Lay Leadership of Catholic Mission at the Catholic College / University:

An Exploratory Study

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Dedication

I dedicate this dissertation to the late Pope John Paul II who inspired me through his rich writings, his own scholarly work, his love of education, and the determination he showed throughout his life and papacy. Through the story of his life and ministry, he reminded me: “Do not be afraid” and “Do not be satisfied with mediocrity.”

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Abstract of Dissertation

Lay Leadership of Catholic Mission at the Catholic College / University:
An Exploratory Study

Lay leadership in Catholic higher education is becoming increasingly common in the United States. Lay people now constitute the majority of presidents at Catholic colleges and universities in this country. To their presidencies, lay people bring diverse skills, attributes, and knowledge. This multiple case study explored how five lay presidents of Catholic colleges / universities lead their respective Catholic missions. The purpose of this study was to explore a growing phenomenon in Catholic higher education: lay presidential leadership of Catholic mission at the Catholic college / university (CCU). Presidential leadership of the CCU requires that the lay president articulate the Catholic mission publicly and deliberately. This study examined the research question: How do five lay presidents lead the Catholic mission at their respective Catholic Colleges/ Universities (CCUs)? The research question was operationalized by three sub research questions.

The study was guided by Thomistic epistemology that incorporated the use of faith and reason in data collection and analysis. An interpretivistic paradigm of inquiry characterized this study which accessed the *Leadership That Matters* (Sashkin & Sashkin, 2003) theoretical framework. Using a multiple case study design to conduct this exploratory descriptive qualitative dissertation, data were collected using semi-structured interviews and document analysis. This research yielded thick and rich detail about how the lay presidents in this study lead and embody their institutions' Catholic missions. Findings extended the *Leadership That Matters* framework for a Catholic higher education setting. From the study emerged 11 cross-case themes that were then refined

to generate a conceptual model entitled *Lay Presidents: Operationalizing the Catholic Mission*. The study provides theoretical implications for the *Leadership That Matters* framework, for lay presidents in Catholic higher education, and for the use of Thomism as an epistemological lens for qualitative leadership research. It also provided practical applications for new and existing lay presidents, religious presidents, academic leadership programs, associations, and critics.

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Chapter 1

THE PROBLEM AND ITS SETTING

The purpose of this study was to explore a growing phenomenon in Catholic higher education: lay presidential leadership of Catholic mission at the Catholic college / university (CCU). According to the most recent study on the topic, lay presidents lead more than 50% of CCUs (Morey & Holtschneider, 2003[1]). This leadership demographic presents a unique situation in that for the first time in history, CCU presidents are no longer primarily religious order priests, sisters, brothers, and diocesan priests (Morey & Holtschneider, 2003). Tension exists among some practitioners, scholars, and observers in the field in response to this change. There are those, primarily current and past CCU presidents and experts in Catholic higher education, who accept this new phenomenon in the field as a time of opportunity, and they articulate their support in their writings, professional development sponsorship, personal communications, and speeches (Association of Catholic Colleges and Universities, 2007; Cernera, 2005b; Eldred, 2005; Galligan-Stierle, 2005b; Hayes, 2005; Heft, 2003; Hellwig, 2003; O'Brien, 1994; Yanikoski, 2006). There are others – primarily lay critics and outside observers interested in Catholic higher education – who have closely examined the "Catholicness" of presidents' leadership during their tenure. A concern about the disengagement of a variety of schools from their founding religious traditions has been identified among the practitioner literature (Cernera, 2005b; Morey & Holtschneider, 2003). It is predicted that external assessments among those concerned with the potential loss of Catholic identity

[1] The Morey and Holtschneider (2003) study is the most recent and most closely related resource on CCU presidents for this dissertation and therefore will be frequently cited throughout this study. The full presentation of the study will be provided in Chapter 2.

may actually increase with the increasing prevalence of lay leadership in Catholic higher education (Morey & Holtschneider, 2003). Such individuals are highly vigilant on issues related to Catholic identity (e.g. the Cardinal Newman Society) and the new trend toward lay leadership is presented with a tone of skepticism and uncertainty (Borrego, 2001; Burtchaell, 1998; O'Neill, 2001; Sloan, 1994; Soley, 1995). This tension among practitioners, critics, and scholars pointed to the need for this study, as, to date, the leadership of Catholic mission by this new demographic group has yet to be empirically studied in detail.

Chapter 1 presents a basis for the study by outlining the context of the project, the problem in practice, the research problem, the theoretical framework, the research question and sub questions, the significance of the study, the assumptions, the delimitations, the limitations, and the definition of key terms. The chapter concludes with a summary of the contents of the document.

The Problem in Practice

The problem in practice refers to the real-life situation and context in which the study is situated. For this study, the real-life situation was the new leadership demographic of the past 40 years that includes an increase in lay presidencies in Catholic higher education. Previously, presidents were comprised of primarily religious order priests, sisters, brothers, and diocesan priests. The new lay leaders have the same responsibility as their predecessors did in leading their CCUs in fulfillment of their institutional Catholic missions. Yet, it can be surmised that a lay leader will bring to a presidency a different life history and understanding of Catholic philosophy and its application to the advancement of Catholic mission for CCUs, if only by virtue of the

difference in the lay leaders' intellectual and formational training in the Catholic faith. In general terms, lay leaders have not gone through the specialized formation that produces a member of a religious community or a seminary.[2] To complicate matters, a tension exists among scholars, practitioners, and critics over the undocumented, yet perceived or anticipated, influence lay presidents may have on CCU mission. Because so little has been empirically documented to date about the leadership of Catholic mission by laity, a gap remains in the understanding of how this leadership affects the Catholic mission at CCUs and how lay presidents will lead the various aspects of that mission. This gap in understanding affects good leadership practice because it prevents new and existing lay presidents from learning from the leadership characteristics, behaviors, and contextual challenges of other lay leaders. Given the intertwined nature of CCU leadership not just with the administration of an institution but also with its fulfillment of Catholic mission, the shift from religious to lay leadership has implications for this category of institutions. The problem of practice addressed by this study was that CCUs have not focused on the impact of this shift on the operationalization of their Catholic missions nor prepared for ways, through research, to assist lay presidents in this transition. The sections to follow present the practical issues pointing to this problem by presenting the context of the project from three perspectives: a profile of the Catholic College in U.S. higher education, Catholic mission, and the CCU presidency. These areas provide a background

[2] There is a select group of lay leaders who have received specialized religious formation and theological instruction (Morey & Holtschneider, 2003). These are current lay presidents who have spent time in seminary in preparation for the priesthood, or who have received formal religious formation within a religious order community. They are no longer diocesan priests or members of religious orders.

from which to understand the problem of practice, research problem, and research questions, which follow this section.

The Catholic College in U.S. Higher Education

Catholic higher education in the United States has grown in size and scope since the founding of the first CCU – Georgetown University – in 1789. For more than 200 years, CCUs have grown to encompass the entire spectrum of higher education. According to the 2005 Carnegie Classification (National Council for Education Statistics, 2007; Carnegie Foundation for the Advancement of Teaching, 2008), CCUs now include the following institutions: 118 Master's Colleges and Universities, 12 Doctoral Research Universities, 9 high or very high research institutions, 36 Baccalaureate Colleges, 18 Associates Colleges, and 41 Special Focus Institutions. (See Appendix A for complete categorization.) The total number of CCUs consists of diverse types of institutions, including 4 medical schools, 26 law schools, 17 schools of engineering, 81 schools of nursing, 177 schools of education, 19 women's colleges, and 2 aviation programs (James, 2006). Since their inception in 1789, CCUs have undergone extensive growth and transformation to meet the needs of their Catholic constituency. CCUs have stood the test of time and continue to constitute a strong presence in U.S. higher education. They have persisted in number and have grown in student enrollments as they carry on their Catholic mission to meet the spiritual, formative, and intellectual needs of present-day Catholics and non-Catholics alike.

Catholic Mission of the CCU

The Catholic mission of CCUs is a distinguishing feature of these unique institutions. The mission provides a statement of the institution’s purpose and reason for

being (Pollard, 2000). The mission defines both interior and exterior relationships; it includes the following: "(1) the internal state of the polity: the strivings, inhibitions, and competencies that exist within the organization; and (2) the external expectations that determine what must be sought or achieved if the institution is to survive" (Selznick, 1984, pp. 67-68). The mission is the guiding principle for an institution. As Pollard wrote:

> The mission provides a reference point, an anchor, and a source of hope in times of change. When it connects with people's values, it brings purpose and meaning to those who are fulfilling the mission and provides the impetus for creativity, productivity, and quality in the work and in personal development. (Pollard, 2000, p. 53)

The mission articulates the underlying meaning and purpose unique to a particular institution.

Catholic theological grounding provides the foundational element of the mission of all CCUs. Broadly, CCUs are based on Judeo-Christian traditions, and their values espouse these theological and philosophical positions (Murphy, 2001). According to *Ex corde Ecclesiae*, a Catholic higher education institution is a learning community grounded in the Catholic faith that takes the integration of faith and reason seriously in the pursuit of science, philosophy, and social sciences (Pope John Paul II, 1990). "Catholic universities, in addition to their academic commitments to secular goals and programs, should excel in theological education, prayer and liturgy, and works of charity" (United States Conference of Catholic Bishops, 2000, 1:7). As reinforced by Pope Benedict VXI in his address to Catholic educators in April of 2008 at The Catholic University of America, CCUs are a place where all should have the opportunity to experience the Catholic faith: "First and foremost every Catholic educational institution

is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth" (Pope Benedict XVI, 2008, para. 2). "CCUs are institutions where the whole human experience is embraced through the "cultivation of human intelligence and the enhancement of human dignity" (Murphy, 2001, p. 16). Although each CCU is distinctive in its particular mission, as it relates to the history, tradition, academic focus, and degree types and levels, the Catholic faith provides the unifying anchor within each individual institution and across Catholic colleges and universities as a whole.

As outlined in *Ex corde Ecclesiae*, the Catholic mission of the CCU is distinguished by four distinctive characteristics. The four characteristics are the following:

1. A Christian inspiration not only of individuals but of the university community as such;
2. A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. Fidelity to the Christian message as it comes to us through the Church;
4. An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life. (Pope John Paul II, 1990, para.13)

Built on many years of dialogue and reflection, these four characteristics provide the framework of Catholic mission at CCUs to unite Church teaching with academic ideals across cultures. Identified in the apostolic constitution *Ex corde Ecclesiae* (Pope John Paul II, 1990) and *The Application of Ex corde Ecclesiae for the United States* (USCCB, 2000), this framework outlines the Catholic mission of the CCU by which "each institution develops in distinctive ways, depending on its sponsoring religious group, leadership, geographical and demographic situation, cultural environment, institutional history, faculty and student body" (Murphy, 2001, pp. 14-15). The CCU has the

responsibility to uphold and promote the Catholic mission at the institution and to affirm its essential characteristics through "public acknowledgement in its mission statement and/or its other official documentation of its canonical status and its commitment to the practical implications of its Catholic identity. . ." (USCCB, 2000, 2:5). Yet, how lay presidents develop these characteristics has been, to date, empirically undocumented. To establish the context, the following discussion will explore each of the four characteristics to examine their application at the CCU and to identify the gap in understanding related to how lay presidents have developed these characteristics.

Christian inspiration in individuals and the university community. The driving force of the CCU is inspired by the core characteristic of Christianity. "A Catholic University pursues its objectives through its formation of an authentic human community animated by the spirit of Christ" (Pope John Paul II, 1990, para. 21). This Christ-centered identity and mission of the institution "needs to be publicly affirmed and acknowledged by all those involved in the conduct of the school" (Hellwig, 2003, p. 48). This mission includes commitment by faculty, administration, and staff to respect and uphold Catholic ideals, principles, and attitudes in all aspects of campus life such as research, teaching, all university activities, official organizations, and associations (Pope John Paul II, 1990). To minister explicitly to individuals' spiritual needs on campus, campus ministry programs and liturgical worship are key elements of campus life (Pope John Paul II, 1990, para. 38-42). Ideally, there should be regular access to Mass and sacraments on campus; without sacramental worship, maintaining Catholic identity, character and inspiration would be very difficult at the CCU (Hellwig, 2003). Thus, Christian inspiration ideally permeates all scholarship, professional and social activities,

liturgical worship, and campus ministry to reflect the Catholic mission of the CCU. These aspects of the Catholic mission are driven by Christian ideals in the Roman Catholic tradition, making the CCU unique in U.S. higher education. Knowledge of how lay presidents carry out this aspect of the CCU mission is practically useful for both current and future lay presidents.

Continuing reflection on knowledge in light of the Catholic faith. Reflection on the Catholic faith grounds research and scholarship at the CCU. This aspect of the CCU's intellectual community is manifested concretely by the following: "(a) the search for an integration of knowledge, (b) a dialogue between faith and reason, (c) an ethical concern, and (d) a theological perspective" (Pope John Paul II, 1990, para.15). In the context of academia and in its service to the Church, the CCU provides the academic environment wherein Catholics and non-Catholics alike can engage in intellectual inquiry, discourse, and scholarship in light of the Christian message. Therefore, a CCU is a place where "scholars scrutinize reality with the methods proper to each academic discipline" (Pope John Paul II, 1990, para.15). As noted on numerous occasions by Reverend Theodore Hesburgh, president emeritus of the University of Notre Dame, the CCU is "the place where the Church does its thinking" (McBrien, 1994, p. 156). It is more apparent to understand how this element of Catholic mission can be applied to the teaching of theology and ethics, but Catholic teaching also has implications for the instruction of all subjects, including "biology, history, sociology, economics, and political theory" (Hellwig, 2003, p. 49). For example, faculty who understand the Catholic Social Teachings about justice are able to incorporate them into curricular content. The teaching of law includes a study of justice:

> The study of law at a Catholic university, for example, involves not only an introduction to the law and to legal practice but also a reflection on possible tensions between existing laws and principles of justice. The sacramental vision, which both elevates what is and measures what is against a higher ideal, gives greater dignity to the university enterprise than the current secular framework that reduces science and engineering to merely technical reason and reduces social sciences, the humanities, and law to the merely contingent and the merely critical, severing in each case any connection to the transcendent. (Roche, 2003, p. 22)

Faculty who are faithful to and knowledgeable about the Catholic faith make possible this commitment to Catholic teachings and their integration across the curriculum. Thus, it is the CCU's responsibility to promote and encourage an integrated search for knowledge through an active dialogue between faith and reason in intellectual inquiry such that knowledge is sought for the purpose of serving the whole person. This intellectual inquiry is conducted with a "concern for the ethical and moral implications both of its methods and of its discoveries" (Pope John Paul II, 1990, para.18). The creation and fostering of such an intellectual environment requires attention to hiring faculty, administration, and staff with the Catholic mission in mind. For those who are inclined to apply the Catholic mission but who may not have had experience with this holistic method of reflection and research, there are formational opportunities available on campus, as well as at Catholic higher education associations. In fostering an intellectual community, the CCU mission is unique in that it calls for the integration of Catholic faith with all aspects of teaching and research on campus. As more lay presidents now lead CCUs, it is unclear how this new leadership demographic applies both faith and reason at the academy. Knowledge about how lay presidents integrate both faith and reason in their acquisition of knowledge will provide practical information about how lay people can fully embrace this aspect of the Catholic mission at the CCU.

In addition, such knowledge will provide scaffolding to support the relationships between the president, the SRC, and the board of trustees.

Fidelity to the Christian message as it comes to us through the Church. The Catholic mission at CCUs includes faithfulness to the Christian message as it is communicated and interpreted through the teaching office of the Catholic Church, otherwise known as the Magisterium. Fidelity to the Christian message implies that all life on campus, including not only scholarship but also social outreach, student services, and student associations, should be influenced and guided by Catholic Church teachings. All members of the CCU community have a responsibility to ensure that the Catholic identity is "safeguarded and strengthened" (USCCB, 2000, Part 2:4, para.1). Practically speaking in the US, the sponsoring religious community, the local bishop or ecclesiastical authority, the board of trustees, the administration and staff, and the faculty and students all bear responsibility for creating a culture on campus where the Catholic identity and mission are followed in all programs, services, and events on campus (USCCB, 2000). Thus, fidelity to the Christian message, as proclaimed by the Catholic Church, is critical to ensuring fulfillment of the Catholic mission at CCUs. This grounding characteristic is a fundamental concern for presidents, who are responsible for upholding the institutional identity of the CCU. Because most lay presidents do not have the same formal theological training as their religious predecessors did (Morey & Holtschneider, 2003), there is a degree of skepticism among some practitioners and scholars in the field about lay presidents' ability to remain faithful to the Christian message and to effectively lead the Catholic mission at their respective CCUs. Knowledge about how lay presidents lead Catholic mission while remaining faithful to the Christian message will provide practical

guidance for current and future lay presidents while also confirming or disconfirming skepticism about their ability to fulfill this aspect of CCU mission.

Institutional commitment to the service of others. The CCU has the commitment to serve those both within and beyond the institution. At the institutional level, admissions policies and financial aid packages that promote access to the CCU to those who could otherwise not attend are examples of how the CCU serves the underprivileged. Social outreach activities and community service projects are ways in which the CCU community can integrate religious and moral principles with academic and non-academic experiences on campus, "thus integrating faith with life" (USCCB, 2000, Part 1:2, para. 38). Therefore, service at the CCU is apparent in multiple ways and includes both a commitment to serving the disadvantaged and to teaching the importance of service:

> This often has been evident in recruitment of poor, minority, immigrant, disadvantaged, or first-generation college students. But it also applies to the values students learn during their college years, which should place high priority on service for the common good and especially for those in society who are excluded from its benefits. They should learn to assess the values, priorities, and systems of their society by the standards of the Gospel and in the light of cumulative Christian wisdom that has addressed societal issues for centuries. (Hellwig, 2003, p. 49)

Service is an important element of Catholic mission at CCUs and should be a distinguishing factor of the institution and an important leadership priority for the president (Cernera, 2007). To serve the Church and the society at large, the CCU prepares students in a variety of vocations and skills in light of the Christian faith. Campus ministry prepares Catholic students for active participation in the life of the Church throughout their lives. Also, the CCU takes part in the broader discourse in higher education and society. As an extension of its service to the Church, "if need be, a

Catholic university must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society" (Pope John Paul II, 1990, para. 32). Service to others, both within and beyond the academy, is a central component of the Catholic mission at the CCU and thus is an important element of the leadership of such an institution. Awareness of how lay presidents integrate faith with campus life will provide an understanding of how this leadership demographic is able to serve the Church and society without having had the same formal religious training as their experienced by their predecessors.

Summary. It is the goal of all CCUs to integrate the four characteristics discussed above into the articulation of their Catholic missions at all levels of institutional functioning and leadership. CCUs are most effective at fulfilling their Catholic mission when the following criteria are met: (a) Christian inspiration is woven throughout the ideals, principles and attitudes on campus; (b) reflection and research are conducted in light of the Catholic faith; (c) there is fidelity to Christian teaching across all aspects of campus life; and (d) there is an institutional commitment to the service of others both within and beyond the CCU. These characteristics together comprise the scaffolding of the Catholic mission at the CCU. Thus, the problem of practice addressed by this study was that CCUs have not focused on the impact of the demographic shift toward lay presidents on the operationalization of their Catholic missions or prepared for ways, through research, to assist lay presidents in this transition. To address this problem, this dissertation provides practical knowledge about how lay presidents integrate characteristics of CCU mission into their leadership.

The CCU Presidency

The CCU presidency in the US has changed during the past 40 years. Previously, CCUs were led primarily by religious order priests, sisters, brothers, or diocesan priests. Today, more than half of all CCUs are led by lay presidents (Morey & Holtschneider, 2003). This is a significant shift in the leadership of CCUs with implications that relate directly to the purpose of this dissertation and that comprise an element of the problem in practice that this dissertation addresses. The following section will briefly outline how the demographics of CCU presidencies have shifted from religious to lay leadership in less than one generation. This section will also provide an overview of the tension that exists among some practitioners and scholars in Catholic higher education who participate in the dialogue about the perceived impact that lay presidents have had on Catholic higher education. It will close with a summary of how lay presidential leadership is affected by two influential relationships: boards of trustees and sponsoring religious congregations.

