

Collaborators in Catechesis:
Key Questions for Catholic Lay Parish Ministry Leadership

By

Merylann "Mimi" J.Schuttloffel, Ph.D.

The Catholic University of America

Washington, DC 20064

A paper presented at the "Directions for Catholic Educational Leadership in the 21 st Century: The Vision, Challenges and Reality," an International Conference to study the Issues and Challenges Facing Catholic Educational Leadership. Held at The Sofitel Wentworth Sydney, July 29 through August 1, 2007, Sydney, Australia. Convened by the Flagship for Creative and Authentic Leadership of the Australian Catholic University.

Abstract

In the United States recent descriptive data about the state of Catholic school leadership (Schuttloffel, 2003) and lay parish ministry leadership (DeLambo, 2005) raise challenges rooted in a shared need to recruit, educate and form parish leaders. This paper describes the recruitment and education of Catholic school leaders and lay parish ministers. Then the paper presents challenges that result from this current reality. Finally a vision that mutually supports school and parish ministry in their catechetical efforts is presented. Emphasis is placed on the knowledge, skills and character necessary for leadership collaboration. Contemplative practice guides leadership decision making that supports catechesis. School leaders and lay parish ministers would become collaborators in catechesis for the benefit of the entire parish community.

An Introduction to the Current Reality

Historically, American Catholic educational institutions¹ functioned within a model that implied a ministerial role within leadership. This ministerial implication was based in the reality that most Catholic institutional leaders were clergy or vowed religious. The skills, knowledge and dispositions required for ministerial leadership presumed that the requisite preparation and formation automatically took place within diocesan seminaries and the novitiate of religious congregations. It is possible to debate that assumption, but the reality was that for most parishioners, the Catholic identity of Catholic institutions was secured through the presence of ordained and vowed religious leaders. As leaders, men and women vowed religious, transmitted the substance of the Catholic faith and culture to the next generation.

In many ways, the definitions of work roles for those who hold leadership positions in the Church today have changed little despite the diminishing numbers of ordained priests and vowed-religious. The transition from an ordained and vowed-religious leadership to an increasingly lay leadership challenges assumptions about who are Church leaders and what is the best way to transmit a faith rooted in Catholic culture to the next generation. Implicit in these challenges, is a discussion of how to recruit, educate and form Church leaders.

This paper will explore the current reality of lay parish leadership including Catholic school leadership. Particular attention will be given to the education and formation of non-vowed lay leadership. Next, I will focus attention on the challenges that this current reality presents for leadership recruitment, education, and formation. The contemplative principle will provide a means to integrate Catholic identity and culture into leadership decision making. Finally, I will present a vision for the future that requires an emphasis on collaboration between lay parish ministers, Catholic school principals and pastors in order to create a parish community that fosters catechesis.

The Current Reality

How we came to this place?

The debate over whether Vatican II changed the landscape of American Catholic institutions or if they began to change as result of global experiences during the early twentieth century is open to historical interpretation. In any case, within the United

States, particularly after the election of John Kennedy as president, Catholics claimed a space within mainstream society. Parochial defenses were diminished and Catholic identity was defined within larger societal rubrics. Economic prosperity, employment opportunities, and lifestyle choices expanded and facilitated the integration of Catholics into American society. This new societal landscape represented a historical change from the immigrant ghetto-based Church defined by native ethnic culture (e.g. Italian-Catholic, German-Catholic, Irish-Catholic). Singular identity attachment to an ethnic Catholic culture shifted to include a larger American identity (Meagher, 2000).

Vatican II in conjunction reinforced by societal events called forth the American laity to play a significant role within the Church and nation. This evolution to the current reality can be emphasized by the presence of five sitting Catholic Supreme Court justices, a Catholic Speaker of the House of Representatives, numerous Catholic members in the Congress, and several Catholic candidates for president. Catholics have successfully moved from being defined as “a Catholic who is American,” to “an American who is Catholic.” In an American culture where immigrant assimilation was a long time goal, Catholics have achieved the status of the founding white Protestants.

What this current reality means for lay Catholics?

Vatican II documents elucidated the role the laity plays in partnership with the Church to carry out Christ’s universal redemptive mission (Abbott, 1966). The following quote, for example, “All activity of the Mystical Body directed to the attainment of this goal [relationship with Christ] is called, the apostolate, and the Church carries it on in various ways through all her members. For by its very nature the Christian vocation is also a vocation to the apostolate” (Abbott, 1966, p. 491).

