the need for offerings in spirituality because their own development in faith and spirituality was stunted. The number who responded positively indicates that there is a vibrant spirituality among current administrators, and there is also a thirst for more spiritual experiences. The information augurs for a strong component in spirituality in formation programs.

As our society becomes more and more complex, it is incumbent upon all responsible persons to develop an informed conscience for dealing with the challenging issues which confront people of faith in the twenty-first century. In the survey, participants were asked to self-assess their level of preparedness in two categories: morality and medical ethics. Under the question of morality, 16 felt they had no preparation; 1 inadequate; 8 minimal; 22 adequate; 15 very good; and 23 did not respond. On the medical ethics issue, 21 felt they had no preparation; 7 inadequate; 14 minimal; 16 adequate; 3 very good; and 24 did not respond. This data indicates the need for formation in morality. The world is marked by serious bioethical questions, questions of chemical warfare, questions of global warming, and questions of economic inequity. The baptized are called to witness in this world. Lay ecclesial ministers who are leaders of Catholic schools are called to model Catholic morality, ensure that it is taught in their schools, and ensure a pedagogical climate which will produce intellectual and spiritual growth for teachers and students so that their moral choices become part of the fabric of their Catholic identity.

Formation programs need to provide opportunities for lay ecclesial ministers to grow in their faith. In dioceses across the country, applicants for administrative positions in Catholic schools are coming from the public school sector. They have been well trained in the profession.

They know curriculum, research theory, principles of supervision, assessment, pedagogy, finance, and school law. All coming from the public school sector do not necessarily come with adequate training in theology or spirituality. Some have not even had a lived experience of Catholic culture. In terms of faith development, some may not have had the opportunity to expand and broaden their understanding of faith since they stopped religious education when they were confirmed. Persons who become administrators in Catholic schools are stepping into educational leadership roles in which they are required to be not only instructional leaders but also leaders in faith and spirituality. What growth opportunities exist for them?

### **Constructing programs which respect the ways adults learn**

The first element for consideration needs to be the programmatic model itself. Since we are speaking of adults, and possibly young adults preparing for these vocations, an adult model needs to predominate. This necessitates acknowledgment of the life experiences of the participants. Adults already have a knowledge base upon which they draw in addressing situations. The formation programs can capitalize on this strength by encouraging reflection upon and sharing of life experiences as they relate to specific topics. Adults learn a great deal from each other when they are enabled to participate in a dialogic process. Participative learning can be a great instrument of the Holy Spirit for the Church on a Journey. For this to be effective, a spirit of mutual trust is needed. This is modeled and fostered by a good facilitator.

Thomas Groome provides a great model for sharing faith: his shared praxis, life-to-faith-to-life model. His model is one in which participants bring the events of life to a discussion of faith and are then able to take the mystery of faith back to life events. Once participants are exposed to this approach, they can then use it in a variety of ministries. Essentially, it involves five reflections. In the first, the participants are asked to reflect upon how the topic is

experienced in their lives. In the second reflection, each participant in the group responds to the implications of the experiences – his/her own and those of others. In the third reflection, the facilitator presents the story/gospel teaching/Church teaching pertinent to the topic and characteristics of the group. The group members then apply the story/gospel teaching/Church teaching to life in the fourth reflection. In the final reflection, participants are asked to decide upon a cognitive, affective, or behavioral course of action in light of the learning experience.<sup>193</sup> An approach such as this would involve adults in sharing faith and learning from each other. The facilitator's role in focusing the reflections and discussions on a faith topic as a life-giving meaningful reality is critical.

How is this Shared Praxis to be carried out? Groome identifies characteristics of the Teacher, Jesus, to be modeled and emulated by anyone who is a religious educator or by extension, involved in formation programs. The stress is on modeling these qualities, not just knowing them.

“I detect that Jesus incarnated the divine pedagogy by being;

- Welcoming and inclusive,
- Respectful of learners,
- Compassionate and committed to justice, and
- Encouraging of partnership and servant leaders”<sup>194</sup>

Another important consideration in adult learning is that all participants, as well as the facilitator, recognize and respect the fact that individuals are at different points on a variety of

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193. Thomas H. Groome, *Will There Be Faith: A New Vision for Educating and Growing Disciples* (New York: Harper One, 2011), 262, 299-300.

194. *Ibid.*, 29.

continua. For example, in the United States, we tend to be an individualistic society but in our Catholic parishes, we have persons from many different cultures. If participants in the group are Filipino, Nigerian, Japanese, or Korean, they are coming from a cultural background which is collectivist. To them, how something influences the groups to which they belong may be vitally more important than it would be to a North American. Individuals are also at different stages in their psycho-social, emotional, moral, and faith development. They are at different points along the continuum of preferred leadership – hierarchical or participative. Individuals have different worldviews. Some may conceive of the role of the laity as shooting out at the big, bad world from a Catholic fox hole; others may have a greater appreciation of their empowerment to act in a transformative role in world events. Wherever people are on the continua is to be respected. It is not the role of participants to judge or insist that others see things differently. The gospel, properly presented, will be enough to challenge all. All of these factors make the development of a good formation program all the more challenging. Participants may have had great or little to no religious education. Some may have college or graduate degrees in theology, ministry, or spirituality; others may have stopped religious education when they were confirmed. If the latter is the case, their faith growth may have been stunted and interventions will be needed. A dialogic, adult learning model allows participants to grow by hearing from others who may be at different points on the various continua. The process enables participants, even those whose religious education preparation may have been stunted, to grow. Consequently, programs need to be designed with flexibility in mind.

Can one guarantee that a person who has completed a lay ecclesial ministry formation program for Catholic school administrators is an authentic Catholic leader who is living true to the baptismal call to mission? I believe we can certainly look at indicators such as knowledge of

faith, practice of the faith, ability to infuse Catholic identity into school environment, culture, and programs. Externals can be evaluated; only God can judge the heart.

Program planning is a necessary skill for administrators of Catholic schools today. Brain research has enriched the field of education with new insights into the ways in which the brain learns, as well as challenges encountered in the learning process. Administrators need to ensure that the teachers working in their schools are aware of learning styles and pedagogies for intervening when there are challenges to the learning process.

A third important programmatic consideration is the venues for the formation sessions. With all of the demands made upon the time of adults in today's society, it is very difficult to get people physically present in one room for a session. I propose that we look at twenty-first century technology. On-line offerings, video-conferencing, and distance learning techniques can all be utilized, as well as courses, workshops, and webinars. A hybrid approach might be a very successful model. This would allow for occasional face-to-face interaction of the participants.

A final programmatic consideration is that ministry requires professional preparation. I propose that educational leaders for Catholic schools will need to know their proper professional theories in education, as well as basic principles of finance, marketing, enrollment management, teacher recruitment, and fund-raising since Catholic schools function now as small businesses. All participants will need sensitivity to the lived experiences of the persons for whom they will provide services. Diocesan programs of formation might call upon the skills of a trained psychologist or pastoral counsellor to assist with this formative concept. Professionals in the areas of finance, marketing, fund-raising, and personnel recruitment may also be asked to do presentations in their areas of expertise. Another available resource is the Master of Science

offered by Villanova University. This was mentioned in chapter two of this document.

Additional information can be found on the school's website.<sup>195</sup>

In light of the centrality of the communion of believers in the Catholic concept of ministry, lay ecclesial ministers working as administrators in Catholic schools will need skills in team building and conflict resolution. Team building is critical to maintaining good staff morale. The Catholic school administrator needs to be a visionary, a leader in search of new ways to develop the full potential of all those in the school community. This may necessitate skill in recruiting others to embrace a new idea or concept. This will require great listening skills, skills of persuasion, and the ability to follow through with oversight of the group's work but without micromanagement of the group's work. Administrators need to be able to articulate their thoughts clearly and respectfully. No matter how charismatic a leader may sound, if no one follows, there is no charisma. In the thought of Jim Collins, team building necessitates not just getting the right people on the bus, but also getting everyone in the right seats on the bus.<sup>196</sup>

Equally important are conflict resolution skills. Communities are composed of individuals with differences of thought and opinion. Some conflict is bound to arise. A quotation which has been attributed to William Wrigley, Jr. of Wrigley chewing gum fame and by some others to Sir Winston Churchill and still others to Dale Carnegie is "When two men in business always agree, one of them is unnecessary." Diversity of opinion and thought enhances quality discussions, but what happens if the diversity of opinion and thought turns into a tense disagreement? How does a leader resolve the conflict?