The shift from clerical to lay leadership. For nearly the entire history of U.S. Catholic higher education, presidents have primarily been religious order priests, sisters, brothers, or diocesan priests (Burtchaell, 1998; Gallin, 1992, 2000, 2003a; Greeley, 1969; Hesburgh, 1979; Keightely, 1990; Leahy, 1991; O'Brien, 1994; Power, 1958, 1972). At CCUs founded by religious orders, members of the congregations led, operated, and staffed the institution (Holtschneider & Morey, 2000). The leadership "included Benedictines, Franciscans, Congregations of the Holy Cross, Vincentians, Jesuits, Dominicans, Sisters of Mercy, and many, many others" (Holtschneider & Morey, 2000, p. 3). Thus, in the past, the leadership of the Catholic mission at CCUs was in the hands of those who had received intellectual and formational training in the appropriation of the

Catholic faith. Now, it is apparent that the shift toward an increase in lay presidents will continue, and some in the Catholic higher education community question the ability of lay presidents to lead the Catholic mission, given the lay presidents' wide repertoire of knowledge and experiences without specific Catholic intellectual and formational training (Morey & Holtschneider, 2003). Therefore, this new demographic creates a situation of uncertainty in CCU leadership.

The demographic background of Catholic higher education presidents in the US has changed dramatically in the past 40 years, coinciding with a decline in leadership of CCUs by consecrated religious priests, brothers, sisters, and diocesan priests (Morey & Holtschneider, 2003; Mudd, 2005). As fewer men and women entered religious life and diocesan priesthood; as priests, nuns, and brothers aged; as the Catholic population has continued to grow; and as lay people became more active in leadership roles, the laity assumed positions of leadership in all types of Catholic institutions (Burtchaell, 1998; Froehle & Gautier, 2000; Gleason, 1995; Power, 1958). In 1965, there were 58,632 priests; in 2006, there were 41,794.[3] The total number of Catholics in the US today has grown to 64 million people, from 45.6 million in 1965. Catholics make up 22 % of the total U.S. population (Center for Applied Research in the Apostolate, 2006). "Today Catholic institutions of higher education draw their leaders overwhelmingly from the ranks of women and men whose full membership in the Church is defined by the Sacraments of Baptism, Confirmation, and Eucharist" (Cernera, 2005d, p. 45). That is, most leaders are lay people who have not received the Sacrament of Holy Orders or professed vows within religious communities. The decline in the number of religious

[3] Note: this number does not include the archdiocese of New Orleans due to Hurricane Katrina, as data were unable to be reliably collected during the year of the storm in 2005.

order priests, sisters, brothers, or diocesan priests, coupled with an increasingly active laity, contributed to the shift toward lay leadership at the CCU.

Lay presidents of CCUs now outnumber their religious counterparts. The year 2003 was the first year documented in which lay presidents outnumbered religious order priests, sisters, brothers, or diocesan priests who served as presidents (Morey & Holtschneider, 2003). Of the 222 Catholic institutions of higher education that were surveyed in a recent study, 116 had lay presidents, while 106 had presidents who were religious order priests, sisters, brothers, or diocesan priests (Morey & Holtschneider, 2003). The shift toward lay presidents at the CCU is reflective of increases in lay leadership in other areas in the Catholic Church, including health care (Mudd, 2005). Experts in Catholic higher education expect that this trend toward an active laity at all levels of leadership in the Catholic Church will continue to gain momentum (Cernera, 2005b; Galligan-Stierle, 2005b; Morey & Holtschneider, 2003; Yanikoski, 2006). Thirty-three percent of presidents surveyed in a recent study noted that they expected that priests, nuns, or members of religious congregations will continue to disappear from Catholic higher education and that laity will "almost entirely eclipse religious leadership and control" (Morey & Holtschneider, 2003, p. 21). With this demographic shift toward lay leadership, there is need for increased knowledge to enable CCUs, boards, and SRCs to provide support and leadership development opportunities for these new types of presidents. Such knowledge may encourage other potential lay leaders to consider CCU presidencies and may also help CCUs find ways to prepare new lay leaders for successful presidencies.

The tension over the shift. There is a palpable tension among some practitioners, scholars, and observers about the unknown influence lay presidents will have on the Catholic mission at CCUs.

> Ideological divisions and battles are well known in American Catholic higher education today. There is no indication that the increasing dominance of laypersons in the leadership of Catholic institutions of higher education will do anything to diminish these stark differences. In fact, they may actually intensify. (Morey & Holtschneider, 2003, pp. 19-20)

This division constitutes the core conflict that underscores the need for this dissertation. On one side, there are practitioners in the field, primarily current and past presidents and experts, who accept this new phenomenon in Catholic higher education as a time of great opportunity and who articulate their support in their writings, professional development sponsorship, and in personal communications and speeches. As a group, they consider the new group of lay presidents as characteristic of change in the Church at large and look for opportunities and positive ways to help enhance and strengthen this new direction (Association of Catholic Colleges and Universities, 2007; Cernera, 2005b; Eldred, 2005; Galligan-Stierle, 2005b, 2007; Hayes, 2005; Heft, 2003; Hellwig, 2003; Yanikoski, 2006). This group strives to constructively help encourage and prepare the leadership of lay presidents.

On the other side are those who are highly vigilant on the issue of Catholic identity and bring a sense of skepticism to the issue of lay presidential leadership of Catholic mission at CCUs. There are those who lament the "disengagement of a variety of schools from their founding religious vision to become non-sectarian" (Cernera, 2005d, p. x). These individuals are quick to point out the negative cases where presidents seem to be leading CCUs astray (Cardinal Newman Society, 2009), are particularly

vigilant toward lay presidents (Borrego, 2001; O'Neill, 2001), and identify the disengagement of institutions from their founding religious traditions toward becoming non-sectarian (Burtchaell, 1998; Sloan, 1994; Soley, 1995). Given their zeal to remain faithful to Church teaching, in some cases, such individuals have been referred to as the "Catholicity police" (Morey & Holtschneider, 2003, p. 20). They are by and large lay people who "do not wait for religious and clerical permission to level their attacks on the purported misdeeds of Catholic colleges and the presidents who lead them" (Morey & Holtschneider, 2003, p. 21). As one president noted: "Instead of having our contributions recognized and praised, we are often viewed with suspicion and treated as 'fair game' by the self-appointed watchdogs who would hardly survive a day in our trenches" (Morey & Holtschneider, 2003, p. 20). These individuals do not have the sole intent to attack lay leadership but rather are skeptical of any Church leadership that is not by their standards sufficiently orthodox. "The Catholic ideological wars that presidents endure are a fact of life that presidents will, most likely, have to live with for the foreseeable future" (Morey & Holtschneider, 2003, p. 20). This creates a tense situation for lay presidents as they lead the Catholic mission of their CCUs and argues for research that can help lay presidents succeed in their difficult jobs given the amount of criticism they receive.

Influencing relationships. There are two highly influential relationships that can affect presidents' leadership of Catholic mission at the CCU: governing boards of trustees and sponsoring religious congregations (SRCs). Each of these relationships affects presidential leadership of the Catholic mission and can strongly influence the institutional context of the presidency. Each will be briefly outlined to provide further context for the problem in practice.

Governing boards of trustees. Governing boards of trustees at CCUs are increasingly comprised of lay members (Gallin, 2003b; Ingram, 2003). Traditionally, boards of trustees consisted primarily of members of the sponsoring religious congregation (SRCs), and in cases of diocesan CCUs, control rested in the hands of the bishop (Gallin, 2003b). As lay leadership increased in all areas of the Catholic Church, lay trusteeships at CCUs also became more prevalent (Holtschneider & Morey, 2000). This constituency is important as it shapes the governance of the CCU in practice.

To adjust to the changing demographics of governing boards of trustees, religious congregations and CCUs are adapting old structures and creating new systems to keep the SRCs involved in major decisions (Holtschneider & Morey, 2000). Among the various forms of sponsoring relationships that exist, the most common governance systems are one-, two-, and three-tiered systems.[4] Of these, the two-tiered model is currently the most prevalent (Catholic Health Association, 2007; Holtschneider & Morey, 2000). Regardless of the boards' composition and structure, lay people are becoming increasingly active in the governance of Catholic higher education.

In any form, governing boards of trustees affect the president's leadership of Catholic mission. The boards' influence is especially apparent in the following three areas: (a) selecting the president, (b) establishing institutional policy and mission, and (c)

[4] One-tiered boards require a specific percentage (between 25% - 33.3%) of congregational representation on the board of trustees (Holtschneider & Morey, 2000, p. 16). In these cases, the structure guarantees that the voice of the SRC is influential in all governance decisions. Two-tiered systems are comprised of a board of trustees as well as an upper body consisting only of members of the SRC. This design allows the SRC to have control over any decision reserved to them in the CCUs bylaws. In three-tiered systems, there are three levels of decision-making power: the board of trustees, local SRC leadership, and a general council of congregation members from different institutions across the country. This general council oversees the mission of multiple SRC institutions nationally (Catholic Health Association, 2007).

monitoring presidential performance (Association of Governing Boards of Universities and Colleges, 2007; Morey & Piderit, 2006). When selecting a new president, the board must assess each candidate's ability to lead the Catholic mission of the institution and determine the extent of his or her Catholic knowledge and commitment to Catholic faith.[5] In addition, boards set general policies that guide the direction of the CCU. Establishing institutional policy includes handling issues related to the Catholic identity and mission of the CCU. This can sometimes be difficult for lay trustees in situations where there is an "information deficit" (Morey & Piderit, 2006, p. 290).[6] Third, boards of trustees also monitor and support their president. After making the selection, the board also has the responsibility to help the president succeed in leading the CCU (Ingram, 2003; Morey & Piderit, 2006). This responsibility implies that boards must have a good understanding of the current Catholic culture of the university in order to make any decisions about its future direction. Without Catholic intellectual and formative training, lay trustees and lay presidents can find themselves rudderless.

In sum, these three areas of board responsibility – selecting the president, setting general policy, and supporting the president – all influence the nature of the president's leadership of Catholic mission. Boards of trustees with a large percentage of SRC trustees may play an active role in asserting their influence over the Catholic mission of the CCU

[5] This is a relatively new duty of the board, as in the past most presidents were either assigned by the religious community or selected by the board from pools of religious order priests, nuns, and brothers or diocesan priests, and their knowledge of and commitment to the Catholic faith was assumed (Morey & Piderit, 2006).

[6] "Information deficit" refers to lack of knowledge in areas of religious matters (Morey & Piderit, 2006, p. 290). The president is often required to help educate the board in areas of Catholic identity and mission, not a typical role for a president who normally receives direction on mission from the board; this can be a challenge for the lay president, who also may lack solid grounding in these areas (Ingram, 2003).

(Holtschneider, & Morey, 2000). Boards with primarily lay members may require the president to be more active in leading the Catholic mission at a CCU (Morey & Piderit, 2006). In either case, the board of trustees influences the leadership of Catholic mission at CCUs for the lay president. In summary, boards of trustees have a strong influence on lay presidents' leadership of Catholic mission.

Sponsoring religious congregations (SRC). As most CCUs were founded by sponsoring religious congregations, successful presidential leadership requires a positive relationship with this important group (Holtschneider & Morey, 2000; Morey & Piderit, 2006). As dramatic exemplars, living endowments, and visible role models of the Catholic and religious identity on campus, SRCs have traditionally been the monitors and leaders of the religious mission at CCUs (Holtschneider & Morey, 2000; Morey & Piderit, 2006). However, as the number of members of the SRC diminishes at the CCU, lay leadership is becoming more common. The lay president must now cultivate strong relationships with the SRC.

Research by Holtschneider and Morey (2000) indicated that the transition to lay presidential leadership at the CCU has resulted in three main responses by the SRC. First, in many cases SRCs are carefully and methodically passing on their religious traditions to new lay presidents.[7] This deliberate approach requires the commitment of the SRC and can aid the president in continuing the CCUs' Catholic tradition. Second, there are SRCs who are adjusting the CCUs bylaws to ensure they maintain an active voice in the decision-making of the institution (Holtschneider & Morey, 2000, p. 29).

[7] Efforts to “pass the torch” include tours of the motherhouse, visits to locations associated with the SRC, founder’s days, retreats, workshops, and mentoring (Holtschneider & Morey, 2000, p. 26-27).

The addition of reserved powers[8] guarantees the SRC authority and control by permitting them exclusive control over certain decision-making abilities. These and other areas of statutory control affect the president's decision-making and mission-related policy on campus, depending on the particular context. Third, despite the decline in the number of SRCs at CCUs, there are many CCUs with no concrete plans to address the change[9] (Holtschneider & Morey, 2000). In these cases, the president may experience little or diminishing influence on their leadership of Catholic mission from the SRC. In sum, each of these three responses by the SRC can influence the president's leadership of Catholic mission in different ways. Practical knowledge about these responses will help presidents as they lead CCUs.

Summary

This section identified the shift toward an increase in lay presidential leadership at CCUs, which is part of a larger change in the demographic makeup of the leadership in the Catholic Church. This shift does not come without a set of challenges. There is a palpable tension that exists among scholars and practitioners about the issue of Catholic identity that creates a tone of skepticism surrounding the ability of lay presidents to lead the Catholic mission of their CCUs. Two relationships influence presidential leadership of Catholic mission: boards of trustees and SRCs. The successful president has a positive relationship with each group. However, because there is no detailed empirical account of

[8] Reserved powers are most common in areas such as amending governing documents, purchase/sale of CCU property, dissolution of the corporation, and in mission and identity (Hotschneider & Morey, 2000).

[9] Reasons for lack of action include the following: (a) concern that the relationship with the SRC is complex and there is not a clear way to establish a new sponsorship structure, resulting in operational paralysis; (b) reluctance to remain in a state of perceived dependence with SRCs and; (c) skepticism on the part of the SRCs regarding the ability of the laity to take over this leadership (Holtschneider & Morey, 2000).

how lay presidents lead the Catholic mission of their CCUs, a gap remains in understanding how this new leadership relates to these two groups in setting and leading the Catholic mission. The current dissertation addresses this gap in understanding and provides practical knowledge about how lay presidents lead the multi-faceted Catholic mission.

The Problem in Research

The problem in research refers to a defined area that has not yet been explored in the existing literature. The literature gap addressed by this project is that no empirical studies were found that explicitly focused on an exploration of lay presidents' leadership of Catholic mission at CCUs. This gap can be better understood by examining it from three perspectives: the literature that exists on CCU lay presidents in general, on lay versus religious presidents at the CCU, and on CCU mission and lay presidents. While a full presentation of the literature will be presented in Chapter 2, this section articulates the research problem statement and summarizes the existing problem in research that necessitated the current study.

The Literature on CCU Lay Presidents

The first perspective for understanding why there is a lack of research literature on the lay presidency of CCUs and the Catholic mission comes from an analysis of the research that currently exists on CCU lay presidents. This scant literature studies the influence this group of leaders has on the identity of their respective institutions. Empirical literature in this area is primarily dissertation research (Gardner, 2003; Higgins, 2002; Introcaso, 1996; Janosik, 1996; Lannon, 2000; Murphy, 1991; Rittof, 2001) and journal articles in publications related specifically to Catholic higher education

(Holtschneider & Morey, 2000; Morey & Holtschneider, 2003). One recently completed national study took a broad look at the landscape of Catholic higher education (Morey & Piderit, 2006). Only one study to date has explicitly examined lay presidential leadership at the CCU, but it focused on perceptions of those surrounding the president at one institution, rather than on an exploration of the president (Gardner, 2003). Thus, while studies do exist on various aspects of the lay presidency at the CCU, no studies to date have explicitly examined the topic of lay presidents and their leadership of Catholic mission at the CCU.

Eleven studies in the pre-existing literature addressed, to varying degrees, the leadership of CCU presidents (Gardner, 2003; Higgins, 2002; Holtschneider & Morey, 2000; Introcaso, 1996; Janosik, 1996; Lannon, 2000; Meeker, 2009; Morey & Holtschneider, 2003; Morey & Piderit, 2006; Murphy, 1991; Rittof, 2001). These studies included the following topics: documenting changes occurring in Catholic higher education with the increase in lay leadership at the presidential level (Gardner, 2003; Morey & Holtschneider, 2003; Morey & Piderit, 2006), investigating the leadership of Catholic identity by religious presidents at their respective institutions (Higgins, 2002; Introcaso, 1996; Lannon, 2000; Murphy, 1991), exploring the changing relationships between CCUs and their founding religious congregations with particular attention to the transforming role and demographic shift of the president (Hotschneider & Morey, 2000), examining presidential perceptions of Catholic identity (Janosik, 1996) and comparing lay versus religious presidents (Meeker, 2009; Rittof, 2001). Four studies investigated the strength of institutional identity at CCUs and generated relevant findings about the influential role the president plays in maintaining institutional identity, both lay (Gardner,

2003) and religious (Higgins, 2002; Introcaso, 1996; Lannon, 2000); two conducted a comparison of the two groups (Meeker, 2009; Rittof, 2003). The perceptions of presidents themselves (Morey & Holtschneider, 2003) were also examined in the literature, as well as the perceptions of the presidents' leadership by other administrators, trustees, and faculty surrounding the president (Gardner, 2003; Morey & Piderit, 2006). As useful as these studies have been to understanding the CCU lay presidency, there still remains a literature gap relating to lay presidents' leadership of Catholic mission at the CCU. Implicit in these studies is the previously mentioned tension on the part of practitioners, scholars, and critics regarding the extent to which lay presidents at the CCU carry out Catholic mission. This tension pointed to the problem in literature.

The Literature on CCU Lay versus Religious Presidents

The meager research that compares CCU lay and religious presidents provides a second perspective by which to understand the gap in the literature related to CCU lay presidents and Catholic mission. The empirical literature in this vein has focused on a comparison of the two groups of leaders. Three studies fit this category (Meeker, 2009; Morey & Holtschneider, 2003; Rittof, 2001), and each will be discussed below.

First, Morey and Holtschneider (2003) conducted a study that focused on the challenges and opportunities inherent in the changing demographic composition of the leadership in U.S. Catholic higher education. The study identified the increase in the number of lay presidents and identified many obstacles faced by this group, as compared to the challenges of their religious predecessors. While this study documented the shift in presidential demographics, it did not provide an in-depth description of the ways in which lay presidents lead the Catholic mission of their respective CCUs. However, the

researchers called for more research in this area and a "clearer portrait of the emerging patterns of leadership in American Catholic higher education [as] a place to begin to understand and prepare for the future" (p. 25). This dissertation addresses the research gap identified by the Morey and Holtschneider (2003) study.

In another study, Rittof (2001) examined whether presidential type – lay or religious – made a difference in the Catholic identity of the CCU. The study concluded that both had an important role in establishing the institution's character and that lay presidents were more deliberate and intentional in articulating the Catholic identity than their religious counterparts were. The researcher called for more in-depth studies of presidential leadership itself, in particular to understand the cause and effect of presidential type and Catholic identity. This dissertation addresses this particular research question.

In the third study, Meeker (2009) conducted a qualitative exploration of lay and religious presidents' perceptions of what is proactively and conscientiously needed to best develop leaders for Catholic higher education. The study resulted in two models: one that presented content and processes that the researched uncovered as important core areas for effective presidents, and another on the topic of the integration of technology to facilitate presidential knowledge acquisition. Although useful for understanding the areas that may be useful for developing future leaders in Catholic higher education, the study did not focus solely on lay leaders, nor was it an examination of their leadership, as is the case with the current dissertation.

None of the studies conducted an explicit exploration or produced an explicit description of the leadership tasks and responsibilities of lay presidents as they relate to

the articulation of and implementation of the Catholic mission. Thus, this discussion of the existing literature contributes to the argument that there is a gap in the literature regarding the effect of CCU lay presidents on Catholic mission of their institutions; the current dissertation examined this gap in the literature.

The Literature on Catholic Mission and Lay Presidents

A third perspective for understanding the gap in the pre-existing literature comes from studies that have looked at lay presidents and the Catholic mission. Literature of practice and empirical studies have both indicated the important role the president plays in leading Catholic mission on campus (Cernera, 2005b; Dagley, 1988; Eldred, 2005; Gardner, 2003; Hayes, 2005; Janosik, 1996; Morey & Holtschneider, 2003; Morey & Piderit, 2006). However, there was only one study that specifically examined lay leadership of Catholic mission at a single CCU based on the perspectives of members of the board of trustees, administrators, and faculty (Gardner, 2003). No studies were found that explicitly explored lay presidents' leadership of Catholic mission using the perspective of lay presidents themselves. While Gardner's (2003) study was useful in identifying some of the broad themes about lay leadership at one CCU with regard to the perceived ability of the lay president to maintain Catholic identity, the study focused on perceptions of administrators, faculty, and trustees surrounding the president rather than describing exactly how the president perceived his/her leadership of the Catholic identity of the CCU. The researcher recommended that future studies be conducted on how lay presidents "actually behave" once they assume positions traditionally held by religious leaders. This study addressed this gap in the research literature by exploring how lay leaders lead the Catholic mission of their CCUs.