Ironically, one effect of this broader definition of apostolate was a decrease in the numbers of men and women entering religious communities. Many vowed religious left their communities to pursue other activities in service of the lay apostolate. As clergy and religious congregation recruitment numbers continued to weaken, many religious communities redefined their congregation’s focus within a renewed view of Church activity that moved away from their traditionally associated fields of hospital care and schools. At the same time, some religious congregations reflected pragmatically on how to “spend” their human resources in light of their diminishing ability to fully staff Catholic institutions. Many communities chose to concentrate their ministry within social service ministries. Other individual vowed religious saw the integration of their charism into parish ministry as a more targeted spiritual contribution to the Church compared to the

divergent demands of hospital or school administration. Finally, many vowed religious recognized from their previous experiences within Catholic institutions and parishes, the need within parish life for a fuller development of ministries that met the religious education needs of a broader constituency. Lay parish ministry provided the opportunity and was strongly influenced by the arrival of these vowed religious. The lay parish ministry movement and parishes greatly benefited from their contribution.²

Who can be called an ecclesial minister?

Church documents such as *Co-Workers in the Vineyard* provide formal definitions for an ecclesial minister, but there is little doubt that a popular understanding exists. For example, in the United States descriptive data about Catholic school leadership (Schuttloffel, 2003a) and lay parish ministry leadership (DeLambo, 2005) raise questions about the meaning of vocation and the definition of lay parish minister. These two groups share the vocation of the baptized and the objective to transmit the Catholic faith to the next generation. Oftentimes, it is the means that has fueled misunderstanding and an uncharitable rivalry. The current reality is that both lay parish ministers and school leaders toil within an increasingly stressful environment. The redistribution of the ethnic Catholic population continues to stage parish and school consolidations or closings. Schools continue to become unavailable to middle, working or lower class families due to the rising tuition costs. And parish religious education programs face increasing demands with thin resources.

The similarity between lay parish ministers and Catholic school principals in their working relationships with pastors, vocational motivation, and professional experiences is striking. This current reality raises numerous questions about the future leadership for Church institutions and ministries. Questions surrounding the recruitment, preparation and retention of Catholic school leaders have been raised (Schuttloffel, 2003). Now similar questions about lay parish ministers beg a response to the core substance implicit within these questions (Fox, 2002).³

Challenges in Recruitment, Education, and Formation

Recruitment of Catholic school principals

Leaders are viewed as the visioning agents of an organization that transforms the culture (Burns, 1978). The shaping and communicating of a vision does not rest solely with the leader, but a leader's ability to create a shared vision and communicate it successfully throughout the organizational community strongly influences whether an organization meets its goals. The role of a leader as organizational architect is especially

important within Catholic institutions (Cook, 2001). Within Catholic institutions the vision of the Gospel seems straightforward, but the behaviors that bring the Gospel message into daily life can be challenging. It is the tension between the ideal of the Gospel message and the pragmatic, practical implementation of schooling, health care, social services that challenge ministerial leaders.

In view of this operational complexity, it would seem obvious that individuals who will become leaders within these Catholic institutions would be prepared to cope with the paradox this tension often presents. Schuttloffel's contemplative principle addresses the decision-making process required to integrate Gospel values and Church teaching with leadership (1999). Without coherence between values and action, the argument continues, a leader will compromise their credibility within the organization's community.

The necessity for coherence in a leader's decision making then, should impact who is recruited to become a Catholic school leader. But is this the current reality? When superintendents were asked how they typically recruit principals a usual laundry list was related (Schuttloffel, 2003, pp. 10-11):

- Religious orders
- Diocesan communications
- Newspaper ads
- Web site ads
- NCEA job bank
- Parishioner bulletin board
- Catholic Leadership Program
- Mailing the job description to all regional schools
- Professional journals
- Teacher solicitation
- Public Schools

Several of these options seem to be random efforts to invite principal search applications. Data suggests that the majority of Catholic school principals are hired during the summer and that one half of dioceses start the school year without a principal in place in at least one school (Schuttloffel, 2003, pp. 8-9).