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195. [http://www1.villanova.edu/villanova/business/graduate/specializedprograms/church\\_mgmt.html](http://www1.villanova.edu/villanova/business/graduate/specializedprograms/church_mgmt.html).

196. James Collins, *Good to Great* (New York: Harper Collins, 2001).



Fortunately for all who have to deal with conflict in life – and is that not everyone – Ann Garrido has recently published a book entitled, *Redeeming Conflict: 12 Habits for Christian Leaders*.<sup>197</sup> I suggest that her text be required reading for all ecclesial ministers who participate in this formative experience. Her topics are psychologically sound, logically developed, and supported by research. Each chapter offers an invitation to reflection and prayer on the topic. In her wonderful text, she touches upon realities such as our tendencies to want to win someone over to our side when we are in a disagreement, the fact that none of us is in sole possession of the full truth, the need for empathetic listening, the difference between intent and impact, the function of emotion, the value of self-knowledge, the need for forgiveness, and the quality of trustworthiness to name a few. Each of these topics, set in a context of reflection and prayer, provides an additional opportunity for shared faith and personal growth. A high-quality formation program for lay ecclesial ministers who will be Catholic school administrators needs components which would provide opportunities for on-going formation.

### **Identifying required knowledge, skills, and dispositions**

Maria Ciriello, OP, Ph.D. editor a collection of essays entitled, *Expectations for the Catholic School Principal*,<sup>198</sup> establishes three foci for the leadership required for Catholic School Principals: spiritual, educational, and managerial. Under spiritual, she identifies four necessary areas: the development of faith, building Christian community, facilitating the moral and ethical development of students, and the utilization of church history and documents in the

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197. Ann Garrido, *Redeeming Conflict: 12 Habits for Christian Leaders* (Notre Dame, IN: Ave Maria Press, 2016).

198. Maria Ciriello, OP, Ph.D., ed., *Expectations for the Catholic School Principal* (Washington, DC: United States Catholic Conference, 1996).

development of the school’s mission and philosophy.<sup>199</sup> In the area of educational leadership, she points to items such as infusing the school culture and curriculum with Catholic identity, developing leadership in the staff, using research effectively for change, attending to personal growth and professional development, developing curriculum, and supervising effectively. In the treatment of managerial leadership, she identifies the management of personnel, the institution, and financial resources as necessary skills.<sup>200</sup> How might we identify knowledge, skills and attitudes under these three areas of leadership?

I have created the following listing to suggest items under each category- knowledge, skills, and dispositions or attitudes. The listing is not meant to be all-inclusive but simply to present a construct for consideration of the three critical areas of leadership in Catholic schools – spiritual, educational, and managerial.

	Spiritual Leadership	Educational Leadership	Managerial Leadership
Knowledge	<ul style="list-style-type: none"> <li>·Scripture</li> <li>·Articles of faith</li> <li>·Church Teachings</li> <li>·Catholic Moral Teaching</li> <li>·Prayer/Liturgy/Spirituality</li> <li>·Tradition</li> <li>·Catholic Social Justice</li> <li>·World Religions</li> <li>·Discernment</li> <li>·Leadership in the Church</li> </ul>	<ul style="list-style-type: none"> <li>·Educational psychology and philosophy</li> <li>·Child Growth and Development</li> <li>·Curriculum</li> <li>·Data Analysis</li> <li>·Assessment</li> <li>·Classroom Management</li> <li>·Technology</li> <li>·Leadership</li> <li>·Learning and the Brain</li> <li>·Global Education</li> <li>·Decision Making</li> </ul>	<ul style="list-style-type: none"> <li>·Supervision</li> <li>·Financial Management</li> <li>·Marketing</li> <li>·Enrollment</li> <li>·Instructional Management</li> <li>·Facilities Management</li> <li>·Curriculum Development</li> <li>·Behavior Modification Theory</li> </ul>

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199. Ibid., ix.

200. Ibid., ix, x.

Skills	Ability to lead prayer Ability to refer to scripture as appropriate Ability to articulate Teachings Ability to organize service opportunities Ability to evaluate the quality of religion curriculum Ability to encourage positive behaviors Ability to identify and provide opportunities for spiritual growth Ability to work collaboratively with pastors and bishops Ability to ensure that Catholic Identity permeates all aspects of the school Acknowledgment of feasts/traditions of other religions Ability to make good decisions Recognition of leadership in others	Goal setting Teacher observation for professional growth Identification of needs in the area of professional development Communication skills- both oral and written Skill in using data and research to revise curriculum and goals Skill in networking with other principals Skill in public speaking Ability to work well with Board of Directors and local accrediting agencies Ability to work well with all constituencies of the school Capacity to plan for Leadership Succession	Ability to prepare budget Ability to oversee delegated tasks Ability to use research and data effectively in managing enrollment Basic business skills Ability to write grants Ability to ask for financial support Ability to oversee without micromanaging Ability to implement strategic plans Ability to manage all aspects of the school
Dispositions	Reverence at prayer and liturgy Respect for all constituencies Respect for Church leadership Joyful and hope-filled witness to the Gospel Commitment to social justice Care for the underserved Understanding of developmental stages of children and adults Respect for world religions Encouragement of leadership in others	Recognition that one is a life-long learner Willingness to delegate Dedication to follow-through on improvement plans Openness to more effective methodologies Awareness of global interdependence	Appreciation for expertise of coworkers Sense of stewardship of resources Enthusiasm for the school's product Comfort in asking for donations Positive attitude toward church and civic leaders

Table Eleven

A word about aptitude might also be relevant here. Knowledge can be acquired through book learning and experience; skills can be learned and measured objectively; attitudes can be

fostered and developed through mentoring, coaching, and counseling. Another category is less obvious but equally important: aptitude. Just as a person can gain skill in playing a musical instrument through practice, so administrators can gain skills through practice and coaching. The something beyond the skill which separates someone who can play a musical instrument from a true musician is the intangible gift of soul that enlivens the skills in a unique way. The same can be said of educational leadership. Great leadership is more than the sum of administrative skills. Certainly, an educational leader can gain the necessary knowledge to be a good administrator through courses and workshops. An educational leader can learn the skills of administration and management. Peer mentoring and coaching can enable an educational leader to adopt attitudes enabling them to be approachable and understanding, thereby empowering them to coach others. It takes a passion for the growth of the students and teachers to turn a good educational leader into a great one. It is an aptitude, which enlivens the knowledge, skills and attitudes in a unique way, which makes an administrator truly a great leader. In Catholic terminology about ecclesial ministry, aptitude might be defined as a grace of God, a vocation to this ministry.

### **Planning for leadership succession**

A good strategic plan often includes a plan for leadership succession. In the past, leadership succession was up to those who were heads of the religious communities which staffed the schools. This is no longer the case. It is now incumbent upon the school leader to develop a leadership succession plan for the identification of his/her successor and to work in collaboration with the pastor, Board of Directors, and diocesan office in identifying and selecting a new leader. How might one define leadership succession planning?

Catholic school leadership succession planning can be defined as a purposeful effort by the school's governance and executive leadership to establish a protocol and process to respond to one of three possible scenarios: emergency replacement of the leader, planned

replacement of the leader, and the development of leadership capacity for the purpose of finding and educating future leaders from within the school.<sup>201</sup>

The succession process can be very smooth if a leader has been successful and simply identifies the fact that he/she will be moving on at a certain point. Problems arise if there is need for an emergency replacement due to scandal, death, illness, etc. and there are no leaders in the pipeline and no plan for succession. Leadership succession can be a well-managed and well-organized process if there is a succession plan. A good succession plan needs to be well thought out and appropriate to the culture of the region. The document cited here provides helpful templates which can be adapted to local needs. It also presents a timely logical approach to the entire process. It could serve as a *vade mecum* for a Catholic school administrator who does not have succession planning in the strategic plan and has been charged by the Board to develop one. It is significant to note that leadership succession is the ultimate responsibility of either the bishop, or the pastor, or the Board and consequently, the administrator needs to work in concert with these persons in the development of a leadership succession plan. Fostering leadership internally is an important role of the Catholic school administrator. The bishop, pastor, or Board would do well to encourage the administrator to identify persons with leadership ability from within the school and to foster that leadership by offering them opportunities to demonstrate their leadership to their peers and to the school community.