Research Problem Statement

A thorough search of the empirical literature on the topic of leadership of Catholic mission by lay presidents at the CCU revealed the need for the current dissertation. From an examination of three bodies of literature, including studies on CCU lay presidents, on lay versus religious presidents, and on CCU mission and lay presidents, it was discovered that no study existed that explored lay presidents' leadership of Catholic mission at the CCU. The existing debate among some scholars, practitioners, and critics in response to increase in lay leadership of the CCU contains very little evidence to support either side. This gap in the literature merited research attention because data and expert opinion indicate that the shift toward lay leadership is a lasting change that is expected to only increase, underscoring the importance of this dissertation.

Theoretical Framework: Leadership That Matters

The theoretical framework for this study was Sashkin and Sashkin's *Leadership That Matters* (2003). This framework incorporates all three of the key aspects of leadership: personality, behavior, and organizational context (Sashkin & Sashkin, 2003). Although the leadership literature addresses each of these aspects individually, this is the first model to date that incorporates all three in one theoretical framework. This framework was deemed to be most appropriate for this study because research indicates that presidential leadership is shaped by the leader's personality, behavior, and context. To date there has been no study of Catholic higher education using this multi-faceted model, and no other multi-faceted leadership model has been used to study CCU presidential leadership. Thus, this study addressed this gap in the literature by using Sashkin and Sashkin's (2003) *Leadership That Matters* as a theoretical framework to

explore the leadership of Catholic mission by five lay presidents at their respective CCUs.

Specifically, Sashkin and Sashkin's (2003) approach examines the leader in a multi-dimensional way to provide the most complete picture of leadership available to date. The framework is operationalized by ten dimensions that were used as a guideline to collect and analyze data in the current dissertation: (a) *Capable Management*; (b) *Reward Equity*; (c) *Communication Leadership*; (d) *Credible Leadership*; (e) *Caring Leadership*; (f) *Creative Leadership*; (g) *Confident Leadership*; (h) *Follower-Centered Leadership*; (i) *Visionary Leadership* and (j) *Principled Leadership*. The significance of Sashkin and Sashkin's (2003) framework to this dissertation is that it provides a multi-dimensional lens through which to explore the dimensions of leadership of Catholic missions by the lay presidents in this study.

The Research Questions and Subsequent Questions

This qualitative multi-case study explores the following research question: How do five lay presidents lead the various dimensions of Catholic mission at their respective Catholic college/university? The research question is operationalized by the following subsequent research questions:

A. What is the Catholic mission of each CCU?

    1. What are the key values and principles of the Catholic mission of each CCU?

B. How does each president lead the Catholic mission of his/her CCU?

    1. How is the president's leadership of Catholic mission manifested?
    2. How does the particular context influence the president's leadership of

the various dimensions of the Catholic mission at the CCU?

3. How does each president infuse leadership of the Catholic mission into his/her relationship with others on campus?
4. How does each president infuse leadership of the Catholic mission into his/her relationship with others off campus?

C. How did each president's leadership of the Catholic mission relate to Sashkin and Sashkin's (2003) *Leadership That Matters* framework?

1. How were the ten dimensions of the framework evident in each president's leadership of the Catholic mission at the CCU?
2. How did the data from this study (a) support, (b) refute, or (c) extend *Leadership That Matters* in explaining each president's leadership of the Catholic mission?

A multiple-case study design utilizing qualitative methods was used to answer the research questions.

Significance of the Study

The significance of a study presents the clear rationale for taking on a research project (Creswell, 1994). This study added to the literature on lay presidents in the context of the CCU in two ways. First, the results of this study contributed to the literature by providing rich detail about how a particular group of lay presidents lead the Catholic missions of their respective CCUs. This study identified concrete ways in which lay presidents guide the various dimensions of the Catholic missions at their respective CCUs; these concrete observations of lay presidents' leadership have not yet been covered in the literature to date. With the change in leadership demographics (Morey &

Holtschneider, 2003) and the increased focus on Catholic mission and identity at CCUs (USCCB, 2000), this contribution to the literature is timely and important.

Second, this study helps lay presidents and other lay administrators understand the ways in which outward articulation of the Catholic mission is accomplished at the CCU. Practitioner literature and empirical studies have indicated the important role of the president in leading Catholic mission at the CCU (Cernera, 2005b; Dagley, 1988; Eldred, 2005; Gardner, 2003; Hayes, 2005; Introcaso, 1996; Janosik, 1996; Meeker, 2009; Morey & Piderit, 2006; Murphy, 1991; Rittof, 2001) as well as the challenges lay presidents face when leading a Catholic college (Gardner, 2003; Morey & Holtschneider, 2003). However, to date there has been no explicit empirical exploration found of lay presidents' leadership of Catholic mission at the CCU.

The Assumptions of the Study

There were four main assumptions in this study. First, the study assumed that while some sort of relationship most likely exists between the presidents' leadership and the Catholic mission of the CCU, the nature of that relationship was not yet known through empirical research. This assumption was based on the empirical studies to date that suggested the important role the president has in leading Catholic mission and identity at the CCU (Gardner, 2003; Higgins, 2002; Holtschneider & Morey, 2000; Introcaso, 1996; Janosik, 1996; Lannon, 2000; Morey & Holtschneider, 2003; Meeker, 2009; Morey & Piderit, 2006; Murphy, 1991; Rittof, 2001).

Second, this study also assumed that lay presidents are unique in their leadership of the various dimensions of the Catholic mission at the CCU. Because lay presidents are a relatively new addition to Catholic higher education, it was assumed that they articulate

and lead the Catholic mission of their respective CCUs differently than their religious predecessors did, thereby meriting this study. This assumption was based on commentary from experts in the field, who have noted that lay presidents' diverse intellectual and formative training equip them with a different frame of reference and skill set than their predecessors, who were religious order priests, sisters, brothers, or diocesan priests (Cernera, 2005b; Eldred, 2005; Hayes, 2005).

Third, this study further assumed that lay leadership will continue to increase in Catholic higher education. This assumption was based on demographic trends that indicate continued growth in lay involvement in leadership within Catholic organizations in general and within CCUs specifically (Center for Applied Research of the Apostolate, 2006; Morey & Holtschneider, 2003). This increase in lay leadership at the CCU underscored the relevance of this exploratory study, as its findings will be useful to build a foundation for future study of this demographic category of leaders.

Finally, the study assumed that new and existing lay presidents will benefit from the description of how lay presidents lead the various dimensions of Catholic mission at their particular CCU. This assumption was based on literature from experts in the field (Cernera, 2005b; Galligan-Stierle, 2005b; Morey & Holtschneider, 2003) and from the increase in professional development opportunities that indicate the need for more knowledge about how best to prepare new presidents, faculty, and CCU administrators to lead and live the Catholic mission of their CCUs.[10]

[10] Various Catholic higher education associations sponsor professional development opportunities for CCU leaders that aim to enhance their understanding of CCU mission. Examples include the following: (a) a seminar for first-time presidents held at the University of Notre Dame; (b) a week-long institute for CCU administrators responsible for institutional mission and identity (IACHE); (3) workshops on mission and identity

Delimitations of the Study

To create a manageable study, a researcher must impose certain delimitations to ensure focused research. Delimitations "put a fence around" the research (McCaslin & Scott, 2003, p. 457) and establish what to include and not to include in a study (Creswell, 1998). "Delimitations describe the population to which generalizations may be safely made" (Locke, Spirduso, & Silverman 1993, p. 17). This study was restricted to lay presidents in U.S. Catholic higher education, and thus the findings of this study can be related to this population. This restriction was imposed for three reasons. First, due to financial and time constraints, the population was narrowed to a potential sampling frame of those CCUs with lay presidents that were within 400 miles of the Washington, D.C. area. Second, the restriction was imposed to enhance the quality of the data collection and increase the possibility of repeat visits for additional exploration. The researcher selected five cases within this 400-mile radius to ensure that in-person interviews and visits to the campus were possible. Finally, this restriction was imposed to address a gap in the literature. As the review of empirical research showed, studies to date of leadership of Catholic mission are skewed in their focus and concentrate mainly on religious presidents. Thus, this dissertation's restriction on studying lay presidents was needed to provide a descriptive baseline to enable future comparative research on the two groups.

A second delimitation of this study was that it focused only on the president and not on those in surrounding administrative roles. This delimitation allowed the

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awareness for CCU trustees; and (4) a week-long seminar in Rome for CCU presidents, trustees, and senior administrators to explore Catholic traditions and goals and their application to Catholic higher education.

researcher to conduct an in-depth qualitative study to explore this new leadership phenomenon from the perspective of the presidents themselves. The third delimitation was that the study contained five cases. This delimitation was imposed in order to allow for the rich study of lay presidential leadership within each unique CCU context that such a small sample size enabled. In sum, these three delimitations were necessary to conduct a manageable and in-depth exploratory multiple-case study of five lay presidents' leadership of Catholic mission at the CCU.

Limitations of the Study

Limitations describe the potential weaknesses of a study (Creswell, 1994). In this study, there were several recognized limitations of the interpretation and application of the data collected. First, this study was limited by the selected research design. The qualitative research design based on a multiple-case-study approach resulted in a study that was not generalizable to other CCUs or to other populations, although thematic findings may be relevant and relatable to the CCU lay presidency population. Second, due to time and funding limitations, only presidents were interviewed for this study. Therefore, the study was limited by the self-reporting nature of this form of data collection, which was skewed to represent only presidents' perspective of the leadership situation. Third, because only presidents were interviewed, the collected data may be incomplete. The participants may have provided data that either enhanced their position or leadership accomplishments, or the data may be limited to those experiences accessible to the presidents' memory at the time of the interviews. This limitation narrowed the data collected in the study, as no other members of the presidents'

administration were interviewed who may have provided data on lay presidents' leadership of the Catholic mission at CCUs

Definitions of Key Terms

Because there were numerous definitions of key terms, this section is located in Appendix B.

Overview of the Dissertation

This dissertation consists of five chapters. Chapter 1 provided a rationale for the study by discussing the context of the problem, the problem in practice, the problem in research, theoretical framework, research questions and subquestions, significance and assumptions of the study, delimitations, limitations, and the definitions of terms.

Chapter 2 provides an analysis and synthesis of the relevant literature for the study and identifies the pre-existing gap in the literature. First, a review of the literature on lay presidents in Catholic higher education is presented. Second, leadership as it relates to CCU leadership of Catholic mission is discussed, including a review of the literature on leadership theory and empirical studies most closely related to the selected area of research.

Chapter 3 addresses the methodology of the study. It illustrates how the data were collected, analyzed, and presented. This chapter presents the research design, the epistemology, the paradigm of inquiry, case-study research methods, the theoretical framework used for analysis, the operational definitions, a reiteration of the research questions and subquestions, the population and sample, instrumentation, procedures for data collection and analysis, data presentation, and consideration of human participants.

The data analysis chapter, Chapter 4, presents the data collected following the methodological processes outlined in the previous chapter, across the five presidential profiles.

Chapter 5 presents the cross-case analysis, the thematic descriptions as they address each research question, and provides some preliminary theoretical categorization.

Chapter 6 thoroughly reviews the research findings, presents a new conceptual model resulting from the study, presents limitations confronted, and states implications for future research, attesting to the need for further research beyond the data collected in the present study.

Summary

Lay presidents are a growing phenomenon in Catholic higher education. As the primary spokesperson and most visible leader of the CCU, the president has an important role in leading the Catholic mission of his or her respective institution. Because lay presidents bring with them a wide repertoire of knowledge and experiences but lack the specific Catholic intellectual and formational training of their religious predecessors, there are questions about their ability to lead the Catholic mission of the CCU. To date, this research area has not been empirically studied. Therefore, this dissertation examined this area of research and provided a basis for further study of an exploration of lay presidents' leadership of Catholic mission at the CCU.

Chapter 2

REVIEW OF THE LITERATURE

A review of the literature indicated that lay presidential leadership of Catholic mission at the CCU is a relatively new and expanding phenomenon in Catholic higher education. However, the literature to date does not include an empirical study of how lay presidents actually exercise this aspect of their leadership. Both literature of practice and empirical research on the topic of Catholic higher education suggested the importance of this major change in leadership and presented uncertainty about how this new type of leadership directs Catholic mission at the CCU. The pre-existing literature documents the following areas: (a) the phenomenon of lay presidents in Catholic higher education, including their distinctive backgrounds and the comparison of lay versus religious presidents, (b) the role of the president in leading institutional identity, and (c) others' perceptions of lay presidential leadership of Catholic mission. However, the current literature does not include a descriptive study of how lay presidents actually lead the Catholic missions of their respective institutions. Therefore, the purpose of this study was to explore how five lay presidents lead the various dimensions of the Catholic mission at their respective CCUs.

To identify the gap in the literature addressed by this dissertation, this chapter synthesizes the literature relevant to this study and is divided into two main sections. The first section provides an overview of the role of lay presidents, and, in particular, analyzes the responsibility of presidents in Catholic higher education to articulate and lead the Catholic mission. The second section provides an overview of the leadership theory that framed this study: transformational leadership and in particular *Leadership*

That Matters (Sashkin & Sashkin, 2003). Finally, the chapter closes with an articulation of the gap in the literature that pointed to the need for this study.

Lay Presidents in Catholic Higher Education

Lay presidents are a growing phenomenon in Catholic higher education. They now constitute the majority of CCU presidents (Morey & Holtschneider, 2003), and this trend is the way of the future for CCUs in the US (Cernera, 2005b; Gardner, 2003; Morey & Holtschneider, 2003). Little is empirically documented to date about how lay presidents lead the Catholic mission of their respective institutions. The following section will synthesize and critique the most relevant expert literature of practice and empirical research related to the topic of lay presidents at the CCU. Because of the paucity of literature on the topic of lay presidential leadership at the CCU, this literature review will expand in two ways. First, it will include the expert literature of practice on Catholic higher education written by credible experts – including current and former lay and religious CCU presidents – who regularly reflect, write, and speak at national conferences on the topic of lay presidential leadership at the CCU. Second, the literature review includes the topic of religious presidents to provide the context in which the demographic shift of CCU presidents has occurred. This discussion, containing three sections, will reveal the themes found in the literature. First, the literature review will begin with an overview of the distinctive backgrounds lay presidents bring to their positions and will present two prevalent themes in the literature. The discussion will then include the literature on lay versus religious presidents to demonstrate what is known about the contrast between them. Second, the literature review will present the role of the president

in leading institutional identity at the CCU, and, finally, this discussion will close with a section on leadership of Catholic mission by the lay president at the CCU.

Distinctive Backgrounds of CCU Lay versus Religious Presidents

A synthesis of the literature of practice identified the reality that lay presidents often come to their leadership positions with different backgrounds than did their predecessors, who were religious order priests, sisters, brothers, or diocesan priests. While some lay presidents may have received formal religious formation prior to their presidency, most have not (Eldred, 2005; Hayes, 2005; Morey & Holtschneider, 2003). The expert literature of practice identified and supported the idea that lay presidents who are required to lead the Catholic mission of the CCU with little or no formal Catholic educational and spiritual formation are in a unique situation compared to their religious predecessors (Association of Catholic Colleges and Universities, 2007; Cernera, 2005b; Cunningham, 2005; Dagley, 1988; Eldred, 2005; Fox, 2005; Galligan-Stierle, 2005b, 2007; Hayes, 2005; Hellwig, 2003; Kingsley, 1992; USCCB, 2005; Yanikoski, 2006). Unlike their predecessors, lay presidents as a whole have less training in areas of theology, philosophy, and spiritual formation, which have long been considered essential to lead the religious mission of the CCU (Morey & Holtschneider, 2003). Instead, lay presidents come to their positions with diverse backgrounds in areas such as business, academia, administration, and law (Eldred, 2005; Hayes, 2005; Mudd, 2005). In addition, lay presidents bring the formational experiences of single life, parenting, and marriage to their presidencies. As noted in the document *Co-Workers in the Vineyard of the Lord*, laity who serve the Church bring with them formative experiences from their respective

cultural contexts (USCCB, 2005). Marriage has an especially strong formative influence. Married persons have the following special circumstances:

> . . . a sacramental bond with their spouses and a commitment to building up the domestic church of the home through the unitive and procreative dimensions of covenantal married love. This bond is a great gift that they bring to the Church's mission of sharing the Good News. (USCCB, 2005, p. 35)

This different set of gifts and skills allows lay presidents to bring a range of new experiences and abilities to their positions of leadership.

Without the same educational and spiritual formation as their predecessors, many lay presidents acquire knowledge and formation in different ways. For example, Hayes (2005), a Catholic college lay president, explained:

> Lay presidents typically have a modest theological background and have not had the spiritual formation experience that religious have. This is not to say that they do not have deep spirituality or adequate understanding of the major teachings of the Church. Rather, the spirituality of lay presidents is formed and experienced in different ways than that of the religious, and their understanding of Church teachings is usually not at the intellectually sophisticated level of a theologian. (p. 40)

Eldred (2005), who served as a lay president for many years at Saint Mary's College, wrote:

> Without denying the importance and necessity of advanced theological education, I believe it is possible for leaders of Catholic colleges without a formal education to possess a level of knowledge of Catholic mission and identity sufficient to be the presidents of those institutions. (p. 34)

In general, the literature of practice suggested that lay presidents have different educational and formative experiences that they bring to their CCU presidency and that they gain their knowledge through experiences such as seminars, workshops, mentoring situations, and retreats (Association of Catholic Colleges and Universities, 2007; Cernera, 2005b; Eldred, 2005; Galligan-Stierle, 2005b, 2007; Hayes, 2005; Hellwig, 2003;

Yanikoski, 2006). Although lay presidents may not have had the same educational and spiritual experiences as their religious order predecessors had, a theme in the literature of practice indicated that they are able to acquire the necessary knowledge and spiritual formation to lead the missions of their institutions successfully.

Another theme in the literature of practice on CCU lay presidents reflected a sense of doubt regarding the issue of preservation of Catholic identity with changes in Catholic higher education leadership (Borrego, 2001; Burtchaell, 1998; O'Neill, 2001; Sloan, 1994; Soley, 1995). For example, one author referred to such external critics, such as the Cardinal Newman Society, as "Catholicity police" that continually calls "fidelity fouls" on leaders that are deemed are not living up to their role as CCU leader (Morey & Holtschneider, 2003, pp. 20-21). As a group, these practitioners, critics, and scholars are quick to point out instances of mission-creep, as they look at this new situation in the Church with a sense of skepticism and criticism. This group does not have the sole intent to attack lay leadership at CCUs, but rather is skeptical of any leadership within the Church that they do not deem sufficiently orthodox. This situation creates a sense of tension and doubt around the issue of leadership of Catholic identity and mission in general, and in particular toward lay presidents, as the newest leadership demographic, who bring to their leadership different formation and education backgrounds. Therefore, this doubt regarding the ability of lay presidents to effectively lead the Catholic mission at CCUs comprises another perspective in the literature regarding the distinctive backgrounds CCU lay presidents bring to their positions.

In summary, the literature of practice contains two main themes on the topic of the distinctive backgrounds of both CCU lay and religious presidents. One perspective

accepts that lay presidents bring different educational and formative experiences to their presidencies. The literature notes that lay presidents do not possess the same theological background as religious presidents, yet lay presidents bring a range of other life and formation experiences, including former business, academic, and administrative positions. For other scholars, the new phenomenon of lay presidencies at the CCU elicits doubt in these presidents' ability to lead the CCU mission. This doubt has resulted in tension among the practitioners, scholars, and observers in and of Catholic higher education about how this new demographic will manage leadership of Catholic mission. Although debate in the literature exists about how presidents' differing backgrounds influence their leadership of Catholic mission at the CCU, there is primarily only anecdotal support for either side of this debate. The experts writing the literature of practice identified the different educational and formative experiences of lay and religious presidents, and there were three studies to enhance and substantiate these assertions.

Empirical Studies on Presidential Backgrounds

There were three empirical studies found in the literature that explored the different backgrounds presidents bring to their leadership (Morey & Holtschneider, 2003; Meeker, 2009; Rittof, 2001). The first study pointed out the overall sense of uneasiness about the leadership of the Catholic mission by both lay and religious presidents and examined the backgrounds each demographic brings to the CCU presidencies (Morey & Holtschneider, 2003). The second study directly tackled the question of whether lay or religious presidents differently affected the Catholic mission at small CCUs (Rittof, 2001). The third study explored the preparation experiences and the preparative needs of

lay and religious CCU presidents (Meeker, 2009). The following section presents and critiques each of these studies.

In the first empirical study, Morey and Holtschneider (2003) examined the demographic changes in presidential leadership in Catholic higher education, highlighting the unique characteristics of lay presidents. The purpose of the study was to compare the backgrounds, aspirations, and career paths of religious and lay presidents in an effort to explore the challenges and opportunities inherent in the emerging patterns of presidential leadership in U.S. Catholic higher education (Morey & Holtschneider, 2003). Research questions were not made explicit in the article. The researchers used a mixed-methods research design to conduct the study. The entire population of all CCUs in the US was included in the study (N = 222). Data were collected in summer of 2002, and the response rate was 55% (n = 120). Response rates disaggregated by lay and religious presidents were not provided.