Many dioceses have initiated leadership recruitment programs that seek to find those individuals with the qualifications and interest in becoming a principal. Internal leadership programs attempt to develop individual teachers who have the skills and

dispositions that demonstrate they possess more leadership capacity. But due to the small number of applicants compared to the open positions, it is possible that sensitive screening into the knowledge, skills and dispositions for contemplative practice is minimal at best.

Recruitment of Lay Parish Ministers.

DeLambo sends lay parish ministers through two gateways for entry into parish ministry. One gateway is previous Church work in a paid position prior to their current position (56%) (DeLambo, 2005, p. 64). Remarkably 67% of those individuals were a Catholic school administrator, principal, or teacher (DeLambo, 2005, p. 64). Other types of paid work were parish or diocesan administration, diocesan ministry, healthcare, Catholic higher education, or mission work.

The second gateway into lay parish ministry is through volunteer work roles (44%). Also, these volunteers typically move through a trajectory of parishioner, volunteer and then paid position. Pastors have a strong preference to hire their own parishioners and about half of these were directly recruited (DeLambo, 2005, p. 67-68). In this category, nearly 80% indicated that the parish did not require any kind of special training or degree for the position. Implicit in this data is the suggestion that a “known quantity” was preferable to pastors and that familiarity took the place of other credentials. Oftentimes these lay parish ministers are mid-life career changers. Their interest in spiritual development provides some explanation for their career move.

Neither of these gateways guarantees or suggests that lay parish ministers possess the knowledge, skills and dispositions for contemplative practice. It is an assumption that the specialty field preparation to carry out their assigned ministry prepares these lay ministers for leadership decision-making. There is also some evidence that pastors themselves receive little training in how to balance their various leadership demands in a way that models contemplative practice to their leadership team (DeLambo, 2006).

Education of Catholic School Principals

The old adage, “you can’t teach what you don’t know,” could be modified to say, “You can’t create a vision about what you don’t understand.” Leaders of Catholic institutions require a particular knowledge base that is both theological and experiential, rooted in a Catholic culture. That knowledge base then facilitates spiritual leadership. Evidence suggests that Catholics in general received a diminished theology-based education in the years following Vatican II when the *Baltimore Catechism* and its

methodology fell from favor. Sometimes this was the result of poorly-prepared catechists, other times it was an attempt to make religious education more pleasant, and sometimes it was the mediocrity of the religious education materials. The end result of the Church's recognition of the average Catholic's weakened faith knowledge-base was the promulgation of the *Catechism of the Catholic Church* (1994).

National, diocesan and local leaders have grappled with the leadership education question for more than twenty years (Schuttloffel, 2003b). In 1983 Catholic colleges and universities with graduate programs in Catholic educational leadership created the Association of Catholic Leadership Programs (ACLP) to strengthen leadership preparation. During the mid-1990's Ciriello developed "the three volume preparation program for future and neophyte principals" published by the United States Catholic Conference (i.e. United States Conference of Catholic Bishops). These volumes addressed the preparation of principals for educational, management, and spiritual leadership.

Within this context, American diocesan superintendents were asked to describe the preparation of their principals and three types were noted. 71% of principals completed a secular educational administration program, 23% completed a Catholic leadership program, and 6% completed the requirements set forth by a diocesan program (Schuttloffel, 2003, p. 11). This data suggests that the majority of current Catholic school principals graduated from secular institutions and may or may not have also completed a diocesan leadership program that supplements their secular academic program with theological knowledge, skills and dispositions for spiritual leadership.

To elaborate, in my study of the principalship, diocesan superintendents commented that principals often lacked adequate theological knowledge and their ability for spiritual leadership suffered (Schuttloffel, 2003). Previously, this reality was attributed to the diminishing number of vowed religious women and men in Catholic school leadership. But clearly, the preparation of current principals is an indicator why superintendents express that principals are not adequately prepared for spiritual leadership. Following the usual career progression, Catholic school principal data provides a portrait that point to the weakness of teachers in theological knowledge and spiritual leadership preparation. Catholic school teachers often feel inadequate to teach religion courses, except to young children, or to claim their role as spiritual leader within the classroom and school. When principals rise from the teaching ranks to principal, the theological weakness is passed to the next level of leadership.⁴

Education of Lay Parish Ministers

The data from the previous (1997) study reflected a higher level of education for vowed religious lay parish ministers (National Pastoral Life Center, 2005, p.48). When the number of vowed religious decreased, the average education also decreased. Some of this lack of education relates to the previous discussion of pastor preferences for personal qualities and relationship with the parish in lieu of credentials when recruiting. In view of the transmission of Catholic identity, substantial theological knowledge drained away when the vowed religious left their positions. Interestingly, a significant number of lay parish ministers have attended Catholic schools during their educational experiences (75%).