### **A formation program for lay ecclesial ministers who are Catholic school administrators**

What elements should be in a formation program for lay ecclesial ministers serving as principals of Catholic schools? Any template for such a program would need to be flexible and

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201. Mary Fitzgerald, SSND and Anthony Sabatino, Ed.D, *Leadership Succession Planning in Catholic Education: An Ongoing Plan for Leadership Development, Identification, and Selection* (Arlington, VA: National Catholic Educational Association, 2014), 8.

adaptable to local cultures. (Arch)diocesan leaders would need to establish the requirements based upon the local culture, needs, and current level of preparation of individuals. In addition, to support the principal with an external sign of the respect and gratitude of the diocese and local ordinary, a certificate of completion would be helpful. A sample template and certificate follow.

What the participants know about their faith will vary significantly. For this reason, a type of “pretest” or assessment of the candidates’ knowledge, skills, and attitudes would help to identify areas from the listing below which would need more or less stress and discussion.

The categories lend themselves to adaptation to local cultures. A diocese may not see all of what appears in the chart to be necessary but may feel the need to add other categories. Dioceses might identify information for the person whose record is being maintained and include the dates completed under the various categories. I have developed the chart below as a template which can be adapted to local cultural needs in various dioceses. A diocese or archdiocese may not see all of what appears in this chart to be necessary for their purposes in evaluating the qualifications of lay ecclesial leaders in education, but they may feel the need to rearrange, add, or modify several of these categories. This proposal is not just amenable to these amendments but encourages them provided they do not dilute the integrity of the formative program.

Category	Univ./coll. course	Workshop	Webinar	Day of Reflection/Retreat
<b>Hebrew Scripture</b>				
Torah				
Historical Books				
Prophets				
Wisdom Writings				
Using scripture in prayer and liturgy				

Day of Reflection/Retreat on HS				
<b>Christian Scripture</b>				
Gospels				
Acts of the Apostles				
Pauline writings				
Letters of Peter, James, John				
Revelation				
Using scripture in prayer and liturgy				
Day of Reflection/Retreat on CS				
<b>Ecclesiology</b>				
Concept of the Church				
Church History				
Sacraments of the Church				
Liturgy of the Church				
Service in the Church				
Formal Prayer				
Lectio Divina				
Contemplative Prayer				
Prayer of Quiet				
Spirituality				
Spiritual Traditions				
Spirituality of Social Justice				

Vocation and Ministry in the Church				
Lay Ecclesial Ministry				
<b>The Question of God</b>				
Trinity/Creator/Redeemer/Sanctifier				
Christology				
The Holy Spirit in the Mystical Body				
Day of Reflection/Retreat on God				
<b>The Nicene Creed</b>				
Catholic Dogma				
Papal/Episcopal Teaching				
Catholic Morality				
Contemporary Medical Ethical Questions				
Day of Reflection/Retreat on Belief/Morals				
<b>Faith and Culture</b>				
Church of many cultures				
Religions of the World				
<b>Contemporary Catholic Issues</b>				
Immigration				
Racial Justice				
Treatment of Native Americans				
Sexual Integrity				
Women in Church Ministry				



Responsibility for Global Stewardship				
Day of Reflection/Retreat on Contemporary Catholic Issues				
<b>Leadership Theory</b>				
Contingency Theory				
Charismatic Leadership				
Servant Leadership				
Day of Reflection/Retreat on Catholic School Leadership				
<b>Educational Research</b>				
Collecting, Analyzing, and Using Data in service to the school				
Using data for Curricular Change				
<b>Curriculum</b>				
Curriculum Development				
Program Planning				
Brain Theory in Curriculum and Pedagogy				
Scaffolding Instruction				
Creating Interventions for Students with Special Needs				
Classroom Management				
<b>Supervision</b>				
Professional Development for Teachers				
Teacher Assessment				
Collaboration/Team Building				
Educational Law/Practice				

<b>Finance</b>				
Creating a School Budget				
Collaboration with Board, Parish, Diocese in Budgeting				
Investment Planning				
Friend/Fund Raising: annual giving, major gifts, capital campaign, planned giving				
State and Federal Resources for Education				
<b>Enrollment Management</b>				
Recruitment of Teachers/Students				
Marketing the School				
Public Relations/Media				
Completing and Learning from Exit Interviews				

Table Twelve

The persons best qualified to ascertain the best interests of the local dioceses in terms of formation and preparation of the leaders of Catholic schools in the dioceses would be the local ordinaries working in collaboration with the members of the Catholic Schools Offices in the various dioceses. The role of the bishop to teach is an essential component of his consecration to the episcopacy. In the light of Holy Orders, the bishop is the official teacher of the faith. The bishop shares this function with priests in parishes, and teachers and administrators in Catholic schools. For this reason, my proposal invites the bishop’s participation in the decisions relative to the topics to be included in the chart above (table twelve).

In an ideal situation, the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools would provide the framework for the process.<sup>202</sup>

Lay ecclesial ministers who serve the Church as administrators in Catholic schools are doing so because of their love of the students, God, and the Church. Formal recognition of their qualifications would be both merited and appreciated. The ideal might be a national certificate from the National Catholic Educational Association which would cite the fact that the recipient had met all of the requirements of the local diocese. A sample might look like what follows.

*The National Catholic Educational Association awards this certificate of excellence in Catholic School Administrative Leadership to \_\_\_\_\_ . The recipient has fulfilled all of the requirements of the (Arch)diocese of \_\_\_\_\_ .*

*Given this \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_*

*Date*

*Month.*

*Year*

\_\_\_\_\_  
*Signature of Local Ordinary*

\_\_\_\_\_  
*Signature of President of NCEA*

Table Thirteen

A certificate of this type would be not just an affirmation of the state of qualification for the ministry but an affirmation by the Catholic Church in the United States that an administrator is an educational leader who is also a model of faith and gospel-centered spiritual leadership. My proposal invites the bishop to be a signatory on the official certification document. With the prevalence of online signatures, this should not prove problematic for the bishop, but if it is burdensome, he could have the superintendent of schools designated as the official signatory.

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202. Center for Catholic School Effectiveness, School of Education, Loyola University Chicago in partnership with the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary School* (Chicago, IL: Loyola University Chicago,2012) <https://www.catholicstandards.org/>

The same is true of Doctor Burnford, the President of the National Catholic Educational Association.

Questions may certainly be raised about the role of religious communities in this process, especially for independent Catholic schools. I am aware of the existence of Mission Awareness training programs for Catholic school administrators who serve in the schools of the Brothers of the Christian Schools, the Sisters of Mercy of the Americas, and the School Sisters of Notre Dame. These Mission Awareness training programs stress the importance of the charisms of the founders and their influence in the schools today. I believe it would take a separate dissertation to analyze all Mission Programs sponsored by these religious communities to assess their completeness in terms of the indicators identified above. I am not sure that they all require the educational profession indicators that I have listed in the charts. Neither can I guarantee that they have focused on knowledge, skills, and dispositions as I did above using Marie Ciriello's categories of spiritual, educational, and managerial leadership. The purpose of this work has been to establish benchmarks to respond to the experienced needs of administrators in schools which are not necessarily sponsored by religious communities. While these tools certainly may be, and I believe, should be utilized by sponsored schools, the design is left generic enough to apply to all Catholic schools. There will always be a role for Ministers of Education, Directors of Mission, and similar titled persons who work for the good of Catholic schools. Hopefully, they would find the work I have done here to be very beneficial to them in their support of the growth of Catholic school administrators.

### **From Mission to Ministry**

“Missionary activity is not so much the work of the church as simply the Church at work.”<sup>203</sup> The call of baptism is to live the *missio Dei* in the world: to reflect the love, compassion, justice, integrity, and mercy of God, to allow the *missio Dei* to show through in life and deeds. The *missio Dei* resides in a Church which must confront its identity question in this millennium, in this global society with cosmic concerns, with a growing diversity of membership, with a growing threat from terrorism, and with a growing chasm between the rich and the poor. The Church resides in a society marked by secularism, materialism, and neo-nationalism. It is called to be the saving face of God’s love in a society which resorts to violence and guns to solve problems and seeks to close its doors to outsiders. Its tectonic plates are shifting as it witnesses changes in the basic family unit, skepticism about Church leadership, disillusionment with government, challenges to the meaning and dignity of the human person, politicians who want to resort to nuclear weapons to maintain superiority, and political correctness which stymies the voice of conscientious objection to policies and practices. A Church which is the embodiment of the *missio Dei* brings dignity, solidarity, rootedness, acceptance, tranquility and mercy to a torn world.