While not explicitly stated, it was apparent that the researchers used an interpretivistic paradigm of inquiry. This was an appropriate paradigm, as the researchers acted as the primary instrument for interpretation and analysis of findings (Creswell, 2007; Denzin & Lincoln, 2005; Schwandt, 2000).

The data collection instrument consisted of a 12-page, open-ended questionnaire that was sent to presidents at each of the 222 CCUs. The first part of the questionnaire contained information-gathering questions about degrees, areas of study, religious preparation, and religious formation. The second part of the questionnaire contained a series of open-ended questions focused on three main areas: (a) presidential backgrounds and aspirations, (b) institutional challenges facing presidents, and (c) presidents'

understanding of Catholic higher education as an enterprise and how Catholic higher education is likely to develop over the next 10 years. The survey mirrored questions posed in the American Council on Education's (ACE) survey, *The American College President* (2002). This alignment allowed researchers to then compare CCU presidents with their peers in all areas of American higher education. Psychometric properties were not indicated.

Data for this study were analyzed using qualitative techniques and descriptive statistics. Data were coded using traditional qualitative methods of hand coding, and certain key questions were tracked on a percentage basis. All data, along with written summaries, were peer reviewed to help clarify findings and test assumptions and to refine the final results.

The findings of the study included both descriptive statistics and interpretive conclusions. There were seven descriptive findings and two interpretive conclusions. The descriptive findings provided a profile of CCU presidential leadership. The interpretive results were supported by the data gleaned in the survey. The authors noted: ". . . but the assertions are also based on an analysis of the way in which modern Catholic colleges and universities function" (Morey & Holtschneider, 2003, p. 18). To summarize, the following areas comprised the descriptive statistics related to the demographic profile of both lay and religious presidents: fields of study, career paths, gender, age, religious formation, perceptions of preparedness, reasons for accepting presidential position, and contending with mission. An interpretive analysis of the two open-ended questions involved the issue of the response of boards of trustees to the

changing leadership demographic and the influence of the increase in lay leadership on the ideological battles within American Catholic higher education.

Seven areas of descriptive findings resulted from the survey. First, from the demographic information, it was apparent that CCU presidents increasingly resemble their peers elsewhere in U.S. higher education. Second, religious presidential candidates are favored over laypersons in presidential finalist pools. Third, there has been a decline in the number of women CCU presidents. In 1967, 64% of CCUs were led by women, but according to this study using data from 2002, only 36% of CCU presidents are women (Morey & Holtschneider, 2003). While still outnumbering their peers at other institutions, 21% of which were led by women (ACE, 2002), women presidents at CCUs once constituted a majority, especially when the institution was run by a religious congregation of women. Fourth, lay presidents lacked the same theological preparation of their religious counterparts; only 4% of lay presidents in the study had degrees concentrated in theological study, compared to 34% of religious presidents (Morey & Holtschneider, 2003, p. 6). Fifth, 41% of religious and 26% of lay presidents reported lack of clarity around the issue of Catholic identity and wanted better definitions of phrases such as "Catholic identity" and "Catholic intellectual tradition" (p. 11). Sixth, presidents reported a desire for better working relationships with the hierarchical church to the following degrees: religious (10%), lay (27%), male (13%), and female (27%) (p. 11). Seventh, presidents identified the central role faculty play in their institutions, and both lay (32%) and religious (40%) presidents expressed their concern over unsupportive, “tradition illiterate,” and disinterested faculty and staff regarding the Catholic mission of the CCUs (p. 12). In sum, the seven areas of descriptive findings that resulted from the

survey provided a snapshot of the presidency in CCUs in 2002, when the study's data were collected.

Descriptive finding number four was most relevant to the current dissertation. Morey and Holtschneider (2003) concluded that the data clearly indicated that lay presidents lacked significant preparation for leadership in the areas of mission and identity:

> There is a significant lack of formal theological and spiritual preparation among presidents. There is also widespread agreement among presidents that inadequate lay preparation presents a problem for the future of Catholic higher education. Despite this, few lay presidents (9%) report that they personally feel ill-equipped to lead the religious mission of their institutions. (p. 12)

The researchers' conclusion about presidents' lack of preparation was based in part on their finding that 55% of lay presidents in this study had no religious training beyond high school, while 30% reported no religious or theological education of any kind. Further, the researchers concluded that 77% of lay presidents reported they were self-taught in the areas of heritage and mission. ". . . 83.5% of all responses indicated informal interaction or personal reading as the source of their knowledge about the religious history, character, and mission of the college or university at which they serve as chief executive officer" (p. 15). With the exception of the few lay presidents who have spent time in religious formation or seminary, these CCU leaders bring with them a very different background of Catholic identity and mission than do their religious counterparts. In summary, the descriptive findings of the study profiled the new lay presidents in Catholic higher education.

There were also two interpretive findings arising from the questionnaire. First, "boards of trustees have not yet identified minimum standards for religious education and

training that lay presidents are expected to meet" (Morey & Holtschneider, p. 19). Because boards are increasingly comprised of lay members, "lay trustees have had to become more knowledgeable and tactical about selecting lay presidents" (p. 14). The researchers identified the definition of appropriate religious qualifications for CCU presidents as an important element needed to reduce mission drift. Second, the study examined the tension in Catholic higher education, which was also discussed in the literature of practice:

> Ideological divisions and battles are well known in American Catholic higher education today. There is no indication that the increasing dominance of laypersons in the leadership of Catholic institutions of higher education will do anything to diminish these stark differences. In fact, they may actually intensify. (Morey & Holtschneider, 2003, pp. 19-20)

Contending with liberal and conservative critics was identified in the survey as one of the most taxing components of the presidency. Thus, the literature of practice and this empirical study both point to the doubt that exists regarding CCU lay presidential leadership, yet a gap remains in the empirical literature with regard to how lay presidents actually lead the Catholic mission and whether critics' claims are justified.

The Morey and Holtschneider (2003) study had six limitations. First, the psychometric properties of the survey were not indicated. Although the questionnaire mirrored the questions used in the ACE American President study (ACE, 2002), the reliability and validity measures should have been included but were not. This information is important so that the reader is aware of the quality of the instrument used in order to be able to make inferences about the research. When an instrument is not reliable and valid, the integrity of the data and the data analysis may be questionable. Second, the researchers did not identify their own biases. Given the qualitative nature of

the questionnaire responses and the interpretivist paradigm of inquiry presumed to have been used in this study, bias was a threat to reliability and should have been outlined and mitigated. Third, although a 55% response rate is considered adequate, the researchers surveyed the entire population. The project yielded a non-random sample. There may have been a group of institutions that could have affected the results but that did not respond to the survey. Because this study contained a non-random sample selection, the results were not generalizable to the wider CCU population. A stratified random sample may have been more appropriate in order to solicit responses across geographic areas and religious traditions, as well as across male and female and lay and religious presidents.

Fourth, although this study provided useful descriptive data about CCU presidents that had not previously existed, the research design was not as robust as it could have been. While the questionnaire produced information and provided a baseline for future study, interviews may have been more useful in gaining more detailed information. In fact, one of the researchers (Morey) went on to complete a second phase of this study that did include interviews, to build on the initial research (Morey & Piderit, 2006). Fifth, there was no indication of the difference in the response rate of lay and religious presidents. The researchers indicated that there was a 55% response rate overall, but this was not further disaggregated by lay and religious presidents. Such data would have been useful to help give more perspective to the findings. Sixth, although the researchers attempted a census of the population, with only a 55% response rate, they obtained a limited sample. The study would have benefited from a comparison of parameters of the sample to the population, which, if representation was appropriate, could have supported the use of inferential statistics. With no such statistics, there was

no way to know whether the reported descriptive statistics represented differences, particularly between lay and religious presidents. Given these six limitations, the results provided a cautiously valuable profile of presidential leadership in Catholic higher education. It also pointed to the need for further exploration of the areas of Catholic identity, culture, and leadership.

Despite the limitations of the study, this study is the only research to provide basic demographic information about CCU presidents and therefore provided a basis for the current dissertation study. Although the study's non-random sample that resulted from the survey response does not allow the research to be generalized to the CCU population, it was useful in identifying the different backgrounds lay presidents bring to their positions and in providing a useful foundational study for future research. First, it identified some of the areas in which lay presidents may require additional formation and education to lead the Catholic mission of their institutions. This dissertation provided detailed and firsthand accounts of the ways in which lay presidents actually lead the Catholic mission of their respective CCUs, thereby providing the rich data that were lacking in the earlier study. Second, the study suggested that lay presidents feel unprepared for the task of leading the Catholic mission of their institution. In particular, the study found that 40% of presidents said that there was a significant lack of preparation, development, and empowerment of lay leadership in Catholic higher education. However, in an apparent contradiction, the study also found that only 9% of lay presidents reported personally feeling ill-equipped to lead the religious mission of their institution. A possible explanation for this finding is that current presidents feel equipped to lead the Catholic mission of their respective CCUs but feel future training is

necessary for the next generation of leaders. Many lay presidents may be ex-religious or may have spent time in seminary formation, whereas the next generation does not seem to have the same educational and spiritual formation experiences to bring to their presidencies. Thus, this study informed the current dissertation by framing interview question Part 2:3 (Appendix I) which enabled the study to uncover what the presidents felt had best equipped them to lead the Catholic mission of their institution. This information filled a missing gap in the literature. Despite these limitations, the study identified the different backgrounds lay presidents bring to their positions and was a useful foundational study for future research.

In the second study, Rittof (2001) explored the influence of presidential leader type on Catholic identity. Specifically, the purpose of the study was to determine whether having a lay or religious president made a difference in achieving a specific objective (e.g. Catholic students percentage, percentage of lay and religious faculty) and perceived (e.g. strength of Catholic identity and relationship with Sponsoring Religious Congregation) variables at small CCUs in the US. There were the following three research questions for the study:

1. Which variables related to the distinctive Catholic identity of small Catholic colleges and universities in the United States differentiate between institutions with lay or religious presidents (priests/brothers/sisters)?
2. Which institutional variables predict strength of Catholic identity at small Catholic colleges and universities in the United States?
3. What, if anything, have small Catholic colleges and universities in the United States done or are currently doing to intentionally increase or strengthen their distinctive Catholic identity? (Rittof, 2001, p. 9)

To answer the research questions, Rittof (2001) used a mixed-method design to gather qualitative and quantitative data. In particular, the researcher developed a 28-item

survey instrument in a study of the secularizing trends of 30 CCUs. The researcher rationalized the choice of a survey method so that generalizations could be made about the relationship between lay and religious presidents and the distinctive identity of small (5,000 students or fewer) CCUs in the US. However, because the respondents were not randomly selected, the results were not statistically generalizable to the wider CCU population. However, the findings provide lessons to the broader pool of small CCUs.

The target population for this study was chief academic officers (or the designee) at the 159 small 4-year Catholic colleges in the US with an enrollment of 5,000 students or fewer (Rittof, 2001). The target population (N = 159) represented 81% of the total population of 194 four-year CCUs at the time of the study. The other 35 institutions, classified as large four-year CCUs, were not surveyed. Of the 159 institutions targeted in the study, 77 (48%) had religious presidents, and 82 (52%) had lay presidents. Of the 159 institutions surveyed, 109 returned surveys that were usable out of the 119 responses received for a 68% usable response rate. Fifty-five (50%) were from CCUs with religious presidents, and 54 (50%) were from CCUs with lay presidents.

The research paradigm for the study was not explicitly identified. However, from the content and structure of the data collection and analysis, it was apparent that the researcher used a positivistic paradigm of inquiry for this study. This design was appropriate, as the purpose of the study was to determine the relationship between presidential leadership and variables related to Catholic identity, and the survey instrument provided the quantitative data to answer the research question.

The instrument used in the study was a 28-item survey based on an instrument developed by Galvin (1971). Although the general design remained the same, the

questions were modified to measure specific variables the researcher identified in previous research related to the distinctive Catholic identity of small CCUs (Galvin, 1971; Lucey, 1978; Maloney, 1973). Twenty-seven survey questions solicited responses using percentages or numbers to quantify the 27 variables examined in this study. In addition, there was one open-ended question to describe any initiatives previously or currently being implemented to strengthen Catholic identity at the institution.

The reliability and validity of the instrument were assessed by the researcher. The reliability of the survey instrument was grounded in the research of three previous studies that had each used the same survey (Galvin, 1971; Lucey, 1978; Maloney, 1973). Developed first by Galvin (1971), the variables in the survey were confirmed through later research by Maloney (1973) and Lucey (1978) as being indices of Catholic identity at CCUs in the US. In his treatment, Rittof (2001) used all the same variables from the previous instrument except one: the variable that related to the amount of federal money for construction projects. This variable was excluded because it was "no longer an issue for private institutions" (p. 98). In addition, the validity of the survey instrument was confirmed through the use of external reviewers. In the pilot test, the survey was reviewed by a group of chief academic officers, who confirmed that the items on the survey were "appropriate and clearly understood, and were related to the variables being studied" (p. 99). In addition, themes gathered from the qualitative analysis were reviewed by two external reviewers. Generalizability was possible from this study because the entire population was included in the study and there was a 68% usable response rate. The sample was considered to be representative of the population because

it included a cross-section of the population and therefore was considered to be generalizable to the population of small four-year CCUs in the US.

Data analysis for the first two research questions consisted of discriminate analysis and multiple regression to check for the correlations between each of the dependent variables (religious or lay president) and the independent variables (each of the eight identified variables that influence Catholic identity at the CCU). Rittof (2001) used SPSS software to conduct a bivariate correlation analysis to eliminate those independent variables that were found to be weaker. This bivariate analysis allowed the researcher to narrow the variables from 27 down to 8 for research question one and from 27 down to 11 for research question two; these smaller numbers of variables were ultimately used for the study. Multiple regression was used to analyze the independent/predictor variables isolated in research question two. The researcher also used descriptive statistics to provide data for each of the variables across all 109 institutions participating in the study. To analyze the qualitative data gathered from research question three, the researcher used thematic analysis. Responses were first coded and then categorized based on themes in response to survey question number 25.

Quantitative and qualitative findings resulted from this study. In the quantitative analysis, discriminant analysis identified two variables that predicted institutions with religious presidents: percentage of full-time religious staff and percentage of students active in institutionally sponsored community service activities. Multiple regression analysis found that there was a significant, positive correlation between the strength of Catholic identity and the following six independent/predictor variables: (a) percentage of full-time religious faculty ($r = .21$, $p < .05$); (b) percentage of full-time Catholic lay

faculty ($r = .47$, $p<.01$); (c) percentage of religion and theology courses ($r = .43$, $p < .01$); (d) institution's relationship with Sponsoring Religious Congregation (SRC) or diocese ($r = .49$, $p < .01$); (e) percentage of full-time Catholic students ($r = .31$, $p < .01$); and (f) having a religious president ($r = .25$, $p < .05$). Together, these six variables predicted a strong Catholic identity at the small CCUs in the study.

The qualitative analysis identified an overall concern for Catholic identity at each of the CCUs in the study. Every one of the chief academic officers reported current initiatives to promote Catholic identity on campus. These initiatives included the following six themes:

1. Institutional review and discussions regarding issues of institutional Catholic identity.
2. Academic and curricular initiatives.
3. Campus ministry-based initiatives.
4. Faculty/staff-based initiatives.
5. Signs and symbols of Catholicity initiatives.
6. Student-based initiatives.

Each of these six themes was then sub-categorized according to whether the respondent was either a lay or religious president.

This study contained one limitation and one caution. The subjects of data collection were limited to either the chief executive officer or his/her designee. Thus, the data only represented the perception of one individual from each of the 109 small CCUs in the study. This limitation introduced the possibility of skewed self-reporting or biased perceptions. No other data were gathered (i.e. documents) from the institutions that

would have been useful to triangulate findings from multiple sources of information. On a cautionary note, there was a significant relationship found between the presence of a religious president and Catholic identity ($r = .25$, $p < .05$). While this finding appeared to provide credibility to the literature of practice that doubts the ability of lay presidents to lead CCU mission, it must be recognized that the researcher adjusted the p value to .05 while other p value calculations for four of the other variables was calculated at $p < .01$.; the other variable calculated with a p value of .05 was the presence of religious presidents. In addition, a random sample was not used for this research, which surveyed 55 of the 77 (71%) of religiously led CCUs and 54 out of the 82 (65%) lay-led CCUs in the total population ($N = 159$). Thus, this result must be cautiously considered because the sample was not randomly selected and therefore was not generalizable to the wider CCU population.

The findings of this study were relevant to the current dissertation in three ways. First, the results of the study confirmed the literature of practice and past research that indicated that the president has an influential role in establishing and maintaining the Catholic identity of the CCU. Rittof (2001) also noted that lay presidents are more articulate and deliberate in conveying the Catholic identity at their institutions. Second, qualitative analysis revealed six themes that emerged from the interviews. These themes were useful to confirm the appropriateness of the selection of the theoretical framework. This framework was comprised of three elements: leader characteristics, leader behavior, and institutional context (Sashkin & Sashkin, 2003). The six themes related to the three elements of the framework:

1. Institutional review and discussions regarding issues of institutional Catholic identity. (Context, Behavior)
2. Academic and curricular initiatives. (Context, Behavior)
3. Campus ministry-based initiatives. (Context, Behavior)
4. Faculty/staff-based initiatives. (Characteristics, Behavior, Context)
5. Signs and symbols of Catholicity initiatives. (Characteristics, Behavior)
6. Student-based initiatives. (Behavior, context)

Third, and of particular relevance to this study, one of the six significant variables predicting Catholic identity was having a religious president at the institution ($r = .25$, $p < .05$). This finding is contradictory to another study, presented in the next section, which indicated that there was no perceived difference in Catholic identity between institutions having either a religious or a lay president (Introcaso, 1996). This contradiction in the literature further underscored the need for an exploratory, descriptive study using both interviews and documents to discover how lay presidents actually lead the Catholic mission rather than merely how their leadership is perceived.

In the third study, Meeker (2009) conducted a qualitative exploration of lay and religious presidents' perceptions of what is proactively and conscientiously needed to best develop leaders for Catholic higher education. The purpose of Meeker's doctoral dissertation was to investigate the perceptions of selected lay and religious presidents in Catholic higher education to develop a model or models of preparation for future presidents. The research questions that guided this study were comprised of eight questions that were the actual interview questions, rather than guiding questions for the study. While not stated, it was apparent that the researcher used an interpretivistic

paradigm of inquiry. Data collection consisted of in-depth interviews with each president, informal observations, and review of personal and professional information provided by each participant.

The sample was comprised of 19 lay and religious presidents. Using a snowball technique, 34 presidents from Association of Catholic Colleges and Universities (ACCU) member institutions were invited to participate in the study. Thirty-three were actually eligible to participate, due to scheduling limitations. Using a purposive, criterion-based sample selection, the sample of 19 presidents was ultimately comprised of ten male presidents (4 lay and 6 religious), and 9 female presidents (6 religious and 3 lay). The interview instrument was comprised of eight questions that also served as the research questions for the study. Although the interview questions seem to have followed a purposive protocol and were developed using a deliberate process, because they also served as the research questions, it is unclear how they guided the study on a macro-level.

Although the researcher identified how reliability pertains to qualitative research (p. 80), there was no mention of how this applied to the current study. The researcher acknowledged the importance of triangulation in the study, yet only mentioned that data were analyzed using “multiple vantage points”, yet no theoretical framework was accessed. Thus, it is unclear what guided the analysis.

The findings for this study were presented according to the eight interview/research questions and also according to themes that emerged from the data analysis. They were also presented categorically in the areas of knowledge and skills that were perceived to be useful for future presidential preparation. Findings were presented according to applicability to lay and religious presidents. The areas of suggested

preparation for lay presidents reinforced the current study's interview protocol, namely research question #3 that asked the presidents which skills, knowledge, and personal attributed are most useful to draw upon in their presidencies. The study also presented two models: one that presented content and processes that the researcher uncovered as important core areas for effective presidents, and another on the topic of the integration of technology to facilitate presidential knowledge acquisition.

There were several limitations with the study. First, there was no theoretical framework established to guide the study design, data collection, or analysis. Thus, there was no scaffolding for the study and this compromised the study's credibility. Second, the lack of sufficient research questions for this study implied that the study relied heavily on the interviews rather than on observation and supplemental material, as was stated in the study design. Thus, the reliability of the study can be questioned as it is unknown how full triangulation was implemented.