The majority of lay parish ministers have attended a diocesan preparation program (57%). These programs provide or supplement the knowledge base required to carry out their position activities. The content areas often diluted in these programs are the canon law, Church history, Catholic social teaching, theology and Scripture provided in courses more often found in a Catholic college or university program of studies (pp. 48-49).

Challenges to Leadership Considered by Contemplative Practice

The contemplative principle brings together the cognitive processes of meta-cognition (thinking about one's own thinking) and leadership decision-making (the resulting actions of one's thinking) within Catholic educational contexts (Schuttloffel, 1999). Using the reflective language of contemplative practice, at a technical level, the challenge is to find ways that mutually support dioceses and parishes in their efforts to recruit, educate and form the most competent leadership for the current and future Church (Schuttloffel, 1999). What knowledge, skills and dispositions must be conveyed through education and formation to prepare catechetical leaders for every parish educational ministry? How can this be done? What resources are needed? Who is going to implement this leadership formation plan? What structures must be created? These are among the technical questions that quickly become apparent.

Importantly, at the critical level of reflection, why is this educational and formational process important to the future Church? What are the values and beliefs about leadership conveyed through this process? What tensions in beliefs might exist between various ministries or members of a parish community? How might the Gospel

values and Church tradition become more integrated as the substance of decisions about leadership formation and ultimately, about leadership practice in ministry?

And at the interpretive level of reflection, what messages are currently being sent to the parish by the divisive, often combative relationship between the parish school community and the religious education community? What message is sent to parishes when leadership education and formation is haphazard, informal, or non-existent? What meaning is attached to religious education when the leadership of various ministries operates in a competitive model? Ultimately, what does it mean to be a Church minister?

Fox (2002) has organized some of these questions by considering who “owns” the role of minister. In other words, does the minister define the ministry, or does the ministry define the minister? To quote Fox’s analysis of the Delphi study, “What roles within Catholic institutions are ministerial? And, consequently, what formation and education is needed to assure the “Catholic identity” and “Catholic culture” of these institutions? The relationship of the institutions to the local diocese and the parish is also a question. A related question is, what is the relationship of the individuals who work in the institutions to the diocese and the parish, and to the ministry of the Church (2002, p. 7).

For example, using Fox’s framework for an analysis of my role as a faculty member of a Catholic higher educational institution, may I unilaterally consider myself a lay minister? May I define my professional work as a vocation? And if so, does the Church recognize my ministry? What formation is required for me to claim this vocation? What community must I belong to legitimize my claim? How is my role distinguished from those who work within the parish as lay parish ministers? How is my role distinguished from my term as a parish school principal, or as a teacher in the CCD program, or as a pre-Cana instructor? Was I recruited with this vocation in mind? What preparation is necessary to carry out this ministry? And what if I choose to “quit” my ministry? These random questions from my own experience expose the complexity of the current reality within lay [parish] leadership.

My personal description of ministry reality is significantly different from someone who enters the novitiate, takes vows, lives in community and has a clear affiliation with a religious community recognized by the Church. The structures that socialized vowed religious are currently not available to non-vowed lay ministers. Should the recruitment, education, and continuing formation processes of Catholic school leaders and non-

vowed lay parish ministers replicate the previous processes with vowed religious that institutionalized Catholic identity and Catholic culture within schools and parish life?