Baptism does not call members of the Church to a salad bar approach to living the *missio Dei*. At a salad bar in a food store, one can pass up the onions if they cause indigestion. In the Church, service is provided for all. Members reveal the face of God’s love, compassion, justice, integrity, and mercy to all non-selectively. For Catholic school administrators, lay ecclesial ministry is a privileged limited share in the teaching role proper to the consecrated bishop, but it

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203. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2012), 381.

is also the baptismal role of the laity to engage in a participative responsible ministry in the Church, which reflects a commitment to the baptismal commission to evangelize.

The importance of thorough instruction in the meaning of the *missio Dei* and the Christian's baptismal call is critical to the formation of people who can be on fire with the gift of the Spirit. Catechesis in baptism, whether from the pulpit or from religious education, is the key to empowering lay ecclesial ministry in the Church. This is especially true for those who will minister in the Church as administrators of Catholic schools. Faith is relational. The leaders need strong positive formation so that they can instruct others. "Those with insight shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever."<sup>204</sup> The Spirit lives in the Church when it is formed and informed providing it with its internal wisdom, its *sensus fidei*, empowering it to live the *missio Dei*.

When the faith development of administrators in Catholic schools has grown concurrently with intellectual, social, psychological, moral, and professional growth, the Church has leaders in faith and spirituality who can fulfill the dual role of the Catholic school administrator: leading the school in academic excellence and growth in faith and spirituality. These are leaders who operate out of the basis of a strong faith in the work of the Holy Spirit in the faith community. These are persons who possess the discernment necessary to identify and cultivate those things which are for the good of the Church and the advancement of the *missio Dei*. These are persons:

- whose attention to the gifts of the Spirit enable them to inculcate and foster the gifts of leadership in others

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204. Daniel 12:3.

- who model gospel values and the supererogatory gift of self, that is manifest in Jesus, the Christ
- who value prayer and are comfortable leading the faith community in prayer and service
- whose baptism and prayer have so transformed them that they are truly a sacrament of the Trinitarian love relationship
- who respect duly appointed church leadership and the clerical state but do not need to wait for instructions to come down through bishops and priests
- who cherish the baptismal mission and act upon it without fear.

The person needed as an administrator in a Catholic school is committed, visionary for the mission, and spiritually free. An ecclesiology from above which is laid out in terms of a hierarchy with authority for leadership coming from the pope, through the bishops, through the priests, to the laity will not be as effective in the faith community of a Catholic school as an ecclesiology from below which celebrates the presence and the work of the Holy Spirit in the heart of the community of believers. This proposition was first put forth in chapter one of this work.

### **Data from Survey**

As indicated in chapter three, the data collected in the survey reveals the experienced needs and desires of the administrators who took the survey. They feel the need for professional development in social justice, contemporary Catholic issues, prayer/spirituality, and morality. They desire to grow in their ability to present the interface of scripture/traditional wisdom of the Church with contemporary issues. They want to learn more about and better understand the other major religions of the world. Assisting administrators in writing personal professional goals with a focus on the role to be a leader in faith and spirituality is something which could be addressed almost immediately. With all of the technology that is now available for use in education, dioceses can develop strong enriching programs of lay ecclesial ministry formation for Catholic

school administrators that will respond to their needs/desires at the same time that they respect their busy schedules.

Using the data in chapter three a SWOT analysis can reveal some interesting possibilities.

**Strengths to be noted in the survey results:**

- The majority of the schools surveyed had access to a priest chaplain for the liturgy of the Church.
- Currently, more than half of the community members of Catholic schools participating in the survey identify as Catholic. Catholic identity is still present.
- Affirmation by friends and colleagues, role modeling by competent Catholic school administrators, and prayer are the motivators for accepting the challenge to be a Catholic school administrator.
- The same three items in the bullet above are the realities which affirm Catholic school administrators and help them to keep going.
- Motivation to come to work each day stems from love of colleagues, zeal for Catholic education, and love of the ministry.
- The majority of respondents felt well-prepared in the areas of instructional leadership.

**Weaknesses to be noted in the survey results:**

- While respondents felt well-prepared for instructional leadership, they did not evidence the same level of confidence in the preparation to be leaders in faith and spirituality.
- The CARA data reveals great discrepancies in the strength and quality of lay ecclesial ministry formation programs across the various geographic areas of our country.



- The numbers of administrators, teachers, and students in our Catholic schools who are not identifying as Catholic raises questions about maintaining the Catholic identity of the schools.

**Opportunities to be noted in the survey results:**

- Respondents were interested in learning more about the major religions of the world. A deeper understanding of the faith of others will lead to not just tolerance but a solidarity with the diverse people of our world.
- Structures which are contemporary and meaningful today can be developed around new and inclusive formation programs for lay ecclesial ministry.

**Threats to be noted in the survey results:**

- If no action is taken to provide quality programs in lay ecclesial ministry formation for Catholic school administrators all across the country, many of our schools will become secular private institutions in nature.
- If the number of members of the Catholic schools communities who identify as Catholic continues to decrease, greater efforts will be needed to ensure the Catholic identity of the schools.
- If Catholic school administrators are not properly prepared in the areas of finance, development, enrollment management, and facilities management, the cost of the schools will become increasingly prohibitive.

**Data from CARA Report**

Mark M. Gray of CARA submitted interesting data to the Winter 2015 issue of *The CARA Report*. CARA studies have determined that the practice of the faith as indicated by weekly Mass attendance was only 5% for the members of the Millennial Generation who had never attended a Catholic school. In contrast, it was 34% for those who attended a Catholic primary school and 39% for those who attended a Catholic secondary school. Even more interesting in terms of new vocations in the Church, Mr. Gray reports, “While only 37percent of Post-Vatican II Catholics (born 1961-1981) and 23 percent of Millennial Catholics attended a Catholic school, half or more of new priests and brothers attended Catholic primary schools, as did 41 percent of new sisters and 45 percent of young lay ecclesial ministers.”<sup>205</sup> Catholic schools are doing something right to motivate the young to lay ecclesial ministry. The baptismal mission is the mission of God, to bring salvation to all people. The young are the hope of society; they are equally the hope of the Church. CARA’s data indicates that Catholic schools are doing a good job in forming faithful adult Catholics. If this is to continue, there will need to be a stream of highly qualified and well-formed administrators for these schools. These are the lay ecclesial ministers who will work as administrators in the Catholic schools. Outstanding programs in lay ecclesial formation for Catholic school administrators are the *sine qua non* of the success of Catholic schools now and going into the future.

### **New Models for Catholic School Leadership Selection and Installation**

The mission is conveyed in service. The gifts of the Spirit are given to the Church to meet the needs of the people of the times. New models need to be created to market programs in lay

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205. Mark M. Gray, “Catholic Schools Linked to Church Vitality,” in *The CARA Report* 20, no.3(Winter 2015):1, 11.

ecclesial ministry formation for Catholic school administrators. Leadership Succession Plans for Lay Ecclesial Ministers who serve as Catholic school administrators need to be written.

Fortunately, there are good tools available. Lorraine Ozar, Ph.D. of Loyola Chicago and her research team developed the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools.<sup>206</sup> The Standards and Benchmarks are grouped under four headings: mission and Catholic identity, governance and leadership, academic excellence, and operational vitality. There are thirteen standards in all with benchmarks to delineate each.

The National Catholic Educational Association has developed a survey, in collaboration with the Center for Applied Research for the Apostolate (CARA). The survey can be purchased from Educational Testing Service.<sup>207</sup> The purpose of the adult survey is to enable people to self-assess their own intellectual and spiritual formation in the faith. The survey is based upon the document, entitled, *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the US*<sup>208</sup> produced by the United States Catholic Conference of Bishops. The six areas assessed are: knowledge of the faith, liturgy, morality, prayer, community in the church, and the missionary call.