In summary, these three studies on the distinctive backgrounds of lay versus religious presidents provided grounding for this study. As recapitulated in Table 1 below, the first study pointed to the uneasiness about leadership of Catholic mission by both lay and religious presidents and provided a baseline of the different backgrounds each type of president brings to the CCU presidencies (Morey & Holtschneider, 2003). The second study addressed the question of whether lay or religious presidents differently affected the Catholic mission at small CCUs and found there was no marked difference between the two types of presidencies (Rittof, 2001). The third study pointed to the importance of preparation in knowledge and skill required for both lay and religious presidents (Meeker, 2009). The studies identified the influence of both lay and religious presidents

on the leadership of the Catholic mission of the CCU, yet the gap in the literature remains regarding exactly how lay presidents conduct this aspect of their leadership.

Table 1

Empirical Research on Lay versus Religious Presidential Backgrounds

Author (s)	Participants	Study Focus	Data Collection / Response	Site / SRC	Analysis Strategies	Key Findings	Limitations	Generalizability / Lessons
Morey & Holt-schneider (2003)	All CCU presidents in the US at the time of the study (*N*=222).	Leadership of Catholic mission by lay and religious presidents and compared their backgrounds	Open-ended survey questionnaire. Response rate: (55%), (*n*=120)	120 CCUs.	Qualitative analysis and descriptive statistics	55% of lay presidents have no religious training beyond high school -30% report no religious or theological education of any kind. Further, the researchers concluded that 77% of lay presidents indicated they were self-taught in the areas of heritage and mission.	-While a census was attempted, the response rate of 55% achieved a sample, with no detail as to whether or how the sample collected represented the whole population. --No indication of the differential in response rate of lay versus religious presidents; -No inferential statistics run	Provided evidence that identified the different backgrounds lay presidents bring to their positions and was a useful foundational study for future research
Rittof (2001)	CAOs at small 4-year CCUs <5,000 (*N* = 159) 77 (48%) religious ; 82 (52%) lay .	Tackled the question of whether lay or religious presidents differently impacted the Catholic mission at small CCUs	Survey questionnaire. Response rate: 68% (*n*=109) usable: 55 (50%) religious: 54 (50%) lay: 55 (50%)	109 Sites represent-ing 33 different founding traditions.	Inferential and descriptive statistics and thematic qualitative analysis	One of the six significant variables predicting Catholic identity was having a religious president at the institution (r = .25, $p < .05$).	-Subjects of data collection were limited to either the chief executive officer or his/her designee -No other data gathered to triangulate findings; -Non-random sample	-Non-random sample - Cautiously generalizable to small CCUs -Lessons: one of the six significant variables predicting Catholic identity was having a religious president at the institution (r = .25, $p <$ .05).
Meeker (2009)	Selected CCU presidents in the US. (*N*=38).	Descriptive study of presidents' perceptions of what is needed to proactively and conscientiously develop the best leaders for Catholic higher education.	Interviews of presidents (n=19) ; 12 religious, 7 lay.	19 different CCUs.	Standard qualitative analysis	Presented 9 content areas and 6 skill areas recommended for preparation for presidency	-No theoretical framework to guide study; -No triangulation to ensure reliability of findings. -There was no differentiation among results for lay and religious presidents	-Provided descriptive detail about the kinds of formative experiences , skills, and knowledge that may be useful to CCU presidents.

The Role of the President in Leading Institutional Identity and Mission

A review of the literature indicated that the college or university president has, as part of the multifaceted position, a distinct role in leading the identity and mission of the institution. The president's role requires the clear communication of institutional mission and identity (Birnbaum, 1988; Fisher, 1984; Flawn, 1990; Selznick, 1984). As the most visible figurehead and spokesperson for the institution, the president manages administrative concerns, financial issues, and student affairs, and the president also navigates political waters – both internal and external – while also leading the institution's identity and mission (Balderston, 1995; Birnbaum, 1988, 1989; Cohen & March, 1986; Kerr & Gade, 1986; Schein, 1992; Selznick, 1984; Tierney, 1988). As the primary spokesperson for the institution, the president has influence on the direction of the institution's mission. This section presents a review of the literature of practice on the topic of institutional mission, how mission statements are established, the role of the president as leader of institutional mission, and the unique responsibility of the president in the context of Catholic higher education. Then the section examines the relevant empirical studies on the role of the president in leading the Catholic mission at the CCU.

Institutional mission. Institutional mission is considered to be one of the most important factors of organizational culture in higher education (Hartley, 2001; Pellow, 2006; Schein, 1992; Tierney, 2002). Mission articulates an institution's reasons for being. The mission defines both interior and exterior relationships. In particular, it identifies the following:

> (1) the internal state of the polity: the strivings, inhibitions, and competencies that exist within the organization; and (2) the external expectations that determine what must be sought or achieved if the institution is to survive. (Selznick, 1984, pp. 67-68)

A clearly communicated mission should answer the question of why individuals are involved with the institution (Pellow, 2006). The mission statement of a college or university succinctly outlines the purpose of the institution and is the blueprint that can energize faculty, staff, and external constituents and keep them headed in a common direction; it helps people "make sense of the institution, where it has been, and where it wants to go" (Tierney, 2002, p. 51). The mission statement has been referred to as the soul of Christian higher educational institutions (Woodrow, 2006). Thus, institutional mission is an influencing factor in shaping and maintaining institutional identity.

How mission statements are established. Establishing mission in higher education is a multi-step process. Ideally, the often lengthy and complex process results in a mission statement that guides institutional action through strategic planning (Bart, 1997; Bart, Bontis, & Tagger, 2001; Denton, 2001; Oster, 1995). Carruthers and Lott (1981) identified a seven-stage process for establishing mission.[11] Although these seven-stages are useful as a broad overview of the process, they do not provide practical steps for mission establishment and creation. More practically speaking, there are three main methods commonly used to develop mission statements: establishing mission by a selected committee or group, establishing mission by survey of institutional members, or inferring or eliciting mission from a process of decision analysis and interviewing (Oster, 1995). Each of these methods will be briefly outlined below to provide a context for leadership of Catholic mission at the CCU.

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[11] (1) Establish institutional readiness and managerial commitment; (2) Clarify purpose for mission review/establishment; (3) Organize and establish context-specific methodology; (4) Maximize participation institution wide; (5) Access analytical support if necessary (i.e. to determine employment trends and market competition); (6) Plans to communicate rationale, progress, and results to all organization members; (7) Establish process for continual update/review of mission.

First, establishing mission by a selected committee or group directs most of the decision-making to middle- and senior-level administration (Oster, 1995). Typically, groups representing different departments or sections within the organization generate their own versions of institutional mission or purpose (Denton, 2001). These views are then discussed among management with an attempt to achieve some level of consensus across the groups.

The second process of establishing mission, the survey method, involves the administration of a standard questionnaire to various constituent groups institution-wide (Oster, 1995). Questions typically ask respondents to convey the goals they think the institution is currently pursuing and which goals they recommend the institution achieve. Subsequent analysis of questionnaires generates clusters of goals, and these goals form the basis of the mission statement (Oster, 1995).

The third approach of establishing mission consists of the use of interviews and published data to understand the goals of a particular institution (Allen, 1988; Oster, 1995). This method then follows a comprehensive process of analysis of resource allocation and strategic plans, as well as the use of performance indicators, assessments of teaching effectiveness, and opinion surveys to ascertain the state of the institution. After compiling and weighing these data, the mission statement is assessed and re-framed.

Each of these three approaches involves multiple levels of leadership. Mission-related decisions involve the board of trustees, senior-level administration, and the president, each to varying degrees. For example, “depending on the institution, board participation in mission-related responsibilities can range from very little to very

significant" (Currie, 2003, p. 99). In Catholic higher education specifically, the local bishop and the SRC, when present, also have influential roles in mission establishment (Holtschneider & Morey, 2000). In addition, some CCUs have recently instituted the position of vice-president for mission. In these cases, in collaboration with the president, a designated office or committee is responsible for overseeing mission-related issues. While this approach can be successful, there is the risk of diluting and compartmentalizing mission efforts (Currie, 2003). In sum, there is a multitude of ways institutions establish mission, depending on context. A collaborative and integrated approach across all levels of leadership is common for successful Catholic mission establishment at the CCU (Currie, 2003; Ingram, 2003; Pope John Paul II, 1990; USCCB, 2000).

The president and leadership of Catholic mission at the CCU. As the caretaker of religious values at the institution, the president of the faith-based college or university has a particularly important role in communicating the religious mission. The literature of practice underscores the importance of the articulation of mission at the faith-based institution (Cernera, 2005b; Dagley, 1988; Dwyer & Zech, 1998; Eldred, 2005; Greenleaf, 1977; Hayes, 2005; Kerr & Gade, 1986; Kingsley, 1992; Spears, 1998). Presidents at faith-based institutions "have a sense of mission in creating a good moral climate for their academic community by serving as 'keepers' of religious values" (Kerr & Gade, 1986, p. 165). Thus, presidents are responsible for maintaining the religious mission at their faith-based institutions.

In the particular faith-based context of Catholic higher education, leadership of Catholic mission is a multi-dimensional responsibility. Like his or her counterparts at

other faith-based institutions, the CCU president must serve as a visible advocate for the institution's Catholic identity on campus (Dwyer & Zech, 1998). Like other presidents, the CCU president has the responsibility for caring for institutional values and mission:

> Only the president can be chief spokesperson, only the president can select and hone values and visions, customizing them for the times and the audience. Value sharing is important business. While presidents are not the only organizational members who communicate values, they are ultimately responsible for seeing that it gets done. (Murphy, 1991, p. 3)

However, the president's role at the CCU requires that the president not only lead the internal aspects of the institution but also that he work in collaboration with diocesan authorities and, when present, with the sponsoring religious order of the institution (Cernera, 2005b; Galligan-Stierle, 2005b; Murphy, 1991; Pope John Paul II, 1990; USCCB, 2006a). Although there are others, such as administrators and faculty, who also contribute internally to the preservation of this core aspect of an institution, it is the president who has the responsibility of communicating externally to connect the CCU mission to the larger institutional Church. Therefore, as the primary spokesperson for the institution, the CCU president has the responsibility to clearly communicate and present the institution's religious identity to multiple constituencies.

The level of responsibility assumed by the president at the CCU is conveyed publicly when he or she accepts the office. In the Catholic Church, there is a formal requirement for those who are in positions of leadership (USCCB, 2006a). Every president (lay or religious) at a CCU is required to publicly profess his or her Catholic faith. There are two ways in which any public official in the Catholic Church is required to state public adherence to the Church: *Profession of Faith* and *The Oath of Fidelity on Assuming an Office to be Exercised in the Name of the Church* (USCCB, 2006a). These

professions are conducted during the public installation ceremony. Canon 833 from the Code of Canon Law (1983) "obliges certain persons, before they assume certain offices, to make the Profession of Faith" (USCCB, 2006a, p. 159). Thus, the formal profession of faith is a ceremonial, symbolic, and spiritual experience that must be completed by all those who assume leadership positions in the Church.

For many presidents, this leadership role in the Church is a vocational calling. Although leadership of institutional mission is a responsibility of the position of the president, it can also be considered a calling of service to the Church. With particular relevance to the situation of lay presidents at the CCU, Fox (2005) identified the phenomena of work as vocation in the Catholic Church. Regarded as an authority in the field and an important source for the literature of practice, Fox has spent more than 30 years examining the call of the laity to vocations in the Church. She identified a "language of call" apparent in her conversations with people who worked in some form of lay ministry. She noted that these lay leaders often left jobs they enjoyed in order to follow what they believed was God's call for their life. People in such roles often have an episode of realization that they are called to a certain vocation. These lay leaders responded to God's call when they accepted their roles of leadership. For the lay president, assuming office can be regarded as a call to service (Fox, 2005). When analyzing the leadership of mission by the lay president, this perspective must be considered to provide an accurate picture of the context of the presidency of the CCU. The president at the CCU is required to be a leader of the Catholic faith, in the context of the institutional mission, making this a unique leadership position in higher education.

In summary, a review of the literature of practice indicated that the president at the CCU has an important role as the leader of the Catholic mission at the institution. Not only is the president required to be the visible figurehead and leader of institutional identity, as at other institutions of higher education, but he or she also must collaborate with the larger Church to fulfill the promise to uphold and protect the Catholic faith within the CCU. This collaboration represents a higher level of service and a vocational calling for many CCU presidents.

Empirical studies. There were six empirical studies that examined the role of the president in leading the Catholic mission at the CCU. In the first study, Higgins (2002) explored how presidents develop and articulate vision for their respective CCUs. In the second study, Introcaso (1996) investigated the strength of institutional identity at five CCUs, generating relevant findings about the role of the president. The third study explored presidential perceptions of Catholic identity (Janosik, 1996). The fourth study explored how religious presidents at Jesuit colleges/universities actively promote and lead the Catholic identity of the institutions (Lannon, 2000). The fifth study provided a national profile of the role of the president in leading institutional identity at the CCU (Morey & Piderit, 2006). The sixth study presented a model for communicating the values and mission within the CCU (Murphy, 1991). Each of these studies is presented below to further demonstrate the gap in the literature that pointed to the need for the current dissertation.

In the first empirical study, Higgins (2002) used a qualitative research design to examine the leadership behavior of Catholic university presidents. There were three purposes of this dissertation: (a) to discover and describe transformational leadership

behavior, (b) to explain the process of vision development, and (c) to investigate leadership in the context of Catholic higher education. This study will also be referenced in the next section on transformational leadership; the third purpose is of interest for this section on leadership of Catholic mission. The four research questions for the study were as follows:

1. What behaviors do presidents exhibit in the development of vision at Catholic universities?
2. What is the conceptual framework which identifies and explicates the process of leader behavior in the development of vision in Catholic higher education?
3. How can Transformational Leadership Theory (Bass, 1985; Burns, 1978) be used to describe leadership behaviors exhibited by presidents of Catholic universities in the development of vision?
4. What are the emergent elements which influence the process of vision development in Catholic higher education? (Higgins, 2002, pp. 3-4)

To answer the research questions, the researcher conducted an analytical multiple-case study. The researcher used triangulation of both method (interviews, document collection, and observations) and of data source (leader, follower, and historical documents) to provide multiple sources of credible evidence.

To select four past CCU presidents for the study, the researcher used a multi-step process. First, the researcher interviewed five experts in the field of Catholic higher education to receive nominations of past presidents who they characterized as visionary. Next, the researcher sent out nomination packets to all presidents whose institutions were members of the Association of Catholic Colleges and Universities (ACCU) (n = 198; *N* = 223). Higgins (2002) ultimately selected four past presidents as the participants in the study, each of whom well exceeded the selection criteria of 5 or more years of service; the average years of service was 24. Each president selected was a member of a religious order; two were sisters, and two were priests. Followers were selected from a pool of 9 to

12 individuals who were named by each president. Criteria for selection of followers were based on the following elements: strength of nomination, minimum of 5 years at the CCU during the president's tenure, and willingness to participate.

While no research paradigm was specified for this study, it was apparent that the researcher conducted this study through an interpretive paradigm of inquiry. The researcher was the interpreter of the data, guided by the transformational leadership theoretical framework.

Data collection involved semi-structured interviews of presidents and three followers, document analysis, and observation. Interviews with the president and followers were conducted on-site at businesses, homes, and at a day-care center. The interviews were conducted first in order to inform subsequent data collection. Interviews on campus also allowed for simultaneous observation. The documents collected included university archives documenting presidential leadership. The researcher was explicit in identifying the psychometric properties of the study. In particular, Higgins (2002) identified the following measures to safeguard internal validity: use of a conceptual framework, triangulation, multiple sources and methods, verbatim narrative, time-ordered critical incident matrix, participant review, researcher memoing and journaling, and identification of researcher bias. To address external validity, the researcher used a multiple-case design based on replication logic, analytic generalization, and memoing and journaling. To ensure reliability, the researcher used a case-study database, protocols for interviews and document collection, and an audit trail.

Data analysis procedures consisted of qualitative methods to analyze interviews, documents, and observation notes. Higgins, (2002) used a constant-comparative method

to analyze the data, guided by a transformational leadership framework. The first broad coding category was based on the theoretical framework, and subsequent categories reflected themes revealed in the data. The researcher used both within- and cross-case analysis to compare data and identify themes across all four cases.

The study produced several descriptive findings. Because this was a qualitative study, the results were not statistically generalizable to the wider CCU population. However, the study generated relevant lessons. Broadly, the study found that the development of vision among the four participants included three dynamic and inter-dependent phases: cultivation, action, and realization (Higgins, 2002). First, each president established a vision in the cultivation phase, based on knowledge and experience acquired during the presidency. In the second phase, the presidents shared their vision with their constituents (followers and stakeholders). Implementation of the vision occurred through "hiring, selecting, delegating, communicating, being present, working hard, seeking resources, and making decisions" (Higgins, 2002, p. 243). The third phase in development of vision was realization. Realization was seen throughout the presidency in three main forms of growth: organizational growth, mission-related growth, and growth beyond the organization. From this study, Higgins assumed that the presidents each came into office with a certain knowledge base from which they could draw in their creation of vision. For the lay president, who does not have the same religious formation as religious presidents do, there is likely to be a different process in the development of vision. However, the process of how lay presidents develop vision was not studied, as lay presidents were not included. Thus, this study points to the need

for the current dissertation that provides descriptive findings on this leadership demographic.

The study found that context of Catholic higher education was an important factor in the ability of the president to realize a vision, as they were able to work within the already established framework (Higgins, 2002). These findings confirmed the literature of practice (Birnbaum, 1988; Cernera, 2005b; Fisher, 1984; Flawn, 1990; Selznick, 1984) and empirical research (Introcaso, 1996; Lannon, 2000; Morey & Piderit, 2006; Murphy, 1991) that found that the president plays a crucial role in communicating and establishing institutional mission and identity. The expansion of religious mission of the CCU in the process of the cultivation of the presidential vision is an important finding. Thus, the study indicated that leadership of mission was closely tied to the nature of presidential vision for the institution.

There was one limitation of this study. All four cases in the study involved religious presidents. These cases did not reflect the current phenomenon of increasing lay leadership at the CCU (Morey & Holtschneider, 2003). Lay presidents were among the nominees for the study, but they were not selected as participants. Although the study contained this limitation, it should still be considered, as it was the first empirical study to focus CCU presidents through the lens of transformational leadership. The current dissertation provides a perspective on the leadership of Catholic mission by lay presidents using a more comprehensive transformational leadership lens, an area that this earlier research did not include.

The finding of this study that is most relevant for this section was that the mission enabled the presidents to establish their unique vision for the CCU. Findings of this

study related to transformational leadership will be presented in the transformational leadership theory section later in this chapter. It was apparent in all four cases that "the Catholic mission or tradition (as it was named by the majority of interviewees) was deeply embedded in the presidents' behavior and their process of vision development" (Higgins, 2002, p. 261). Also, congruent with the literature of practice (Kingsley, 1992), the presidents demonstrated "values-driven" rather than "values-neutral" behavior as they took into account the institutional mission in their execution of their vision. Presidents integrated the religious mission with their particular visions for the institution. However, it is important to note that the presidents also fully integrated the academic mission in their leadership. The presidents acknowledged the importance of faith and grace in their development of vision and acknowledged the influence of God on their vision development and leadership of religious mission. This finding connects to the theme that emerged from the literature discussed above in the first section: the requirement of the president of a CCU to lead Catholic mission and the idea of the presidency as a vocation. Thus, this study underscored the appropriateness of focusing on the president as the main driver of leadership of religious mission in the current dissertation.

In the second study, Introcaso (1996) examined the strength of institutional culture in Catholic higher education. In particular, the researcher investigated the ways in which American CCUs founded by women's religious congregations defined the nature of their Catholic identity and examined that Catholic identity in light of the Vatican's definition of Catholic identity in *Ex corde Ecclesiae* (Pope John Paul II, 1990). The study contained the following four research questions:

1. In light of *Ex corde Ecclesiae*, what is the nature of Catholic identity at American Catholic colleges founded by women religious?
2. What are the defining elements or dimensions of an institution's Catholic identity?
3. What factors, such as organizational culture, governance structure, composition of the faculty and student body, age, size, sponsorship, and the religious curriculum, influence an institution's Catholic identity?
4. How does an institution's Catholic identity coincide with the identity of a Catholic university presented in *Ex corde Ecclesiae*?
5. What are some of the potential problems that may arise in implementing the Vatican document? (Introcaso, 1996, p. 8)

Introcaso (1996) used a multiple-case study approach to explore the nature of Catholic identity at American Catholic colleges founded by women's religious congregations. The CCUs and their respective SRCs in the study were the following: Barry University (Sisters of St. Dominic), Chestnut Hill College (Sisters of St. Joseph of Philadelphia), College of Mount St. Vincent (Sisters of Charity), College of Notre Dame (Sisters of Notre Dame de Namur), and Mount St. Mary's College (Sisters of St. Joseph of Carondelet). The researcher had nine criteria for selection of the five institutions in this study: (a) the institutions must be sponsored or founded by a women's religious congregation; (b) the institutions must be at least baccalaureate-granting institutions, (c) the institutions had to be members of the Association of Catholic Colleges and Universities (ACCU); (d) the institutions as a whole must include representation from a mix of dioceses or archdioceses; (e) the institutions as a whole had to include a mix of religious congregations; (f) the institutions had to have the presence of a theology faculty; (g) the study had to include both religious and lay presidents; (h) the institutions had to represent a broad range of geographic representation; and (i) the institutions had to represent a range of enrollment sizes. The researcher provided sufficient detail about sample selection, data collection, and data analysis to replicate this study.