From this scenario, other questions come to the forefront. Is there a socialization discrepancy between lay ministers (lay parish and Catholic school educators) who view themselves as professionals (e.g. expert science teacher or expert liturgical musician) and those who perceive themselves as called to serve within a vocation? Or are these compatible worldviews? This is the caliber of question rarely addressed at the parish level, and I suspect diocesan level as well, where daily struggles for resources often color the interactions between ministerial groups. However, I contend that in order to maintain the integrity of Catholic institutions and parish ministries, attention must be given to the leadership who shapes the substance of Catholic identity and Catholic culture.⁵ I take issue with the characterization that someone who values the transmission of the faith to the next generation is somehow tied to saving institutions, rather the “worriers” have concerns that a lack of understanding of the distinctive features of the Catholic faith within in the next generation does not bode well for the future of the faith. Institutions are merely vehicles to transmit the faith. If a better vehicle is created to do the transmission task than the current Catholic institutions, and the vehicle is successful in that task, I suspect there would be few “worriers.”⁶

One Promising Vision for the Future

In view of the challenges the current reality presents, a search is needed for a vision of leadership recruitment, education and formation that builds on the shared catechetical goals of school and parish ministries. In order to implement this vision, particular skills, knowledge and dispositions will be required for all parish leaders. The *Emerging Models Project* has explored the challenges of lay parish ministry through multiple lens.⁷ Through various quantitative and qualitative data collection processes, five qualities determined to be crucial for pastoral leadership were studied. The qualities are ethical, collaborative, pastoral, welcoming and inclusive, and prophetic (Jewell, 2006). The challenges associated with actually practicing these qualities continue to be explored through the project’s research.

Multiple efforts have been made to define the knowledge, skills and character necessary for Catholic educational leadership (Ciriello, 1993, 1994, 1996; Schuttloffel, 1999). Jacobs catalogues seven heroic virtues exemplified by Catholic school leaders: spontaneous compassion, freedom, appreciation, awareness of creation’s

interwovenness, holy wisdom, desire for the allness of God, and confident trust (Jacobs, 2005, p. 39). Jacobs describes these heroic virtues as the necessary ingredients in spiritual leadership density. He elaborates that the foundation for spiritual leadership is provided by five special graces: understanding the soul and spiritual experience, adopting a contemplative stance, exhibiting a magnanimous spirit, possessing interpersonal sensitivity, and acting with courage (Jacobs, 2005, p. 68). These virtues and graces are consistent with character as described within the contemplative principle (Schuttloffel, 1999). Character integrates these virtues within the contemplative stance.

For more than twenty years, Sofield (1998, 1995, 1991, 1987) has argued for the integration of the servant leadership qualities promoted by Greenleaf (1977) to be applied within pastoral ministry. A review of Sofield's writings reveals an emphasis on the practical implications of both ignoring and developing these qualities. The five essential qualities for pastoral leadership and the heroic virtues and special graces called into action by Catholic educational leaders are consistent, coherent and supportive of the collaborative leader.

Unfortunately, until recently little effort has been put forth to develop a mutual language for catechetical leadership within the broad view of total Catholic education. Typically Catholic school teachers and leaders had their own publications, professional structures, and an academic agenda that often overshadowed the evangelization and catechetical roles of Catholic schools. Catholic schools struggled to define their catechetical role with parents that did not view religious education as their primary motive for sending their children to parish schools (Convey, 1992). Meanwhile, parish religious educators, youth ministers and other lay parish ministers owned the domain of catechesis. These parallel paths have been counterproductive for parish life. This segregated agenda has damaged the quality of religious education for most children, young persons, and adults within the typical parish.

One vehicle that offers the possibility of promoting a unity of purpose for catechesis is the implementation of a total Catholic education board. Catholic schools have transitioned their governance to advisory boards over the last thirty years. These advisory boards provided pastors the counsel of lay expertise particularly in the areas of finance, facilities, development and marketing. A parallel trend has been the creation of religious education boards that served the same advisory role to pastors concerning the best practices for the implementation of school age and adult religious education

programs. But as can be easily imagined, pastors are then caught directly in the tension between the needs of these two competing advisory bodies.

Recently, individual pastors and numerous bishops have recognized the futility of this situation. The creation of total religious education boards seems to respond to this dilemma. While often the agendas of the school boards seem to diverge from the interests of religious education, the impact of school resource requirements on the total parish expenditure is profound. At the core of this debate is the role of catechesis within the parish school. Uncomfortable questions are a part of this process as well as developing a deeper understanding of Catholic identity and the Church's educational mission.