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206. Center for Catholic School Effectiveness, School of Education, Loyola University Chicago in partnership with the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary School* (Chicago, IL: Loyola University Chicago, 2012) <https://www.catholicschoolstandards.org>

207. National Catholic Educational Association, *Information for Growth: Survey to Support Adult Faith Formation; Questionnaire* (Arlington, VA: National Catholic Educational Association, 2016). The scoring is handled by Kansas Office of Educational Testing Service.

208. United States Conference of Catholic Bishops, *Our Hearts Were Burning Within Us* <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/adult-faith-formation/our-hearts.cfm> (accessed May 31, 2017).

Brother William J. Campbell, SM, Ed.D. has produced a book to assist administrators in setting up a strategic plan for Catholic schools.<sup>209</sup> The process of strategic planning is discussed and templates are provided for setting up necessary meetings and developing the strategies, goals, and action plans. To assist with Leadership Succession Planning, Anthony Sabatino, Ed.D., of Loyola Marymount University in Los Angeles, and I have produced a book.<sup>210</sup> In the book, we explain the need for leadership succession planning, define what it is, and provide templates to assist with preparation, search, hiring, and support for the new leader.

Once a Board, pastor, or diocese has selected a lay ecclesial minister to be the new administrator of a Catholic school, it would be important to ritualize this, since it is a life-changing commitment on the part of the new leader. A type of “installation” ceremony could be held in the context of a prayer service to present the new person to the school community, to officially endorse the person’s ministry, and to affirm the person with the community’s prayerful support.

### **Suggestions of Further Studies to Enhance Lay Ecclesial Ministry Formation for Catholic School Administrators**

The research I have done to write this paper has given me insights into both what can be done at present in terms of the establishment of programs of formation in lay ecclesial ministry for Catholic school administrators and into additional studies and work which need to be done to

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209. William J. Campbell, SM, Ed.D., *Strategic Planning Survival Guide Revised Third Edition* (Arlington, VA: National Catholic Educational Association, 2012).

210. Mary Fitzgerald, SSND and Anthony Sabatino, Ed.D, *Leadership Succession Planning in Catholic Education: An Ongoing Plan for Leadership Development, Identification, and Selection* (Arlington, VA: National Catholic Educational Association, 2014).

move the programs from good to great. If we, as Church, are enflamed by the fire of the Holy Spirit, our thirst for continued growth personally and professionally will lead us to constantly assess our current situations and look for better ways to be the *missio Dei* in the world at each given moment in history. I therefore highlight the need for additional study and work in the following areas to improve our current formation programs in lay ecclesial ministry, with a specific design for Catholic school administrators.

1. Development of an Internship/Practicum experience for lay ecclesial ministers as they prepare to be Catholic school administrators

**Rationale:** I coordinate the Practicum for Administration and Supervision for Notre Dame of Maryland University. In this capacity, I oversee each student in the two semester Practicum experience. All students have mentor-administrators with whom they work on-sight at the school or district office in which they are employed. They are required to do fifteen administrative functions under the tutelage of their mentor-administrators. The students write reflections on these experiences which they hand in to me for grading. We also discuss the experiences in class. In the first semester, students are required to create a change project, based upon their school or district's Improvement Plan, and with the approval of both their mentor-administrator and principal. In addition to the fifteen administrative functions, they receive two evaluations from their mentor-administrators, one at mid-term and one final. At the conclusion of the Practicum, each student must present an Exit Interview, similar to a job interview. They are required to dress for success and present a Power Point highlighting the change project which they created and indicating data which reflects the level of success of the project. The Exit Interview also focuses upon the national standards for building principals. This is a very successful practicum experience. Our graduates of the program receive level one certification in Administration from

the State of Maryland. This certification enables them to apply for an administrative position in the schools up to the level of Assistant Principal. To receive level two certification, which allows them to apply for a principal's position, students simply need to complete the state forms for application and take the *School Leaders Licensure Assessment* available through Educational Testing Services.<sup>211</sup>

I am making a significant point here that knowledge, skills, dispositions, and aptitude are best developed through an experiential learning component. Specific facets of a Practicum for Catholic school administrators would include the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools mentioned above (See footnote 206 above for the source). The national standards would provide the backdrop for creating units and lessons aligned to the Common Core with the strength of our Catholic educational tradition. Practicum experience for Catholic school administrators would also equip the participants with the necessary skills to create and facilitate prayer/liturgy in the schools, ensure the clarity of Catholic Identity on the school website and in school publications, and provide practice for the participants in collaborating with pastors, bishops, superintendents, and leaders of religious congregations in the advancement of the Catholic school. As a Practicum experience is developed for a local region, cultural considerations and faith development needs would add other topics for inclusion in the Practicum. Mentor-administrators would be Catholic school administrators with strong performance records. I believe strongly that Catholic schools need this type of formation of their leaders to ensure the continuance of excellence both academically and in terms of faith/spiritual development.

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211. Educational Testing Service, "School Leaders Licensure Assessment," Educational Testing Service, <https://www.ets.org>. (accessed May 31, 2017).

2. A study of ways in which the parish/diocese can better support lay ecclesial ministers who are Catholic school administrators

**Rationale:** I am unaware of any studies that have been done to gather data like this. The information from such a study could inspire parishes and dioceses, which are doing nothing to affirm the Catholic school administrators, with feasible ideas for doing so. My research provided data which indicates that Catholic school administrators are inspired to their ministry and supported in it by the affirmation they receive from their professional colleagues. If pastors were to offer this support in parishes and diocesan leadership were to offer this support in the diocese, the Catholic school administrators would better realize their value in the eyes of Church leadership. The recognition might be as simple as an introduction of the administrator to the parish at Sunday Mass or in the parish bulletin. The administrator might have a weekly space in the bulletin (could be limited to one paragraph) to proclaim some good news from the school. At the diocesan level, the diocesan website could feature a school a week with affirmation of the good work of the administrator as reflected in the good news from the school.

3. A study to create professional standards for Catholic school administrators, similar to the new National Educational Leadership Preparation (NELP) Standards created by the National Policy Board for Educational Administration (NPBEA)<sup>212</sup> and the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools referred to earlier in this document

**Rationale:** Catholic school administrators are professionals. They need to be certified by their respective states. The new NELP Standards are the most recent development of professional standards for instructional leaders. The identity of Catholic school administrators includes that of leader in faith and spirituality. Standards designed for Catholic school administrators would

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212. National Policy Board for Educational Administration, “National Educational Leadership Preparation (NELP),” National Policy Board for Educational Administration, <https://www.npbea.org/wp/wp-content/uploads/2016/.../NELP-Standards-Introduction.docx> (accessed May 31, 2017).

boost the self-image of administrators and serve as an acknowledgment of their commitment to the Catholic educational philosophy and tradition.

4. A study of ways to ritualize the call of persons to lay ecclesial ministry as Catholic school administrators

**Rationale:** As a Catholic community, we ritualize the consecration of a new bishop, the installation of bishops in dioceses, and sometimes, the installation (or welcoming reception) for a new pastor. Why not give the Catholic school community an opportunity to celebrate the installation of a new administrator? Ritualization would add dignity to the transition, enable the new administrator to pray with the community, and provide a social gathering for meeting and greeting.

5. A study to create new ways of doing formation, perhaps similar to the Latin-American concept of base communities

**Rationale:** In Schools of Education we encourage candidate-administrators to begin to network with experienced administrators. This will provide opportunities for new learning and a climate of support for the inexperienced. In the Latin-American base communities, people gather at each other's homes to read the gospel, reflect upon it, share faith and pray together. While this is not exactly identical to Thomas Groome's shared faith praxis: life-to faith-to life model, it has some similarities and could be a starting point for the creation of an on-going formation program for Catholic school administrators through networks that they self-select. A concept such as this could be discussed at a meeting of current Catholic school administrators and a committee could be tasked with designing a pilot formation program which would have communities of networked administrators. A model such as this might prove very growth-producing for new administrators.



6. A compilation of possibilities for being involved in lay ecclesial ministry formation

**Rationale:** The CARA data to which I referred in chapter two indicates that there are a variety of types of lay ecclesial ministry formation programs across the nation. Most do not include specific components for persons preparing to be Catholic school administrators.