Data collection procedures consisted of interviews, document analysis, and observation (Introcaso, 1996). Semi-structured interviews with presidents and approximately 20 other individuals (administrators, trustees, and students) were conducted at each of the CCUs in the study. Documents collected included admissions materials, college catalogues, campus newspapers, president's annual reports, and any other official publications. The researcher conducted observations on each campus with particular attention to the physical campus, rituals, symbols, artifacts, and behavioral patterns. A framework developed from research on organizational culture, grounded in *Ex corde Ecclesiae* (Pope John Paul II, 1990), guided the data collection. The data collection method matched the research question and purpose of the study to uncover details about the strength of institutional culture in Catholic higher education. The use of triangulation to verify findings appeared to have been done with care.

Data analysis followed standard procedures for a qualitative multiple-case study. Analysis began early in the data collection process as Introcaso (1996) organized data according to data type (documents, observations, and interviews) and then coded the data according to emerging themes, guided by the theoretical framework of *Ex corde Ecclesiae*. Both within- and cross-case analyses were conducted first to establish a profile for each of the six institutions in the study and then to compare and contrast across cases.

Findings for this study were presented in a profile design with thick and rich description of each of the five CCUs. The findings established two overarching themes: Catholic identity is strong, and Catholic identity is at risk. Under each of these themes, rich description and interpretation accompanied the findings. Two key implications were

especially relevant for the current dissertation: (a) presidential leadership is critical to Catholic identity, and (b) there is lack of clarity about Catholic identity. Below each of these findings will be discussed in detail and will be connected to the current dissertation.

The study found that presidential leadership is critical to Catholic identity. "The president is vital to the clarification and articulation of an institution's Catholic identity" (Introcaso, 1996, p. 391). In particular, this study established that both religious and lay presidents had similar influences in this area: "There is very little difference between lay and religious presidential leadership in terms of the Catholic identity of the college" (p. 391). Introcaso discovered an important point related to the current dissertation: "The difference lies in the intentionality, that is, lay presidents make the articulation of the Catholic identity more deliberate. What may formerly have been taken for granted when the visible head of the college was a sister must now be voiced" (p. 391). This difference emphasizes the important role of the president in leadership of mission, as studied in the current dissertation. In particular, the study produced similar findings to the literature of practice, which indicated that although lay presidents may arrive at their positions with different repertoires of knowledge and religious formation than their religious predecessors did, they still led their CCU mission successfully (Cernera, 2005b; Eldred, 2005; Hayes, 2005); this finding is documented in this study.

Second, in the cross-case analysis, the researcher found that there was a general lack of clarity with regard to Catholic identity at the institutions. Introcaso (1996) attributed this lack of clarity to the presidential leadership, which she noted was most directly responsible for the institutional identity. The researcher identified both religious and lay presidents as lacking sufficient understanding in the areas of mission and identity;

she noted that religious and lay presidents both must make a conscious effort to clearly articulate the Catholic identity of their institution internally and externally. This finding resonated with the Morey & Holtschneider (2003) study, which also found an overall lack of clarity with regard to leadership of religious mission by both lay and religious presidents. Introcaso found that the following four factors, including clarification and articulation of Catholic identity by the president, indicated strong Catholic identity at the CCU: (a) a strong relationship between the sponsoring religious congregation and the CCU, when applicable, (b) Catholic rituals and practices are a vital part of religious life on campus, (c) the values and beliefs of the CCU community are referred to as "gospel values," and (d) the organizational structure is richly connected to the Catholic tradition. Part of the president's role, therefore, in promoting Catholic identity is to ensure that these factors are part of life at the CCU.

The only notable limitation in the study was that there was no background information provided on each of the presidents studied. This information would have been useful to provide further understanding of potential factors contributing to the way in which presidents guided their institutional identity. Although the researcher made it clear that this was a study to examine the particular contribution of the institutions to the articulation of Catholic identity, the interviews with the presidents may have been more complete with this added background information and would have helped in the decisions about the selection criteria for the current dissertation project. Despite this limitation, the study still should be considered, as it was a thorough and methodologically sound study that provided grounding for the current dissertation.

Because Introcaso's (1996) study was qualitative in nature, with a criterion-based sampling strategy, the results of this study are not generalizable to the wider CCU population. However, there were useful lessons to be taken from this research that can be related to future studies; in addition, certain aspects can be applied to the wider CCU population. Specifically, Introcaso's study informed the current dissertation by highlighting the important role of the president in articulating Catholic mission and by identifying four factors that are present in institutions where Catholic mission is clearly communicated. Each of these four factors directly informed the interview protocol of this dissertation. In particular, the first factor—a strong relationship between the sponsoring religious congregation and the CCU, when applicable—helped frame interview questions Part 2: 9 (a) and (b). The second factor—Catholic rituals and practices are a vital part of religious life on campus—informed interview question Part 2: 4. The third factor—the values and beliefs of the CCU community are referred to as "gospel values"—informed interview question Part 1: 1. Finally, the fourth factor—the organizational structure is richly connected to the Catholic tradition— informed interview questions Part 2: 8 (a) and (b) and 11 (a) and (b). In addition, the researcher used these four factors in the selection of the theoretical framework for this study: *Leadership That Matters* (Sashkin & Sashkin, 2003). The framework allows each of these factors to be examined and incorporated into the analysis through the use of the framework's ten analytical dimensions. Therefore, Introcaso's (1996) findings provided a foundation for this study's exploration of lay presidents' leadership of Catholic mission at the CCU.

The third study explored presidential perceptions of Catholic identity at Catholic colleges and universities (Janosik, 1996). Specifically, it was a quantitative examination

of presidential perceptions concerning "institutional identity" in American Catholic higher education. Janosik's dissertation had the stated purpose "to develop a theoretical framework from which to explore institutional identity as a concept" (p. iv). Through the development of such a framework, the study sought to identify and find a way to measure unifying and motivating themes fundamental to the development and maintenance of identity in Catholic higher education. The study also sought to identify potential differences among presidential perceptions across institution types.

The explicit research questions of the study were as follows:

- Can a systematic 'theory' of identity in Catholic higher education be proposed through a review of available literature?
- Is it possible to construct an array of descriptive elements which constitutes an inclusive definition of identity, as a result of this theory?
- Can the identification of resulting derived constructs lend clarity and focus to a consensus definition concerning institutional identity and Catholic higher education in the United States?
- To what extent do presidential perceptions relative to these constructs and factors differ across institutional type, as defined by the Carnegie Classification of Institutions in Higher Education in the United States? (Janosik, 1996, p. 11)

To answer the research questions, Janosik conducted a literature review and focus group research to develop descriptive elements in each identity concept. From this initial research and resulting descriptive elements, the researcher established an instrument to collect perceptions of CCU presidents on the topic of institutional identity using the resulting survey instrument. Presidents were women and men, lay and religious. The instrument was constructed using sound scale development techniques, by using the following steps: (a) determining what is to be measured; (b) generating an appropriate item pool; and (c) subjecting the item pool to expert analysis. He also subjected the item pool to pre-testing. The total usable surveys received was 176, representing 80 % of the target population.

Psychometric properties were considered in the instrument design. Content validity was mitigated through expert analysis. That is, an "expert panel" was consulted to ensure meaning across institution types and served as a check against bias (Janosik, 1996). Although mentioned as an important form of validation, criterion-related validity, such as scored on comparable tests, was not accomplished as comparable data were unavailable. Reliability was accomplished using estimations of internal consistency for each subscale; these estimations were provided by using "coefficient alpha, inter-item, and item-total correlation procedures" (Janosik, 1996, p. 112).

To analyze the survey data, Janosik used multivariate techniques, including logistic regression and factor analysis "to explore the existence and nature of empirically derived constructs" (p. 12). Then logistic regression was used to assess statistically significant differences among presidents at four CCU institution types.[12] The results most applicable to the present study were the presidential perceptions of identity. The following themes were deemed by the presidents to be most important to institution identity:

[12] Four institution types were: (a) graduate degree-granting, (2) undergraduate degree-granting, (3) baccalaureate degree granting, and (4) associate degree granting (p. 12).

- Excellence and quality (recruiting faculty of high caliber, providing high quality liberal arts education, educating the "whole" person, insuring institutional autonomy, developing students who search for truth and meaning and who have strong analytical and skills)
- Creating an environment supportive of Christian humanism (a community manifested by a concern for human dignity, developing students who are conscious of their own dignity, creating an environment where religious and spiritual dimensions are freely considered, preserving the rights of the individual and the community within the context of the truth and common good)
- Commitment to the integration of knowledge (maintaining a liberal arts core, learning priorities that include integration of knowledge, academic programs that encourage a higher synthesis of knowledge, discussion of moral and ethical implications in the professions, opportunity to integrate religious and moral principles with academic and non-academic programs) (Janosik, 1996)

Janosik found that very few of the highest priorities regarding institutional identity for presidents appeared to be distinctively Catholic, implying that little separates them from secular institutions. However, among 80% or more of respondents, presidents regarded several uniquely Catholic elements contributing to institutional identity. These were elements such as maintaining sacred places of worship, a chair or department of theology or religious studies, clear references to the Catholicity of the institution in the institution's defining documents. Other, slightly less important Catholic elements contributing to institution identity were the following:

- maintaining founding religious presence on the governing board
- orienting employees to the Catholic character of the institution
- insuring all members of the campus community respect the institution's Catholic identity
- insuring official institutional actions are consistent with its Catholic character
- providing daily liturgy
- requiring an adequate number of philosophy / theology courses for undergraduates (Janosik, 1996)

While all these uniquely Catholic elements were identified as important, Janosik pointed out that these element alone would not suffice to create a Catholic higher education

institution where CCUs remain places where “being Catholic is taken seriously as an intelligent and morally responsible option for contemporary people” (Egan, 1996, p. 14).

There were three main limitations in this study. First, the study was grounded in perceptions. Although this was the first study of its kind to examine this presidential perspective on institutional identity, by relying on perceptions, rather than actualization of identity or validation through programs or practices, the study’s results are somewhat limited in their usefulness in that they solely rely on the self-reporting nature of the presidents. Second, there is no triangulation employed to strengthen the study. Instead, the study relied on the survey as the sole source of data: the survey instrument. Using other sources of data to validate the presidents’ perceptions could have strengthened the study. Third, the data were disaggregated according to institution type, yet not by presidential characteristics. Such data would have been a useful addition to the research and would have provided useful grounding for future study.

The Janosik study informed the current dissertation in three main ways. First, it highlighted the important role of the president in leading the institutional identity. Although the study did not provide validation of the presidential perceptions, grounded in the literature presented and exemplified by the focus of the study, the role of the president continues to be at the forefront in the establishment and continuation of institutional, and namely Catholic, identity. The current dissertation advanced the recognition of the important role of the president by providing an in-depth view of exactly what they did to advance the Catholic mission, which is an extension of the institution’s identity.

Second, Janosik’s study highlighted the importance of internal and external influences on institutional identity. These findings informed the current dissertation and

helped shape research questions B3 and B4. They also inspired the creation of interview questions 9(a) and 9(b). that sought to uncover similar influences on the presidents' leadership of mission.

Third, Janosik's study found that there were several areas that were not particularly distinctive from secular institutions. This lends credence to the position of Catholic higher education as institutions that appeal to a broad audience within the context of American higher education. There are many reasons for attending a CCU, some of which may not be directly related to the Catholic identity of the institution. However, the study also highlighted many areas that were uniquely Catholic. This finding revealed the complexity of Catholic higher education institutions and the way that multiple identities are tethered together. This aligned with the selection of the multi-faceted *Leadership That Matters* framework in the current dissertation that sought to provide the broadest possible theoretical lens through which to examine lay presidential leadership. In all, the Janosik study provided an important contribution to the literature on presidential leadership in Catholic higher education and helped to ground the current dissertation.

In the fourth empirical study, Lannon (2000) examined how the presidents of three Jesuit universities led their school's Catholic identity. The primary purpose of this dissertation research was to examine how the presidents in the study were able to discover their respective vision of the school's Catholic identity and how each promoted that vision through the office of the president. There were the following two research questions in this study:

1. What is the president's vision of the school's Catholic identity, and how does he promote his vision?
    a. How does the president describe his vision for the school's Catholic identity?
    b. Is his vision consistent with his actions and decisions about the school's Catholic identity? If not, what accounts for these differences?
2. When there is disagreement between the president's vision of the school's Catholic identity and constituents' views (faculty, students, administrators, parents, Jesuits, trustees, the local bishop, alumni/ae), how does the president respond?
    a. What happens when constituents disagree with the president's vision and promotion of the school's identity? (Lannon, 2000, p. 7)

To answer the research questions, the researcher used a multiple-case-study research design to explore how three Jesuit presidents led their CCUs, each with significant contextual differences (Lannon, 2000). The researcher is a Jesuit priest, which allowed him insider status. Potential biases were acknowledged and mitigated through the use of triangulation of data and participants.

The three presidents were selected based upon the following four selection criteria: (a) the president had been serving for more than 4 years, (b) the president was active in promoting his vision of the institution's Catholic identity, (c) there was currently discussion on campus about the school's religious identity, and (d) there was evidence of disagreements between the president and other constituencies about the promotion of Catholic identity on campus (Lannon, 2000, p. 8). Seven presidents, from a total population of 28 potential Jesuit CCU presidents, met the selection criteria. After consultation with president of the Association of Jesuit Colleges and Universities, the sample was refined to three. All three subjects were Jesuit priests. The sample was selected from a population of CCUs in the Jesuit tradition in the US, although no information was provided about the relation of the sample to the wider population. No paradigm of inquiry was explicitly identified.

The following three data collection techniques were used to answer the research questions: (a) in-depth interviews with each president and important constituencies (local Jesuit superior, chair of the Board of Trustees, etc.), (b) institutional documents, and (c) archives from the presidents' offices. These sources of data helped to explore each president's promotion of Catholic identity at his or her individual institution.

Lannon (2000) coded all data sources to categorize, organize, and compare data in the data analysis section of this study. There were the following four main themes for the coding, each of which informed the current dissertation by helping to shape the interview questions: (a) the context and culture of the institution, which shaped interview questions Part 2: 8 (a) and (b) and 9 (a) and (b); (b) the interaction of the constituents in each president's promotion of Catholic identity, which shaped interview questions Part 2: 11 (a) and (b); (c) the presidents' and university rhetoric about the promotion of Catholic identity, which shaped interview question Part 2: 4; and (d) the leadership skills exercised by the president, which shaped interview question Part 2: 3. These coding categories were also useful to help guide the coding schema for the current dissertation (Appendix J).

Two limitations were apparent in this study that casts doubt on the methodological procedures. First, there was no theoretical framework outlined in this study. In other words, the researcher did not ground the study in any particular framework to guide the data collection or analysis. Instead, this was a presentation of data in a profile format. Second, the study did not provide any in-depth overview of the research methodology used in the study. In fact, there were only a few pages alluding to the research design, sample selection, data collection, and analysis in the introductory

chapter but no comprehensive explanation of the processes or rationale. This was a major limitation, as this lack of information makes replication of this study impossible, and, therefore, the findings of the study must be cautiously considered.

The findings of the study confirmed much of the literature of practice that noted the important role of the president in the preservation of Catholic identity at the CCU (Cernera, 2005b; Eldred, 2005; Hayes, 2005; Hellwig, 2003; Yanikoski, 2006). This study found that the individual contexts of the universities had a strong impact on the presidents' ability to promote Catholic identity. For example, the individual constituencies shaped the extent to which the president was able to articulate his vision for the institution. In particular, these three presidents succeeded in promoting their vision of Catholic identity because their actions matched the "dominant political consensus of the constituents" (Lannon, 2000, p. 242). Overall, the researcher found that each of the presidents was required to contend with a multitude of competing values in American higher education and the Catholic community. Lannon asserted that the key to managing concerns from challenging constituencies within the CCU was to recognize which identity issues were able to be compromised and those that were predetermined and unlikely to change.

Arising from a qualitative criterion-based study, Lannon's (2000) findings were not generalizable to the wider CCU population. However, certain themes can be extracted that apply to leadership in Catholic higher education, and these themes informed the current dissertation. In particular, there were three lessons from Lannon's (2000) work. First, presidents at CCUs play an instrumental role in the leadership of Catholic mission. This lesson confirms the findings of the literature of practice and the

empirical research in this area. Second, context influences the extent to which a president is able to promote his or her individual vision of Catholic identity at his or her institution. Third, the issue of institutional identity is a priority for most CCUs today, which reinforced the need for the current study about this particular issue for lay presidents. In summary, Lannon's (2000) study confirmed much of the literature to date and provided some broader lessons for Catholic higher education. However, because of the methodological questions about the study design (i.e. no theoretical framework used in this study and a minimal overview of the methodology used in the study), the lessons gleaned from the findings of this project must be cautiously considered.

In the fifth study, Morey and Piderit (2006) conducted a national examination of Catholic identity and mission at the CCU. The purpose of the study, published by Oxford University Press, was to provide a description of how Catholic identity and mission were understood by senior-level leaders at CCUs in the US. Research questions for the study were not provided.

The researchers purposefully selected a broad, representative sample of institutions based on the following criteria: geography, institutional size, founding bodies, Carnegie Classifications, finances, ideological differences, and student body composition. In addition, the researchers considered presidential or administrative mission officers' gender and their congregational and lay status. The intent was to assemble a representative sample of 35 CCUs from the 220 CCUs at the time of the study. A total of 35 CCUs were invited to participate in this study, and two declined. The final sample was comprised of a total of 33 CCUs. The sample was not randomly selected but rather assembled through invitation, based on the selection criteria. Because this was a

qualitative study, the results were not statistically generalizable to the wider CCU population. However, given the careful sampling technique of selection for representation, the findings have transferability and application to the broader pool of CCUs.

Data collection for this study consisted of semi-structured interviews and observation. Research teams of two interviewers made site visits to each of the 33 CCUs in the study between January and May of 2002. Interviewees were administrators "responsible for shaping the religious culture of students in both the curricular and extracurricular sectors of the collegiate life" (Morey & Piderit, 2006, p. 16). Interviews were conducted primarily in person and in some cases via telephone. Interview conversations lasted approximately one hour and were structured around five broad situational questions related to mission and identity. A total of 124 interviews were audiotaped and transcribed. Prior to the actual interview, researchers spent time at the CCU doing research about the institution, observing dynamics on campus, chatting with faculty, staff, and students, visiting the chapel, and eating in the cafeteria. There was no specific protocol provided for the data collected through observation.

The interview analysis process involved all five members of the research team. Each researcher had the opportunity to listen to each transcript alone and then check interpretations with the research team. In addition to the actual interview itself, observational profiles of each CCU were provided by researchers who actually conducted the interviews on-site. Thematic interpretations emerged as data were being compiled, prior to the formal analysis stage of the project. Formally, thematic analysis was conducted systematically with the involvement of the entire research team.

Twenty-six themes emerged from the data. After a process of consultation and prioritization among the researchers, they decided whether each theme was heavily emphasized, mentioned but not emphasized, or hardly mentioned at all. Finally, the research team arrived at ten significant themes grouped across four broad areas of academic life, student culture, religious life, and institutional issues. There were two other groups of themes that were noted, although they only received some or relatively little emphasis during interview conversations.

There were two limitations in this study. First, although the researchers provided a list of the CCUs that had participated in the study, there were no further details about the demographics of the senior administrators in the study. This information would have been useful to help the reader better understand the results in light of the profiles of the participants. Second, the study also did not contain a disaggregation of thematic responses according to administrative category. For example, there was no indication of the thematic responses of the lay or religious presidents. Such detail would have allowed the current dissertation to build specifically on the findings of this study.