Key to the successful implementation of a total religious education board is a pastor that has the ability to collaborate and problem solve with lay leadership. Also crucial to the process are lay leaders who have the requisite formation and education to place their experiences within the larger historical Church context, to understand the theological basis for appropriate decision making, and then the ability to integrate that knowledge base into appropriate solutions. In other words, advisory boards also require a contemplative stance. Without the requisite knowledge, skills and character attributes, only tolerable solutions are generated, rather than those resolutions coherent with Gospel Values.

Duignan argues that Catholic higher education has a responsibility to provide the kind of education that integrates the intellectual challenges of university study with character development that seeks to resolve the moral dilemmas that confront leadership (2002). Perhaps that view is too optimistic considering the looming questions posed by *Excordia Ecclesia* related to Catholic identity within American Catholic colleges and universities. But Duignan's point is well-made when one considers that the majority of those who will lead Catholic schools have little personal experience with its culture and were often educated within secular institutions with a more pragmatic or legalistic framework. Catholic higher education should not abdicate its role in providing a venue for future leaders to seek not only knowledge in relation to the moral questions of our age, but a contemplative stance that integrates Gospel values and Church teaching with decision making.

Any promising vision for the future rests on leadership education and formation that enhances theological knowledge, personal qualities, and relational skills. Pastors as well as lay catechists must have the personal qualities and relational skills to meet the

challenges inherent in catechesis for a complex twenty-first century parish. Church documents and current leadership literature are replete with rationale and specific skills about what catechesis is needed and how leadership needs to implement these programs (Heifetz & Linsky, 2002; Sinwell, 2002; Colbert & Kraus, 2001; Groome & Corso, 1999).

One possibility is for school leaders, lay parish ministers and pastors to become collaborators, unified in their mission, so a parish community could be developed that embraces total catechesis. Using my language of total catechesis is not integral to the goal of creating a community where the faith is alive and where the next generation can experience a faith internship.⁸ The concept of faith internship is consistent with Groome's "three great expansive horizons" (1999, pp. 238-240) as expressed by the *General Directory for Catechesis* (1997). First, is a holistic Christian faith that emphasizes not only the requisite knowledge, but the way of life socialized by Catholic culture. The second horizon is inclusivity of participants in catechesis. In other words each of us is both teacher and learner of the faith. And third, a comprehensive pedagogy that connects lived experience to Scripture and tradition.

Collaboration is the key to create a community filled with faith internship experiences. Through collaboration the multiple challenges facing parish leadership could be resolved. And a contemplative stance that guides the decision making process will both enhance and transmit Catholic identity and culture to the next generation.

¹ In this context, institution refers both to Catholic schools as institutions, and Catholic structures used for education (e.g. CCD, Bible school, sacramental classes, pre-Cana courses, etc.).

² In Church discourse, "lay" describes those who have not been ordained and includes vowed religious sisters and brothers.

³ Note that previous studies conducted on lay parish ministries have not included Catholic school personnel (Murnion, 1992; Murnion & DeLambo, 1999, DeLambo, 2006).

⁴ Anecdotal evidence collected at presentations on this research data suggests that many Catholic school teachers did not receive adequate religious education as students, nor as adults, to prepare them with either the confidence or content to teach religious education material.

⁵ D'Antonio et al give considerable attention to the concept as it relates to commitment to the Catholic faith and/or to Catholic institutions.

⁶ Here I take issue with the commentary (p.32) of D'Antonio, Davidson, Hoge, and Meyer about Catholic identity.

⁷ The Emerging Models Project is a collaborative effort of six national ministerial organizations: National Association for Lay Ministry (NALM), Conference for Pastoral Planning and Council Development (CPPCD), National Association of church Personnel

Administrators (NACPA), National Association of Diaconate Directors (NADD), National Conference of Catholic Young Adult Ministry (NCYAMA), and National Federation of Priests Councils (NFPC).

References

Abbott, W. M. (1966). *Decree of the apostolate of the Laity*. Found in *The Documents of Vatican II*, pp. 489-525.

Burns, W. (1978). *Leadership*. New York: Harper and Row.

Catechism of the Catholic Church. (1994). New York: William H. Sadlier, Inc.

Ciriello, M. J. (1993). *Formation and development for Catholic school leaders: The principal as Educational leader*. Washington, DC: United States Catholic Conference.