There are a few college/university graduate level programs specifically designed to train and form Catholic school administrators. These would include, among others: Loyola Marymount University on the West coast, Loyola Chicago in the Midwest, and Boston College on the East coast. While these locations provide excellent offerings, they are not readily available to all. The creation of resource listings which would highlight existing offerings would also enable dioceses and parishes to identify missing components. This type of research could lead to the development of new offerings and new affiliations with colleges/universities for online, webinar, and workshop opportunities.

7. A compilation of possibilities for spiritual companionship for lay ecclesial ministers who serve as Catholic school administrators.

**Rationale:** Compilations such as this do exist in a few dioceses. When I spoke with Jolynn Krempecki, she told me about her work in the diocese of Trenton.<sup>213</sup> There they had developed a listing of all the persons prepared to do Catholic spiritual direction. This listing was presented to all in the lay ecclesial ministry formation program, since some type of spiritual companionship was a requirement. From Trenton, Jolynn moved to a position in Camden from which she recently retired. There was a change in the local ordinary in Trenton, and the ILEM (Institute for Lay Ecclesial Ministry) program which she helped to develop has been discontinued. I believe this is a true loss to lay ecclesial ministry formation. The data that I presented in chapter three

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213. See chapter two of this document.

attests to this fact. We need to make it easier for ecclesial ministers to develop spiritually, not harder.

My work on this dissertation has been inspired by the Spirit and has been productive because of the fire of my passion for education in Catholic schools as one facet of the *missio Dei*. I believe that this fire itself is a gift of God. What I have drawn together in this project is a theologically sound and eminently practical lay ecclesial ministry formation program for Catholic school administrators. The program honors both academic excellence and enthusiasm for the development of faith and spirituality. I have indicated that local circumstances may call for cultural adaptations but still maintain the integrity of the formation program. I have developed it to be flexible enough to adapt to the needs of local ordinaries for Catholic education in their dioceses but universal (catholic) enough to be the framework for some type of national recognition of the preparation of Catholic school administrators. It is my hope that this model for lay ecclesial formation will prove to be one valuable instrument for the benefit of the Church!

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## **Appendices**

## Appendix A

### COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM) COURSEWORK REQUIREMENTS REPORT\*

\* NOTE: Scores on this Requirements Report reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- Name: Mary Fitzgerald (ID: 5658897)
- Email: [fitzgerald@students.lasalle.edu](mailto:fitzgerald@students.lasalle.edu)
- Institution Affiliation: La Salle University (ID: 3176)
- Institution Unit: Theology
- Phone: 443-869-4790

- Curriculum Group: Social & Behavioral Research - Basic/Refresher
- Course Learner Group: Same as Curriculum Group
- Stage: Stage 1 - Basic Course
- Description: Choose this group to satisfy CITI training requirements for investigators and staff involved primarily in Social/Behavioral Research with Human Subjects.

- Report ID: 19589038
- Completion Date: 05/21/2016
- Expiration Date: 05/21/2019
- Minimum Passing: 80
- Reported Score\*: 100

REQUIRED AND ELECTIVE MODULES ONLY	DATE COMPLETED	SCORE
Course and Subject Requirement Challenges: Remediation (ID: 16887)	05/19/16	5/5 (100%)
Belmont Report and CITI Course Introduction (ID: 1127)	05/19/16	3/3 (100%)
Defining Research with Human Subjects - SBE (ID: 491)	05/19/16	5/5 (100%)
Assessing Risk - SBE (ID: 503)	05/19/16	5/5 (100%)
History and Ethical Principles - SBE (ID: 490)	05/19/16	5/5 (100%)
The Federal Regulations - SBE (ID: 502)	05/19/16	5/5 (100%)
Informed Consent - SBE (ID: 504)	05/20/16	5/5 (100%)
Privacy and Confidentiality - SBE (ID: 505)	05/20/16	5/5 (100%)
Research with Children - SBE (ID: 507)	05/20/16	5/5 (100%)
Conflicts of Interest in Research Involving Human Subjects (ID: 488)	05/20/16	5/5 (100%)
Unanticipated Problems and Reporting Requirements in Social and Behavioral Research (ID: 14928)	05/20/16	5/5 (100%)
Critical Competence in Research (ID: 15166)	05/21/16	5/5 (100%)
Internet-Based Research - SBE (ID: 510)	05/21/16	5/5 (100%)

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

CITI Program  
 Email: [citireport@miami.edu](mailto:citireport@miami.edu)  
 Phone: 305-243-7970  
 Web: <http://www.citiprogram.org>

**COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)  
COURSEWORK TRANSCRIPT REPORT\*\***

\*\* NOTE: Scores on this Transcript Report reflect the most current quiz completions, including quizzes on optional (supplemental) elements of the course. See link below for details. See separate Requirements Report for the reported scores at the time all requirements for the course were met.

- Name: Mary Fitzgerald (ID: 5558897)
- Email: fitzgerald@stiehl.tasale.edu
- Institution Affiliation: La Salle University (ID: 3174)
- Institution Unit: Theology
- Phone: 443-869-4790
  
- Curriculum Group: Social & Behavioral Research - Basic/Refresher
- Course Learner Group: Same as Curriculum Group
- Stage: Stage 1 - Basic Course
- Description: Choose this group to satisfy CITI training requirements for investigators and staff involved primarily in Social/Behavioral Research with Human Subjects.
  
- Report ID: 19589038
- Report Date: 05/21/2016
- Current Score\*\*: 100

REQUIRED, ELECTIVE, AND SUPPLEMENTAL MODULES	MOST RECENT	SCORE
History and Ethical Principles - SBE (ID: 490)	05/19/16	5/5 (100%)
Designing Research with Human Subjects - SBE (ID: 491)	05/19/16	5/5 (100%)
Belmont Report and CITI Course Introduction (ID: 1127)	05/19/16	3/3 (100%)
The Federal Regulations - SBE (ID: 502)	05/19/16	5/5 (100%)
Assessing Risk - SBE (ID: 503)	05/19/16	5/5 (100%)
Informed Consent - SBE (ID: 504)	05/20/16	5/5 (100%)
Privacy and Confidentiality - SBE (ID: 505)	05/20/16	5/5 (100%)
Research with Children - SBE (ID: 507)	05/20/16	5/5 (100%)
Internet-Based Research - SBE (ID: 510)	05/21/16	5/5 (100%)
Unanticipated Problems and Reporting Requirements in Social and Behavioral Research (ID: 14928)	05/20/16	5/5 (100%)
Conflicts of Interest in Research Involving Human Subjects (ID: 488)	05/20/16	5/5 (100%)
Critical Competence in Research (ID: 15166)	05/21/16	5/5 (100%)
Consent and Subject Recruitment at Child Ages: Remediation (ID: 16881)	05/19/16	5/5 (100%)

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

CITI Program  
 Email: [citi.support@miami.edu](mailto:citi.support@miami.edu)  
 Phone: 305-243-7970  
 Web: <https://www.citiprogram.org>

## Appendix B



INSTITUTIONAL REVIEW BOARD  
FWA #000023562  
1900 W. Olney Avenue, Philadelphia, PA 19141  
E-mail: [IRB@lasalle.edu](mailto:IRB@lasalle.edu)

<b>IRB NUMBER: 16-06-022-AV-9.16</b> <i>(Reference this # on all future correspondence to the IRB)</i>
---

*Name of Investigator:* **Sr. Mary Fitzgerald (Student), Bro. John Crawford (Faculty Adv.)**  
*Address of Investigator:* **Department of Theology**  
*Protocol Title:* **Lay Ecclesial Ministry Formation Needs for Catholic School Administrators**

---

This is to certify that the above-referenced protocol, which does propose research activities involving human participants, was reviewed in accordance with La Salle University Institutional Review Board (IRB) guidelines for the protection for human participants.