Despite these limitations, this study provided important context and scaffolding for the current dissertation. In particular, there were six thematic findings relevant for this study (Morey & Piderit, 2006). Each was useful in confirming the choice of the theoretical framework in this study and in pointing to the need for the current dissertation. The following findings of this study fall under the broad themes of religious and institutional issues:

1. The sponsoring religious congregation continues to be vital.
2. Catholic commitment is important for senior administrators.
3. Social justice and service are important ways of living out Catholic character, identity, and mission.
4. Liturgy and other religious practices, as encouraged and managed by campus ministry, are ways to promote Catholic character, identity and mission.
5. "Enveloping Catholic culture" is an important component of Catholic character, identity, and mission.
6. A caring community as a component of the Catholic character, identity, and mission is emphasized. (Morey & Piderit, 2006)

These findings were useful to highlight the areas where dimensions of the Catholic mission are perceived as important by senior CCU administrators. These findings confirm the literature of practice, namely *Ex corde Ecclesiae* (Pope John Paul II, 1990), which elaborates on each of these dimensions in its description of the essential characteristics of the CCU. To further scholarly understanding of how lay presidents lead the Catholic mission of their respective CCUs, an area of research that is absent in the literature to date, the current dissertation examines and describes the unique experiences of five presidents as they work to lead these aspects at their own institutions. Thus, the current dissertation directly addresses this gap in the literature through its qualitative, multiple-case study research design that uses interviews and documentation in order to generate descriptive detail about the leadership of Catholic mission by CCU lay presidents.

In the sixth study, Murphy (1991) sought to identify the core values in six CCUs and the ways in which these institutional values were communicated by the president. After a thorough examination of the leadership literature, especially as it relates to Catholic higher education, Murphy developed the Value Sharing Model as a foundation for the research. This model provided a framework for understanding and analyzing exactly how individuals articulate the faith of their institution in this study. Specifically,

"the model provides a map of where core values come from, how they are named and communicated, and the target populations with which they are shared" (Murphy, 1991, p. 8). According to the model, the sources of a leader's values are ideology in the form of Catholic tradition, the leader's organizational experience with Catholic ideology in the academy, and the leader's own experience with ideology. The creation of leaders' values and the communication of these values, once formed, in speeches, stories, rituals, and practices were the areas of research in this study.

Five CCU sites were selected based on a predetermined set of three criteria. First, the ideologies and values of the institutions had to be central and readily identifiable in the dominant culture or vision of the institution. Second, the institutions had to have stable leadership. Third, institutions had to represent a variety of locations and sponsoring orders. The institutions and their orders in the study were the following: Barry University (Dominican), Trinity College of Vermont (Sisters of Mercy), Saint Mary-of-the-Woods College (Sisters of Providence), Santa Clara University (Jesuit), and DePaul University (Vincentian).

The study used a mixed-method research design. The data collection proceeded in two stages. The first stage consisted of ethnographic observation on each of the five campuses, document analysis (including mission statements, university bulletins, and statutes), and in-depth interviews with presidents and senior members of the administration, faculty, staff, and students. More than 90 organizational members were interviewed at this stage. For the second stage of data collection, Murphy (1991) used the qualitative data from stage one to construct questionnaires on which members of each institution answered questions about recognized and shared values. For each institution,

Murphy sent questionnaires to all full-time faculty and staff and to a stratified sample of 800 full-time students. Murphy also sent surveys to a random sample of 400 alumni from 1985. In institutions where the total population of students or alumni was smaller than the samples sizes of 800 and 400, respectively, Murphy surveyed the entire population. In total, 2,251 surveys were returned from students, faculty/staff and alumni. The overall response rate was 32.4%.[13]

The findings indicated that Murphy's (1991) Value-Sharing Model was a useful tool to examine the transmission of values within the Catholic institutions studied. The study also found that values were shared and that there was a strong resemblance among the institutions and their values, despite their differences. Most relevant to the current dissertation were the findings regarding the communication of values by the presidents. Murphy found abundant evidence of presidents' efforts to communicate Catholic values, even in mundane matters such as budgeting, decision-making, planning, and employee compensation. A key finding was the use of the feedback loop portrayed in the model, by which the presidents listened for and received feedback on the values. This finding is congruent with other research that indicated that the extent to which the president can promote Catholic identity in an institution is influenced by the context (Lannon, 2000). Also important for the current dissertation on presidential leadership of mission was the finding that presidents contributed their individual values to their leadership of institutional mission. Further research, then, may include study about exactly how

[13] The response rates across the five institutions in the study were as follows: Barry University (17.8%), DePaul University (31.9%), Santa Clara University (31.5%), Trinity (40%), and St. Mary of the Woods (40.7%).

presidents leave such a personal mark on the values on their institutions and how they integrate their personal values into their leadership.

There were two limitations in this study. First, the researcher selected only those institutions that were led by religious presidents. To make this study more applicable to the wider context of Catholic higher education, since now more than half of CCUs are led by lay presidents, it would have been beneficial to have included an equal number of institutions led by lay presidents. Second, the researcher himself is a Jesuit priest. Although Murphy (1991) stated that he was an administrator in this research, there were no measures of trustworthiness reported to check for bias in the data analysis. Despite these limitations, the Value Sharing Model provided a useful framework for examining the ways in which both personal and institutional values are conveyed in Catholic higher education institutions. As a mixed-method study with qualitative aspects, the results are not generalizable to the wider CCU population because a random sampling procedure was not used to select the institutions in the study. However, the resulting Value Sharing Model and the general findings of the study offer a framework applicable to studying leadership in the CCU context.

Conclusions and summary. In summary, these six empirical studies demonstrated the important role the president has in leading the institution's mission and identity at the CCU. As summarized in Table 2, these studies provide support for the current dissertation's focus on the leadership of lay presidents. In particular, from the five empirical studies on this aspect, only one explicitly included lay participants and disaggregated the findings related to lay presidents (Introcaso, 1996). One study incorporated lay presidents; however, data was not disaggregated according to this

demographic (Morey & Piderit, 2006). One study examined presidential perceptions of Catholic identity, yet did not validate perceptions in actions nor did it focus on lay presidents (Janosik, 1996). The other three studies focused on leadership related to Catholic mission; however, they did not examine the role of the lay president (Higgins, 2002; Lannon, 2000; Murphy, 1991). Thus, this review of these empirical studies pointed to the area that to date has yet to be empirically documented and revealed that a gap in the empirical literature remains in terms of how Catholic mission is led at the CCU by lay presidents.

Table 2

Empirical Research on the Role of the President in Leading Catholic Mission

Author (s)	Participants	Study Focus	Data Collection / Response	Site / SRC	Analysis Strategies	Key Findings	Limitations	Generalizability / Lessons
Higgins (2002)	4 past religious CCU presidents; 3 selected followers at CCU	Explored how presidents develop and articulate vision for their respective CCUs	Analytical multiple-case study design. Semi-structured interviews with religious presidents and 3 selected followers, document collection, and observations	College of Needham, University of Tivoli, Gracewood, University of St. Gregory's	Constant-comparative method guided by a transforma-tional leadership framework	Mission enabled the presidents to establish their unique vision for the CCU	No lay presidents in study	The study was not generalizable because it was qualitative Lessons: -Presidents demonstrated "values-driven" rather than "values-neutral" behavior
Introcaso (1996)	Presidents and selected followers from 5 CCUs founded by women SRCs.	Investigated the strength of institutional identity at five CCUs, revealing relevant findings about the role of the president	Multiple-case study design. Semi- structured interviews with 3 religious presidents and 2 lay presidents and 20 other individuals on each campus (i.e. CAO, student affairs officer, 3+ faculty, chair of theology dept.) document analysis, and observations.	Barry University, Chestnut Hill College, College of Mount St. Vincent, College of Notre Dame, Mount St. Mary's College	Standard procedures for a qualitative multiple-case study	Very little difference found between lay and religious presiden-tial leadership in terms of the Catholic identity of the college	No back-ground informa-tion on presidents provided	The study was not generalizable because it was qualitative Lessons: -Presidential leadership is critical to Catholic identity - Identified four factors present in institutions where Catholic mission is clearly communicated

Author (s)	Participants	Study Focus	Data Collection / Response	Site / SRC	Analysis Strategies	Key Findings	Limitations	Generalizability / Lessons
Janosik (1996)	Presidents of CCUs	Presidential perceptions of Catholic identity	Focus groups (for theoretical model development) and survey for presidents' perceptions	Presidents from 176 CCUs	Logistical regression	15 theoretical constructs established and 130 items to measure presidents' perceptions. Few uniquely Catholic characteristic were among top priorities.	No triangulation; No disaggregation by president type, only by institution	Quantitative nature made the study's finding applicable across CCUs. Findings that uniquely Catholic characteristics are coupled with non-Catholic characteristics
Lannon (2000)	3 Jesuit priests and selected constituents (i.e. Jesuit superior, chair of board of trustees)	Explored how religious presidents at Jesuit colleges / universities actively promote and lead the Catholic identity of the institutions	In-depth interviews with president and important constituencies; document analysis	1) Fordham University (Jesuit) 2) University of Scranton (Jesuit) 3) Santa Clara University (Jesuit)	Coding : a) context and culture of the CCU; b) interaction of constituents; c) presidents' and university rhetoric about the promotion of Catholic identity; d) leadership skills exercised by the president	Individual CCU contexts had a strong impact on the presidents' ability to promote Catholic identity	No theoretical framework or methodology section	Not generalizable because it was qualitative Lessons: Presidents instrumental in the leadership of Catholic mission; influence of context; identity priority for CCUs in the study

Author (s)	Participants	Study Focus	Data Collection / Response	Site / SRC	Analysis Strategies	Key Findings	Limitations	Generalizability / Lessons
Morey & Piderit (2006)	124 senior level leaders from 33 CCUs	Provided a national profile of the role of the president in leading institutional identity CCCCU	Semi-structured interviews (124) ;on-site observa-tion	33 CCUs	Coding of data using thematic analysis	-SRC role is vital -Catholic commitment is important for senior administrators -Social justice and service are important ways of living Catholic mission. -Liturgy etc are ways to promote Catholic	No data disaggregat ion (lay / religious)	Not generalizable because it was qualitative Lessons: Need for "enveloping Catholic culture" on campus
Murphy (1991)	5 CCUs -Presidents -Senior-level administra-tion -All faculty and staff; 800 fulltime students. -400 alumni	Presented a model for communicat ing the values and mission within the CCU	observation; document analysis -In-depth interviews questionnaire response rate 30.3%.	5 CCUs	Not indicated	-Evidence of presidents' efforts to communicate Catholic values in mundane matters	Only CCUs led by religious presidents	Not generalizable because it was qualitative. Value-Sharing Model useful tool to examine transmission of values at CCUs

The Lay President and Leadership of Catholic Mission

Lay presidents now outnumber their religious counterparts as presidents of CCUs (Morey & Holtschneider, 2003). This is a dramatic change that has occurred in a very short period of time and has "great significance and consequences for those of us who are responsible for the mission and purposes of Catholic colleges and universities in the United States" (Cernera, 2005d, p. 45). Lay leaders "… need competence, passion, and ability to communicate the Christian vision within and beyond their institutions" (Downey, 2005, p. 17). In the CCU, the lay president must have the ability to actively and accurately communicate the mission, grounded in Catholic historical, intellectual, and philosophical understanding. "There should be no doubt at any of our institutions that we are unabashedly Catholic, that these are places where Jesus and the Church are found" (Cernera, 2005c, p. xi). As noted by Cernera (2005), the ability to communicate the institution's identity is fundamental to the role:

> If one is a lay leader of a Catholic institution, then one must know or be surrounded by people who are attentive to Catholic intellectual tradition and be able to articulate a Catholic identity beyond anecdotal stories of youth and the superficial nostalgia of the good old days. (p. ix)

Lay presidents at CCUs are required to deliberately articulate the Catholic identity of their institutions. This element of leadership is crucial to sustaining the Catholic identity of CCUs, especially as lay leadership increases.

Empirical studies. There were two studies that explicitly examined leadership of the lay president at the CCU. The first study examined one CCU led by a lay president and the perceptions of lay leadership of the Catholic identity of the institution (Gardner, 2003). The second study examined the changing relationship between CCUs and their founding religious congregations, with particular focus on this transition with lay

presidential leadership (Holtschneider & Morey, 2000). Each study will be presented and critiqued below.

In the first empirical study, Gardner (2003) examined the perceptions of administrators, faculty members, and members of the Board of Trustees about lay leaders' ability to foster and maintain a Catholic campus environment at one CCU. The purpose of Gardner's doctoral dissertation was to examine the effects of the transition to lay leadership on the development and character of institutional identity. The researcher conducted the study using an interpretivist paradigm of inquiry. The following three research questions were addressed in the study:

1. What do Catholic college and university administrators, faculty members, and members of the Board of Trustees believe is the essence of the Catholic college or university experience today?
2. What role does the primary institutional leader play in the creation and/or perpetuation of that meaning?
3. What are the perceptions of administrators, faculty members, and members of the Board of Trustees of the ability of lay leaders to strengthen and enact a campus environment reflective of the mission of the Catholic college or university experience? (Gardner, 2003, p. 8)

For this single case study, all participants were selected from the University of Dayton, an institution in the Marianist tradition. The site was selected because of its proximity to the researcher's university, allowing frequent access to the university. Participants for the semi-structured interviews were selected using criterion sampling. There were the following three criteria for selection in this study: "participant status as a faculty member, administrator, or trustee of the University; affiliation with the institution for two or more years, and openness and willingness to share personal opinions" (Gardner, 2003, p. 50). The researcher invited 46 nominees to participate in the study. Faculty and administrators were selected based on nominations by current faculty or

according to the researcher's own knowledge of potential participants. All 35 trustees were invited to participate, and ultimately, four were selected. In total, the study included 12 lay and religious administrators, faculty, and trustees who met the three selection criteria.

Data collection for this study consisted of semi-structured interviews, participant observation, and document analysis. Eleven of the 12 participants were interviewed twice, and each interview lasted between 45 and 60 minutes. Interview questions focused on institutional culture, the influence of lay leadership on the culture of the university, and their perceptions of the strengths and challenges of lay leadership at the institution. Participant and non-participant observation allowed the researcher to gain insight into cultural aspects of the university that may have been missed in the interview process. Finally, the researcher analyzed 10 types of documents, which included the mission statement, Catholic Church documents, Catholic higher education documents, documents written by participants regarding the question of institutional identity, university communications, marketing collateral, and presidential speeches and communications.

Data analysis involved a phenomenological approach. The researcher followed corresponding protocol to ensure that the meanings derived from the data were true to the experiences of the participants rather than those of the researcher. For example, Gardner (2003) appeared to carefully carry out the bracketing process to limit personal prejudgments. The researcher used textural and structural description to explain how the phenomenon was experienced by the participants. This approach resulted in an overall composite description of the participants' experiences. Care was taken to ensure the

trustworthiness of the data collection and analysis. Three broad categories emerged to describe the participants' experiences during the transition to lay leadership.

There were three limitations in this study. First, the research was limited to only one institution. Although this allowed the researcher to examine the perceptions of multiple constituencies, it added little to the literature about lay leadership because it did not allow for any cross-case comparison or analysis. In addition, because of the single-case design of this qualitative study, the findings were not generalizable to the wider CCU population. However, the findings lend credence to the valuable role lay leaders have in Catholic higher education. The second limitation of the study revolved around the fact that the three categories that emerged from the data paralleled the three research questions. The neatness of the result raises a red flag, as the researcher took a phenomenological approach that was supposed to rely on the themes that emerged from the participants' own experiences. Either the researcher was extremely fortunate and the research questions perfectly matched the categories that emerged from the interviews, or this was not a true phenomenological study. The third limitation was that the researcher based many of the initial claims on sources with questionable reliability. For example, in the citations of the literature about those who are skeptical of lay leadership at the CCU, she cites numerous authors from the *Chronicle of Higher Education*. None of the writers cited have a background in Catholic higher education, and it may be argued that Catholic higher education has not been well or even objectively represented in this publication. Although the study contained these three limitations, the study still should be considered, as it was the first empirical study to focus on the perceptions of administrators, faculty

members, and members of the Board of Trustees about lay leaders' ability to foster and maintain a Catholic campus environment.

Despite the limitations of this study, the findings yielded three main categories of possibilities, issues, and concerns about lay leadership. All of these are relevant to the current dissertation. The first category identified the mission and values of the Marianist tradition, upon which the University of Dayton was founded. The researcher found that participants reported that the essence of the mission for this CCU was to "learn, lead, and serve," with a strong focus on the community. This finding is important for the current dissertation because it emphasizes the great influence of institutional context and tradition on leadership. Thus, this finding contributed to the selection of the *Leadership That Matters* (Sashkin & Sashkin, 2003) theoretical framework used in this study, which includes context as a dimension of leadership.

The second category focused on the participants' perceptions of the most effective form of lay leadership. In particular, participants reported two dominant perspectives about the role leaders play in the creation and development of institutional identity: top-down leadership and horizontal or "nucleator[14]" leadership (Gardner, 2003, p. 129). The first perspective informs the current dissertation because it acknowledges the president as the key leader "responsible for modeling the essence of the institution" (p. 90). From the perspective of all three groups of participants (administrators, faculty, and trustees) it was clear that the president embodied the essence of the university. Although participants also reported that other types of mid-level leadership were important for leading institutional identity and mission, it was apparent that they perceived the top-level, visible

[14] Nucleator refers to "small pockets of people who embody the mission throughout the institutional hierarchy" (Gardner, 2003, p. 129).

leadership of the president to be most important for leadership of Catholic mission of the CCU. This finding underscores the importance of the current dissertation, which explores exactly which characteristics and behaviors constitute presidential leadership of Catholic mission at the CCU. The second perspective, based on the "nucleator" concept (p. 129), was important to consider for this dissertation, because participants perceived middle-level leadership as important for the perseverance of institutional mission, but also recognized that their efforts would be fruitless without effective leadership at the top level.

The third category identified participants' perceptions about the ability of lay leaders to preserve the Catholic identity of their institutions and to create or maintain the Catholic mission. The findings from this category pointed directly to the need for the current dissertation. In particular, the section on strengths and challenges for the lay leader reflected the tension reflected in the literature of practice about the new phenomenon of lay leadership at the CCU (Association of Catholic Colleges and Universities, 2007; Borrego, 2001; Cernera, 2005b; Eldred, 2005; Galligan-Stierle, 2005b, 2007; Hayes, 2005; Hellwig, 2003; Mud, 2005; O'Neill, 2001; Yanikoski, 2006). The participants perceived three areas of strength: lay leaders are more likely than their religious predecessors to be able to relate to the CCU campus community, they bring more credibility to Catholic higher education, and they have the freedom to be more autonomous and open. The subsection on strengths was instructive, as it informed the interview protocol in the current dissertation by confirming interview questions in Part 2: 4, 12, and 13.

Gardner's study recognized two challenges: the challenge of time commitment and demands that are different for lay people than for religious (i.e. family commitments); and the considerable time and effort required for lay leaders to obtain the knowledge necessary to be able to communicate and embody the religious philosophy and mission of the CCU effectively. This second challenge is most important for the current dissertation because it directly addresses the issue of lay presidents leading Catholic mission at the CCU. Although all 12 participants in this study held this perception, there was no supporting data offered in the doctoral dissertation to substantiate this view, and the study did not report on perceptions of the time and effort required for religious leaders to obtain the same knowledge. The current dissertation addresses this gap in the literature by qualitatively exploring the leadership of the presidents themselves to uncover the challenges and opportunities involved in the leadership of Catholic mission.

In sum, Gardner's (2003) study was important because it drew attention to the issues of lay leadership of Catholic mission and identity at the CCU. Although it is not possible to generalize from the study due to its qualitative single-case-study design, it did take an important first step by providing empirical data in this new leadership terrain. The current dissertation surpasses all of the limitations identified in Gardner's study by using a multiple-case-study design, focusing on the perceptions of lay presidents themselves and recognizing different contexts and constituencies as influencing factors on leadership of Catholic mission.

The second study examined the changing relationships between CCUs and their sponsoring religious congregations (SRC), with particular attention to the changing role

of the lay president (Holtschneider & Morey, 2000). This study, published by the Association of Governing Boards of Universities and Colleges (AGB), was done in response to a perceived pattern of increased lay leadership and declining SRC influence in Catholic higher education in the US. The purpose of the study was to determine whether changes occurring at individual institutions were part of a larger trend. The research questions were as follows:

1. Are the sponsorship-governance relationships between religious congregations and their colleges changing?
   a) If so, how are these partner institutions adapting their relationships?
   b) How many are doing so?
   c) Why are these changes being made?
2. What implications do these changes have for the future of Catholic higher education in the United States? (Holtschneider & Morey, 2000, p. 8)

The sample for the study was composed of presidents of religiously-sponsored institutions and corresponding heads of religious congregations. The reason for selecting these subjects was stated explicitly: "These leaders are the primary participants in the processes that define and negotiate sponsorship" (Holtschneider & Morey, 2000, p. 9). This sample was drawn from the total population of presidents of CCUs that had been founded by religious congregations of men or women (N = 202) as well as the heads of the sponsoring bodies for each of these CCUs. Survey responses were received from 70% of presidents and 65% of congregational heads, representing 172 CCUs, or 85% of all CCUs in this population. The survey response rate was not disaggregated for lay and religious leaders. Although this study did not use a random sampling procedure, the high response rates give credibility for generalization to the populations surveyed.