Ciriello, M. J. (1994). *Formation and development for Catholic school leaders: The principal as managerial leader*. Washington, DC: United States Catholic Conference.

Ciriello, M. J. (1996). *Formation and development for Catholic school leaders: The principal as spiritual leader*. Washington, DC: United States Catholic Conference.

Colbert, R.I., & Kraus, J.A. (Eds.). (2001). *Perspectives on leadership and catechesis*. Washington, DC: National Catholic Educational Association.

Cook, T. J. (2001). *Architects of Catholic culture: Designing and building Catholic culture in Catholic schools*. Washington, DC: National Catholic Educational Association.

Convey, J.J. (1992). *Catholic schools make a difference: Twenty-five years of research*. Washington, DC: National Catholic Educational Association.

DeLambo, D. (2005). *Lay parish ministers: A study of emerging leadership*. New York: National Pastoral Life Center.

D'Antonio, W.V., Davidson, J.D., Hoge, D.R., & Meyer, K. (2001). *American Catholics: Gender, generation, and commitment*. New York: Rowman & Littlefield Publishers, Inc.

Duignan, P.A. (2002). Formation of authentic educational leaders for Catholic schools. In D.J. Duncan, & D. Riley (Eds.), *Leadership in Catholic education* (pp. 172-183). Sydney: HarperCollins Publishers.

Fox, Z. (2002). *New Ecclesial ministry: Lay professionals serving the Church*. New York: Sheed and Ward Publishers

Fox, Z., & Bechtel, R. (Eds.). (2005). *Called and chosen: Toward a spirituality for lay leaders*. New York: New York: Sheed and Ward Publishers.

Greenleaf, R. K (1977). *Servant leadership*. New York: Paulist Press.

Groome, T.H., (1999). Claiming and breaking ground: The General Directory for Catechesis. In T.H. Groome & M.J. Corso (Eds.), *Empowering catechetical leaders*. Washington, DC: National Catholic Educational Association.

Heifetz, R.A., & Linsky, M. (2002). *Leadership on the line: Staying alive through the dangers of leading*. Boston: Harvard Business School Press.

Jacobs, R.M. (2005). *Building spiritual leadership density in Catholic schools*. Washington, DC: National Catholic Educational Association.

Jacobs, R. M. (1996). *The vocation of the Catholic educator*. Washington, DC: National Catholic Educational Association.

Jewel, M. (2006). *Lay ecclesial ministers and the future of parish leadership*. <http://www.emergingmodels.org>.

Meagher, T. (2000). Ethnic, Catholic White: Changes in the identity of European American Catholics. In J. Youniss, J.J. Convey, & J.A. McLellan (Eds.), *The Catholic character of Catholic schools* (pp. 190-218). Notre Dame: University of Notre Dame Press.

Schuttloffel, M. J. (Ed.). (2003b). "Leadership Recruitment, Formation, and Support Explored During Two Summer Meetings." *Momentum*, 34 (2/3), 46-49.

Schuttloffel, M. J. (2003a). *Report on the future of the Catholic school principalship*. Washington, DC: National Catholic Educational Association.

Schuttloffel, M. J. (1999). *Character and the contemplative principal*. Washington, DC: National Catholic Educational Association.

Sinwell, J. P. (Ed.). (2002). *The Baptismal catechumenate: An inspiration for all catechesis*. Washington, DC: National Catholic Educational Association.

Sofield, L., Hammett, R., & Juliano, C. (1998). *Building community: Christian, caring, vital*. Notre Dame: Ave Maria Press, Inc.

Sofield, L., & Kuhn, D.H. (1995). *The collaborative leader: Listening to the wisdom of God's people*. Notre Dame: Ave Maria Press, Inc.

Sofield, L., & Flese, D. (1991). Push back the boundaries of holiness and ministry. *Today's Parish*, 23(19-21).

Sofield, L., & Juliano, C. (1987). *Collaborative ministry: Skills and guidelines*. Notre Dame: Ave Maria Press, Inc.

United States Conference of Catholic Bishops. (2005). *Co-Workers in the vineyard of the Lord: A resource for guiding the development of lay ecclesial ministry*. Washington, DC: USCCB.

⁸ I would like to acknowledge and thank Elinor Ford for developing the concept of faith internship. She generously allows me to use freely incorporate this concept into my writing.