**PROTOCOL INFORMATION:**

Application Type: **Initial Review; Revised as Requested**  
Review Category: **Expedited review, under 45 CFR 46.110 Category 7**  
Protocol Action: **Approved as Revised on September 22, 2016**  
Protocol Expiration Date: **September 20, 2017**  
Renewal Date: **June 1, 2017**

**Date a Continuing Review application is due to the IRB if human participant activities covered under this protocol, including data analysis, are to continue beyond the Protocol Expiration Date. Federal regulations require that approval be received at least 30 days prior to the expiration date.**

---

The IRB reviewed and approved your research protocol, *with the following provisions:*

- For the purpose of IRB electronic archives, please e-mail the final version of this entire protocol in a single PDF. Please title it with the IRB number, the word 'Archive,' and the investigator's last name (no spaces), as follows:  
**16-06-022-AV-9.16\_ARCHIVE\_Fitzgerald\_Crawford. E-mail the PDF to [mcanulty@lasalle.edu](mailto:mcanulty@lasalle.edu) and include the archive title in the subject line.**
- Plans to deviate from the approved protocol and/or supporting documents must be submitted to the IRB in writing as an *Amendment Request* and approved by the IRB prior to the implementation of any changes, regardless of how minor, except where necessary to eliminate apparent immediate hazards to the participants.
- Report within 5 business days to the IRB any INJURIES or other UNANTICIPATED or ADVERSE events involving risks or harms to human research participants or others.
- When you complete the project, please submit the *Completion* form so we may update our files to have an accurate account of ongoing studies.

September 22, 2016  
*Date*

  
Diana P. F. Montague, PhD  
*Signature, Chairperson, IRB*

## Appendix C

### Survey of Catholic School Administrators in the Province of Baltimore

#### **General Information**

1. I am a principal or president of a Catholic School located in the diocese of  
 Arlington  
 Baltimore  
 Richmond  
 Washington, DC  
 Wheeling-Charleston  
 Wilmington, DE
2. I am a principal or president of a Catholic school which is best described as a:  
 Pre-school  
 Primary  
 Elementary  
 Middle School  
 Middle High School  
 High School
3. I am a principal or president of a Catholic School whose location can be best described as:  
 Urban  
 Rural  
 Suburban  
 Central city
4. The size of the Catholic School in which I minister could best be described as:  
 Small (fewer than 500 students)  
 Medium (between 500 and 799 students)  
 Large (800 or more students)
5. Please indicate here whether the persons, in addition to yourself, serving in administrative capacities in the school, are full-time (FT) or part-time (PT):  
 One assistant principal  
 More than one assistant principal  
 A Dean of Students or its equivalent  
 A Dean of Academics or its equivalent  
 A Director of Finance or its equivalent  
 A Director of Admissions or its equivalent  
 A Director of Institutional Advancement (Development)  
 A Director of Communications/Marketing  
 A Director of Mission Identity
6. Please indicate the part-time (PT) or full-time (FT) status of teachers employed at your school:  
 Number of part-time (PT) teachers  
 Number of full-time (FT) teachers

7. Please indicate the part-time (PT) or full-time (FT) status of staff (not teachers) employed:

\_\_\_\_\_ Number of part-time (PT) staff

\_\_\_\_\_ Number of full-time (FT) staff

8. I am

\_\_\_\_\_ a priest or deacon

\_\_\_\_\_ a lay member of the Church, not a consecrated religious

\_\_\_\_\_ a consecrated religious

9. The percentage of administrators who are Catholic at my school is

\_\_\_\_\_ Less than 20%

\_\_\_\_\_ Between 20% and 40%

\_\_\_\_\_ Between 41% and 60%

\_\_\_\_\_ Between 61% and 80%

\_\_\_\_\_ Between 81% and 99%

\_\_\_\_\_ 100%

10. The percentage of teachers who are Catholic at my school is

\_\_\_\_\_ Less than 20%

\_\_\_\_\_ Between 20% and 40%

\_\_\_\_\_ Between 41% and 60%

\_\_\_\_\_ Between 61% and 80%

\_\_\_\_\_ Between 81% and 99%

\_\_\_\_\_ 100%

11. The percentage of staff who are Catholic at my school is

\_\_\_\_\_ Less than 20%

\_\_\_\_\_ Between 20% and 40%

\_\_\_\_\_ Between 41% and 60%

\_\_\_\_\_ Between 61% and 80%

\_\_\_\_\_ Between 81% and 99%

\_\_\_\_\_ 100%

12. The percentage of students who are Catholic at my school is

\_\_\_\_\_ Less than 20%

\_\_\_\_\_ Between 20% and 40%

\_\_\_\_\_ Between 41% and 60%

\_\_\_\_\_ Between 61% and 80%

\_\_\_\_\_ Between 81% and 99%

\_\_\_\_\_ 100%

13. Does your school have a person designated to coordinate or chair religious studies?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

14. Does your school have a designated person to coordinate prayer/liturgy?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

15. Is there a priest assigned as chaplain for your school or do you have the services of a parish priest for your school?

\_\_\_\_\_ Yes

- No  
 16. Does your school have a designated person to coordinate service activities?  
 Yes  
 No
17. What would you identify as your best moment as leader of a Catholic school?  
 \_\_\_\_\_
18. What would you identify as your worst moment as leader of a Catholic school?  
 \_\_\_\_\_
19. Other than additional money, what would most assist you in your ministerial work?  
 \_\_\_\_\_

**Ministerial Motivation**

20. Which life experience contributed most to your desire to be involved in administrative ministry in a Catholic school? Check all that apply.
- Affirmation of my talents and skills by someone
  - The nurture I received in my family
  - The nurture I received in my parish
  - A principal I knew who served as a role model of service
  - A crisis I experienced
  - A moment of contemplation in which I felt sure God wanted me to do this
  - A retreat experience
  - A course or program of studies I took
  - Other (Please specify.) \_\_\_\_\_
21. How do you find meaning in your ministry? Check all that apply.
- Feedback from my school community
  - Support from my peers
  - Support from my diocese
  - Affirmation from my family
  - Affirmation from members of my school community
  - Participation in the life of my parish
  - Through experiences of prayer and liturgy
  - Other (Please specify.) \_\_\_\_\_
22. Do you sponsor an annual retreat for your faculty and staff?  
 Yes  
 No
23. In your position of principal or president, about how much of your time is consumed with operational management issues?
- less than 50%
  - 50%-60%
  - 61%-80%%
  - 81%-99%
  - 100%
24. What percentage of your time is given to visioning/strategic planning?
- less than 50%
  - 50%-60%
  - 61%-80%



- 81%-99%  
 100%
25. Do you have written personal goals specifically focused on Catholic school leadership?  
 Yes  
 No
26. Do you try to emulate the leadership style of someone?  
 Yes  
 No
27. If yes, whom?  
 Jesus  
 Francis of Assisi  
 Pope John Paul II  
 The founder/foundress of the religious community associated with my school  
 Mother Theresa of Calcutta  
 Dr. Martin Luther King, Jr.  
 A principal or president I once knew  
 Other (Please specify.) \_\_\_\_\_
28. Do you take time to reflect upon your ministry of Catholic School administration?  
 Yes  
 No
29. What inspires you to come to work each day?  
 my zeal for Catholic education  
 doing my duty  
 earning my pay check  
 the knowledge that somebody has to do it  
 love of the people with whom I minister  
 love of my ministry  
 feeling enriched by my ministry  
 Other (Please specify) \_\_\_\_\_

**Professional Preparation:**

30. Do you have a Masters degree?  
 Yes  
 No
31. Do you have a Doctoral degree – Ph.D. or Ed.D.?  
 Yes  
 No
32. If you answered yes to #30, was your program of studies focused upon administrative leadership in Catholic schools?  
 Yes  
 No
33. If you answered yes to #31, was your program of studies focused upon administrative leadership in Catholic schools?  
 Yes  
 No

34. The following questions are for your self-assessment of your *degree program preparation plus post degree preparation* in the given areas. Please use a scale of 0-4 as follows:

**0 - no preparation**

**1 - inadequate preparation**

**2 - minimal preparation**

**3 - adequate preparation**

**4 - very good preparation**

- \_\_\_\_\_ Old Testament Scripture
- \_\_\_\_\_ New Testament Scripture
- \_\_\_\_\_ Ecclesiology (the concept of church)
- \_\_\_\_\_ Church history
- \_\_\_\_\_ Christology
- \_\_\_\_\_ Catholic dogma
- \_\_\_\_\_ Catholic church teachings
- \_\_\_\_\_ Catholic morality
- \_\_\_\_\_ Medical ethics
- \_\_\_\_\_ Christian anthropology
- \_\_\_\_\_ Vocation and ministry in the church
- \_\_\_\_\_ Marriage and family
- \_\_\_\_\_ Consecrated life today
- \_\_\_\_\_ The priesthood today
- \_\_\_\_\_ The single life today
- \_\_\_\_\_ Prayer/liturgy
- \_\_\_\_\_ Christian Spiritualities
- \_\_\_\_\_ Major Religions of the World
- \_\_\_\_\_ Contemporary Catholic Issues
- \_\_\_\_\_ Social Justice (human dignity, respect for diversity, equality, war and peace, economic justice, etc.)
- \_\_\_\_\_ Immigration
- \_\_\_\_\_ Women
- \_\_\_\_\_ Global stewardship

35. Using the scale above, please self-assess your *degree program preparation plus post degree preparation* in the given areas. Please use a scale of 0-4 as follows:

**0 - no preparation**

**1 - inadequate preparation**

**2 - minimal preparation**

**3 - adequate preparation**

**4 - very good preparation**

- \_\_\_\_\_ Leadership theory
- \_\_\_\_\_ Educational Research
- \_\_\_\_\_ Curriculum Development
- \_\_\_\_\_ Supervision
- \_\_\_\_\_ Learning Theory (including learning and the brain)
- \_\_\_\_\_ Assessment
- \_\_\_\_\_ Classroom management

- Collaboration and team building
- Finance in education
- Fund-raising in education
- Educational law
- Availability of state and federal resources
- Facility maintenance
- Recruitment
- Marketing
- Public Relations (media, etc.)

36. If workshops and courses in various topics were made available to you through colleges and universities, which medium would you prefer

- Face to face classes
- On-line offerings
- Hybrid offerings

37. If **workshops or courses** in these topics were made available to you as professional development for yourself and your faculty through a college or university within twenty-five miles of your school location, would you consider participating? Please check all that you would consider **by marking W for workshop and C for course**.

- Old Testament Scripture
- New Testament Scripture
- Ecclesiology (the concept of church)
- Church history
- Christology
- Catholic dogma
- Catholic church teachings
- Catholic morality
  - Medical ethics
- Christian anthropology
- Vocation and ministry in the church
  - Marriage and family
  - Consecrated life today
  - The priesthood today
  - The single life today
- Prayer/Liturgy
- Christian spiritualities
- Major Religions of the World
- Contemporary Catholic Issues
  - Social Justice (human dignity, respect for diversity, equality, war and peace, economic justice, etc.)
  - Immigration
  - Women
  - Global stewardship
- Leadership theory
- Educational Research
- Curriculum Development

- Supervision
- Learning Theory (including learning and the brain)
- Assessment
- Classroom management
- Collaboration and team building
- Finance in education
- Fund-raising in education
- Educational law
- Availability of state and federal resources
- Facility maintenance
- Recruitment
- Marketing
- Public Relations (media, etc.)

38. How would you self-assess your administrative skills?

- Limited
- Adequate
- Good
- Outstanding

39. Are you familiar with the work done by Dr. Lorraine Ozar and her team at Loyola Chicago on the integration of the Common Core with our Catholic Identity?

- Yes
- No

40. If professional development in the area of Common Core and Catholic Identity were made available to you and your staff, would you participate?

- Yes
- No

**Personal spirituality**

41. Do you feel that you experience enough support with your personal spiritual life?

- Yes
- No

42. Do you have a spiritual director/advisor/friend with whom you can share the life of the Spirit?

- Yes
- No

43. Would you be interested in receiving information on offerings in spirituality?

- Yes
- No

**Perception of Lay Ministry**

For each of the following items, two statements are given. Please choose the description that best identifies your perception.

44.  To be part of the Church is to belong to an institution which transcends history

To be part of the Church is to belong to a community of faith which must work out salvation in a particular culture, in this time, in complexity and ambiguity

45.  The universal Church is the Roman Catholic Church

- \_\_\_\_\_ The universal Church consists of the whole Christian Movement
46. \_\_\_\_\_ Authority in the Church stems from scripture, tradition, and Church Councils. The Magisterium is the Church authority.
- \_\_\_\_\_ Authority in the Church stems from both the Magisterium and the Sense of the Faithful.
47. \_\_\_\_\_ The evolution of the Church has been part of God's eternal plan.
- \_\_\_\_\_ The evolution of the Church has included historicity and sociological development as well as the grace of God.
48. \_\_\_\_\_ Christ is the Head and Center informing the Church
- \_\_\_\_\_ The Spirit of Jesus informs and challenges the Church as it moves forward
49. \_\_\_\_\_ The structure of the Church is hierarchical. Authority comes from God, through Christ and the Spirit, through the pope, through bishops, through priests, to the laity for ministries
- \_\_\_\_\_ Ministries flow from the life of the Spirit at work in the Church through historical times. The Spirit gives the necessary gifts for the needs of the times. Ministry is the essence of the Church.
50. \_\_\_\_\_ Baptism brought me salvation and membership in the Church
- \_\_\_\_\_ Baptism brought me salvation and commits me to helping others to find eternal life

## Appendix D

Email message to Principals and Presidents of Catholic Schools

Dear Presidents/Principals,

I am a doctoral candidate at LaSalle University in the Th.D. program (Doctor of Theology). My dissertation topic is Lay Ecclesial Ministry Formation Programs with an Emphasis on Catholic School Administration. My focus will be the Baltimore Ecclesial Province: Arlington, Baltimore, Richmond, Wheeling-Charleston, and Wilmington. I need to get data on the perceived needs and interests of Catholic School administrators. To this end, I have designed a survey which will be in Survey Monkey format. This study (IRB #16-06-022) has been reviewed and approved by the Institutional Review Board of LaSalle University on September 22, 2016. The survey consists of fifty questions and should take participants about 30 to 40 minutes.

In an effort to preserve privacy and confidentiality for participants, I have asked your Superintendent's assistance in emailing the survey to you through the distribution list which contains your email information. I will not have access to your email address. This preserves the privacy of your information. I will receive the results from Survey Monkey. The information in the consent document that follows provides you with explanation of the purpose of the research and your rights as a participant. After reading the information, you are provided with the opportunity to choose whether or not to participate in the survey. You may choose to copy and print or save a copy of the consent document for future reference.

I thank you in advance for any consideration you give to assisting me with this project.

Blessings on all you are doing for God's people!

Sincerely,

Sister Mary Fitzgerald, SSND

[Mfitzgerald2@ndm.edu](mailto:Mfitzgerald2@ndm.edu)

Letter of Consent

## Appendix E

Dear Presidents/Principals,

I know that each of you appreciates the importance of adequate data to support a dissertation. I also appreciate how busy your lives are. I served in high school administration for twenty-three years. I know there are never enough hours in a day. With the help of your superintendents, I sent this request out originally on October 13 and asked for a response by October 28. I would like to extend that deadline to Friday, November 4, to give more of you an opportunity to complete the survey.

I am a doctoral candidate at LaSalle University in the Th.D. program (Doctor of Theology). My dissertation topic is Lay Ecclesial Ministry Formation Programs with an Emphasis on Catholic School Administration. My focus will be the Baltimore Ecclesial Province: Arlington, Baltimore, Richmond, Wheeling-Charleston, and Wilmington. I need to get data on the perceived needs and interests of Catholic School administrators. To this end, I have designed a survey which will be in Survey Monkey format. This study (IRB #16-06-022) has been reviewed and approved by the Institutional Review Board of LaSalle University on September 22, 2016. The survey consists of fifty questions and should take participants about 30 to 40 minutes.

The information in the consent document that follows provides you with explanation of the purpose of the research and your rights as a participant. After reading the information, you are provided with the opportunity to choose whether or not to participate in the survey. You may choose to copy and print or save a copy of the consent document for future reference. The consent document appears in the survey but I am also attaching it for ease in printing if you so choose.

If you are willing to participate in my research by completing the survey, I ask that you do so by or before Friday, November 4, 2016. To access the survey, simply use the link, <https://www.surveymonkey.com/r/LEMFP>.

I thank you in advance for any consideration you give to assisting me with this project.

Blessings on all you are doing for God's people!

Sincerely,

Sister Mary Fitzgerald, SSND

[Mfitzgerald2@ndm.edu](mailto:Mfitzgerald2@ndm.edu)