In this study, the researchers used a mixed-methods research design to examine the changing relationships between sponsoring religious congregations and their CCUs.

Two surveys were used in the study, both of which were designed to answer the research questions: (a) one survey instrument for presidents of CCUs founded by religious congregations, and (b) one slightly different survey instrument for heads of sponsoring bodies for each of these CCUs. Surveys were sent by mail, and follow-up mailings and phone calls were made to those who did not respond to the first mailing. No details were provided with regard to the reliability and validity of the survey instrument. To supplement the surveys, researchers also requested specific governance documents from each CCU.

Data collection consisted of two approaches. First, the researchers sent out short-answer surveys to the two groups, each receiving a slightly different survey based on their respective positions and responsibilities. Second, researchers requested that the participants provide overlapping data including all "bylaws, statutes, incorporating documents, and any other documents related to the governance of sponsoring relationships" (Holtschneider & Morey, 2000, p. 8).

Data analysis was both quantitative and qualitative. Descriptive statistics were based on survey responses and organized by category. Categories included the percentage of CCUs that restructured their relationship with their SRC, demographics of religious leadership, presidential demographics, distribution of governance authority, and descriptive information about the SRC's sponsoring relationship with each CCU. In addition, the returned short-answer surveys and governance documents were hand coded and analyzed qualitatively using "traditional methodologies for document analysis" (Holtschneider & Morey, 2000, p. 10). The coding categories used were not specified.

The main limitation of this study was the fact that no psychometric properties were identified to lend credibility to the survey instrument. Although this limitation mitigates consideration of the findings, they are in agreement with the literature of practice about the demographic changes occurring in Catholic higher education (Cernera, 2005b; Eldred, 2005; Galligan-Stierle, 2005b; Hayes, 2005; Hellwig, 2003; Yanikoski, 2006). Therefore, the study contributes to the literature on Catholic higher education, especially with regard to increasing knowledge about the changes occurring in the relationship between the SRCs and CCUs.

The study's findings produced several insights into that relationship. The researchers found that 20% (n = 35) of the colleges reported that they had revised their governance structures within the past 5 years. Fifty-six percent (n = 96) indicated that they were either presently revising governance structures or intended to do so within the next year. The main catalyst for these changes was the demographic shift occurring in religious congregations. "Most respondents indicated that this demographic shift is undercutting the sponsoring body's ability to fulfill its historical roles in institutional governance, influence, and resource allocation" (Holtschneider & Morey, 2000, p. 12). In this study, the researchers found that although the SRC numbers are in general decline across the US, there is evidence that a mentoring relationship occurs between many of those remaining SRC members on campus and the laity who assume positions of leadership. Holtschneider and Morey (2000) recommended that clear guidelines be provided for all new lay people on campus so that they may be instructed in the college's founding religious traditions.

Most relevant for the current dissertation, the researchers found that the articulation of Catholic faith mission was one of the most important mechanisms by which to maintain Catholic identity at the institution. They noted:

> If the college desires a Catholic culture, then it must look to create that core group within the organization. Knowledge of Catholicism is not enough. Quiet conviction is not enough. (There are Catholics of strong religious conviction teaching in state colleges, and that does not make those colleges Catholic.) Only a core of visible believers, people whose faith if palpable, can leaven the culture of an organization. Any strategy to preserve and keep them vibrant over time must look to sustain this core. Otherwise, these institutions will become secular in all but name and history. (Holtschneider & Morey, 2000, p. 18)

This study identified visible and vocal articulation of the Catholic faith mission by institutional leaders as an important component in maintaining Catholic identity at the institution. This finding has important implications for the role of the president, as leader of the CCU.

The results of this study informed the current research in three ways. First, the important influence of the sponsoring order on the CCU is duly noted. With the demographic shift toward an increase in lay leadership, the sponsoring religious order is a constituency that lay presidents must interact with and understand. Even in those situations where the congregational presence is diminishing, many colleges (n = 38) described their efforts to instruct faculty, staff, administration, and board members in the tradition of the sponsoring order to carry on history, values, and organizational culture. The role of the president in leading the mission becomes particularly important in situations where there is little presence of the founding order.

Next, most respondents in the study indicated that the demographic change (declining numbers of those active in the sponsoring orders) "… is undercutting the sponsoring body's ability to fulfill its historical role in institutional governance,

influence, and resource allocation" (Holtschneider & Morey, 2000, p. 12). This study found that less than half (49%) of colleges have presidents from their founding religious congregations. This speaks to the need of lay presidents to be able to learn, articulate, and lead the mission of the founding religious body, or at least, in the case of institutions whose congregational identity is fading, a mission of a more broadly-based Catholic character.

Third, in half of the institutions represented in the study, there is evidence of an increase in sponsorship influence. Fifty-one percent of institutions have a two-tiered governance system, and the seven colleges with a one-tiered system were in the process of converting to a two-tiered system.[15] The top tier, most often staffed by congregational members, allows for maintenance of institutional governance, especially in decisions of hiring. Also, 12.5% of congregations are adding additional statutory reserved powers, which will guarantee continued authority to the sponsoring order by ensuring that certain decisions will be made solely by members of the religious order. Increasingly, colleges are creating positions specifically to oversee the Catholic mission of the institution. Thirty-four colleges (20%) reported having administrators solely for this purpose.

Overall, this study highlighted the changing role of the president with important implications for ways in which he or she must be able to articulate and lead the Catholic

[15] One-tiered boards require a specific percentage (between 25% - 33.3%) of congregational representation on the board of trustees (Holtschneider & Morey, 2000, p. 16). In these cases, the structure guarantees that the voice of the SRC is influential in all governance decisions. Two-tiered systems are comprised of a board of trustees as well as an upper body consisting only of members of the SRC. This design allows the SRC to have control over any decisions reserved to them in the CCUs bylaws. In three-tiered systems, there are three levels of decision-making power: the board of trustees, local SRC leadership, and a general council of congregation members from different institutions across the country. This general council oversees the mission of multiple SRC institutions nationally (Catholic Health Association, 2007).

mission of the institution, in order to continue communication with the sponsoring order and to maintain Catholic identity when the sponsoring order is no longer active. The current dissertation addresses this finding by exploring the leadership of Catholic mission by lay presidents at five institutions. Thus, the Holtschneider & Morey study is useful for the current dissertation because it provides empirical data on the transition to lay leadership that is presently occurring across Catholic higher education.

Summary. The literature of practice and the two empirical studies have identified the important yet challenging role of leadership of Catholic mission at the CCU. However, there is a gap in this section of the literature. Although it shows that leadership at the CCU is unique and requires the president to articulate the Catholic mission of the institution, there was no specific treatment of the unique situation of the lay president and leadership of Catholic mission. As summarized in Table 3, there was one examination of the changing relationship between SRCs and presidential leadership, especially those led by lay presidents (Holtschneider & Morey, 2000) and one study that used selected followers to examine the perceived impact of one lay president on Catholic identity (Gardner, 2003). However, neither provided descriptive detail about the leadership of the lay president. Therefore, with the increased percentage of lay presidents and the lack of research on the demographics of this leadership, the gap in the literature remains and underscores the need for research on lay presidents' leadership in particular.

Table 3
Empirical Research on Lay Presidents and Leadership of Catholic Mission

Author	Participants	Study Focus	Data Collection / Response	Site / SRC	Analysis Strategies	Key Findings	Limitations	Generalizability / Lessons
Gardner (2003)	4 faculty 4 staff members 4 Board of Trustee members = 12 / one case study	Examined perceptions of lay leadership on Catholic identity at one CCU led by a lay president	Semi-structured interviews; participant and non-participant observation; document analysis	University of Daton, Marianist	Phenomenological	Lay leaders perceived more likely to be able to relate to the CCU campus community, bring more credibility, and they have the freedom to be more autonomous and open than their religious predecessors.	No perspective of president	The study was not generalizable because it was qualitative Lesson: Lends credence to valuable role lay leaders have in Catholic higher education
Holtschneider & Morey (2000)	Presidents of religiously-sponsored CCUs and corresponding heads of SRCs (N = 202)	Examined the changing relationship between CCUs and their founding religious congregations, with focus on this transition with lay presidential leadership	Surveys; Document Analysis. Survey from 70% of presidents, 65% of SRC heads, representing 172 or 85 % of all CCUs in this population.	N/A	Descriptive statistics; traditional qualitative analysis	20 % (n = 35) of CCUs had revised their governance structures within the past five years. 56% (n = 96) indicated they were either presently revising governance structures or they intend to do so in the next year. (49%) of CCUs presidents from their SRCs.	No psychometric properties identified for survey instrument	High response rates gives credibility to claims for generalization to CCUs with SRCs

Conclusion and Gap in the Literature

In summary, the literature to date has outlined the role of the president in the leadership of Catholic mission at the CCU. The literature of practice and the empirical research have outlined (a) the phenomenon of lay presidents in Catholic higher education, including their distinctive backgrounds and the differences between lay and religious presidents (Meeker, 2009; Morey & Holtschneider, 2003; Rittof, 2001); (b) the role of the president in leading institutional identity; and (c) perceptions of lay presidential leadership of Catholic mission (Higgins, 2002; Introcaso, 1996; Janosik, 1996; Lannon, 2000; Morey & Piderit, 2001; Murphy, 1991). Although scholars and practitioners have examined the importance and responsibility of presidents in leading the institutional mission at Catholic colleges and universities, there is a gap in the literature with regard to the leadership of Catholic mission by lay presidents. In essence, the empirical studies have identified the importance and complexity of the role of the president in leading the mission and identity of the institution (Higgins, 2002; Holtschneider & Morey, 2000; Introcaso, 1996) and the differences between lay and religious presidents in their leadership (Morey & Holtschneider, 2003; Rittof, 2001). They have also identified factors that characterize institutions where Catholic identity is successfully maintained (Introcaso, 1996; Janosik, 1996; Lannon, 2000; Morey & Piderit, 2006; Murphy, 1991). Yet, exactly how lay presidents go about leading the Catholic mission of their CCUs remains empirically undocumented, although it is alluded to by the expert practitioners in the field (Cernera, 2005b; Eldred, 2005; Hayes, 2005). The current dissertation addresses this gap in the literature.

Transformational Leadership Theory

A review of the literature indicated that transformational leadership theory is often used as a lens through which to explore and explain presidential leadership in higher education in general (Eldredge, 2000; Erdman, 2004; Faughn, 1992; Gilbert, 1998; Hardy, 2001; Lawson, 1998; Levine, 2001; McAdory, 2004; Michael, 2002; Nicholson, 2006; Stout-Stewart, 2005; Zielinski, 1996) and in Christian higher education in particular (Higgins, 2002; Mumm, 2005; Webb, 2004). To help understand why transformational leadership theory has become useful in the study of leaders in higher education, this section provides an explanation of elements of this theory and presents and critiques the relevant literature on transformational leadership. In particular, it focuses on the origin and evolution of transformational leadership theory, including an overview of transactional leadership, to set the context for the theoretical framework used for this dissertation. This section first introduces transformational and transactional leadership as conceptualized by Burns (1978). It then examines relevant empirical studies that further evolved transformational leadership into theory (Bass, 1985; Bennis & Nanus, 1985; Kouzes & Posner, 1985, 1995, 2002 a, b) and presents the three empirical studies that are most relevant for this dissertation, in which transformational leadership theory was used as a lens to study leaders in higher education (Higgins, 2002; Mumm, 2005; Webb, 2004). Next, a section explains and critiques *Leadership That Matters* (Sashkin & Sashkin, 2003), the theoretical framework for this study.

What is Transformational Leadership?

Transformational leadership defines the leader as being interested in the well-being and overall personal and professional growth of followers (Burns, 1978). The

transformational leader is one who "converts followers into leaders and may convert leaders into moral agents" (Burns, 1978, p. 4). Burns (1978) pioneered the study of transformational leadership in his book *Leadership.* Based on his work in the field of humanistic psychology and his historical research on political leaders, this landmark book "sets the stage for the evolution of the concept of transformational leadership" (Stewart, 2006, p. 8). Burns (1978) identified that to date the field had agreed on no central concept or definition of leadership; his work filled this void by setting the groundwork for a wide-reaching theoretical framework of transformational leadership.

Transformational leadership is described as transforming followers by the aligning individual needs with larger institutional goals (Burns, 1978). Transformational leaders attempt to discern the motives of their followers and seek to satisfy higher goals and aspirations (Burns, 1978). They lead primarily by engaging followers in a mutually beneficial relationship that transforms followers into leaders (Burns, 1978). This mutually agreed-upon engagement causes an increase in motivation and morality for both leader and follower.

In his work, Burns delineated two basic types of leadership: transformational and transactional. In his description of both types of leaders, Burns (1978) referred to transformational leaders as extraordinary and transactional leaders as ordinary. He also referred to transactional leadership as an old way of leading and identified transformational leadership as a more effective approach. However, before discussing transformational leadership in depth, it is useful to consider transactional leadership in order to better understand transformational leadership.

Transactional Leadership

Transactional leaders lead primarily through the use of rewards, incentives, and compensation (Burns, 1978). If leaders' expectations, goals, and objectives are met, then followers' needs are met through rewards and compensation (Burns, 1978). The transactional leadership relationship is based on a system of reinforcement for the purpose of exchanging something of value. Two main areas of transactional leadership are noteworthy, as they are elements of the theoretical framework used for this dissertation: capable management–the ability to complete daily management tasks with competence–and reward equity–recognition of goal achievement through the use of rewards. Each of these dimensions is explained and operationalized in Chapter 3. Although Burns addressed transactional leadership in depth, the discussion in this section will focus on transformational leadership, since this is the focus of the theoretical framework of this study.

Transformational Leadership

Transformational leadership, on the other hand, involves more than an interchange for the purpose of achieving an end goal or objective. It is a "relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (Burns, 1978, p. 4). Burns explained that transformational leaders can be found at all levels of organizations and across organizational types. Like the transactional leader, the transformational leader recognizes the material and psychic needs of followers, but to meet these needs, he or she leads by awakening and satisfying higher-level needs, engaging the follower as a full person, rather than a partner in a transactional relationship based on exchange (Burns, 1978).

Burns (1978) outlined three ways in which the transformation sought in a transformational leadership relationship can be achieved. First, the leader increases followers' awareness of the value and importance of the declared goals and outcomes. Second, the leader gets followers to rise above their self-interest for the good of the larger group or organization. Third, one must first fulfill lower-level needs in order to achieve the "self-actualization" of pursuing goals and objectives for a larger purpose, following Maslow's (1943) belief that the hierarchy of needs is fundamental to the transforming process. Here both leader and follower support the same purpose.

Furthering the work of Burns through empirical study. Although Burns (1978) was the first to formally initiate and articulate transformational leadership, this work did not provide the theoretical foundation required for serious scholarship. Empirical research was conducted later by others who were inspired by Burns' original work (Bass, 1985; Bennis & Nanus, 1985; Kouzes & Posner, 1995). This section will present and critique each of these major researchers of transformational leadership and will show how each helped to evolve transformational leadership theory to finally reach *Leadership That Matters*. In the first study, Bass (1985) embarked on extensive research with the goal of incorporating Burns' concept of transformational leadership in a rigorous and measurable theory, as well as creating the *Multifactor Leadership Questionnaire* (MLQ). In the second study, Bennis and Nanus (1985) conducted 90 in-depth interviews with business leaders. In the third study, Kouzes and Posner (1995) conducted research on hundreds of managers that resulted in a questionnaire to measure transformational leadership: the *Leadership Practices Inventory* (LPI). Although the research on transformational leadership is extensive, for the purpose of this dissertation, these

researchers were identified by Sashkin and Sashkin (2003) as having a direct impact on the form of leadership framework used in this study.

In the first study, Bass (1985) furthered the work of Burns (1978) through empirical research. Bass (1985, 1990, 1998) formally offered transformational leadership as theory, something that Burns had not yet done. Bass (1985) examined transformational leaders in business and the military, which furthered Burns' study of transformational leadership that focused only on leaders in politics. This research confirmed much of what Burns found with regard to the baseline definition of the transformational leader as one who empowered followers by lifting them to higher levels of altruism and achievement of goals for the greater good. In particular, Bass defined transformational leaders as those who motivate followers to do more than they were originally expected to do. Transformational leadership requires that the leader build commitment to the objectives of the organization and then empower the followers to meet those objectives. Bass also claimed that transformational leadership was unique in that it inspired followers to reach new levels through the articulation of vision. He believed that it was this vision-casting that empowered and inspired followers to reach new levels. This element of vision also led, later on, to the development of Visionary Leadership Theory. Although Burns' (1978) contribution took leadership studies in a new direction, it was not until Bass' (1985) work that a theory based on empirical research was established for Burns' leadership concepts.

This empirical study was conducted in several stages. First, Bass conducted a pilot study of 70 senior male industrial executives. Each was given an open-ended survey to "see if the concept of transformational leadership made any sense in the context

of the complex organization" (1985, p. 29). The pilot study, which consisted of open-ended responses along with a review of the literature, resulted in the generation of a 142-item questionnaire that described transactional and transformational leaders. This pilot study found that the transformational leader provided a model of integrity and fairness, set clear and high standards of performance, offered advice to followers, was a good listener, encouraged autonomy and self-development, was willing to share expertise, was formal when required, firm when necessary, informal and close, and willing to stand up for followers (Bass, 1985, p. 30). "This pilot inquiry led to speculation that while transactional leadership can provide satisfactory payoffs in the short term, transformational leadership is likely to generate more effort, creativity and productivity in the long run. Subordinate competence as an organization member will be developed further as a consequence of the transformational leader's nurturance and vision" (1985, p. 30).

Bass (1985) then used what was discovered in the pilot study to construct questionnaires and administered this instrument to 176 senior U.S. Army officers. The officers were asked to describe their superiors. The analysis provided more information about transformational leadership. In particular, three transformational factors were uncovered: charismatic leadership, individual consideration, and intellectual stimulation. This research also uncovered two transactional factors: contingent reward and management by exception. This study was replicated in subsequent exploratory studies with educational administrators, world leaders, and business, government, and industrial employees. The 142 items used in the pilot study were later pared down to 73 through the use of a panel of 11 graduate MBA and social science students enrolled in a

leadership seminar. Each was asked to determine whether an item represented transactional or transformational leadership. When items could not be classified into either category, they were not included in the final questionnaire (Bass, 1985). The questionnaire was further refined through a study of 104 U.S. Army colonels, foreign officers, and civilians of equivalent rank (Bass, 1985). Each completed the randomly scrambled 73-item questionnaire, which asked then to rank their immediate supervisors on the items. Results of this test indicated that transactional and transformational components possessed a high rate of reliability (.86 and .80 respectively) (Bass, 1985).

From Bass' survey of subordinates' ratings of their military or industrial superiors, four factors emerged: (a) charisma (the follower seeks to identify with the leader and emulate him/her); (b) inspiration (the leader inspires the follower with challenges and persuasion that provide meaning and understanding; (c) intellectual stimulation (the leader expands the followers' use of their abilities); and (d) individualized consideration (the leader provides the follower with support, mentoring, and coaching) (Bass, 1985). Also as a result of Bass' research, two forms of a testing instrument were developed. The Multifactor Leadership Questionnaire (Bass & Avolio, 1990) was created to assess an individual's immediate supervisor (the rater form) and a second format was created for self-assessment (the self-rating form). Each of these assessed both transformational and transactional leadership behaviors.

Bass expanded Burns' (1978) concepts of transformational leadership in three main ways. First, Bass (1985) added the "expansion of the followers' portfolio of needs and wants" (p. 20). In particular, this refers to the distinction Bass (1985) draws with regard to the role of Maslow's (1943) hierarchy of needs in the transformational process.

For Burns (1978), this hierarchy was fundamental. However, for Bass (1985) the upward shift is not a necessary condition for the transforming process, although it is evidence of transformation. Bass (1985) pointed out that "needs may be expanded at the same hierarchical level or even shifted downward" (p. 16) while still engaging in a transformational process.

Second, whereas Burns (1978) regarded the transformation of followers as being for the purpose of furthering good, rather than evil, for the individual or group, Bass (1985) recognized that transformation can be of benefit or cost to the followers. Although for Burns (1978) the leader is only transformational when society benefits from the leader's actions, for Bass (1985) "transformational leadership is not necessarily beneficial leadership. The actions could be costly to all concerned rather than beneficial" (p. 21).

Third, while Burns (1978) viewed transformational and transactional leadership as being at opposite ends of a continuum, Bass (1985) found that leaders exhibit a variety of patterns both transformational and transactional. "Most leaders do both but in different amounts" (p. 22). Bass' research indicated that transformational leadership augments transactional leadership, which can lead to enhanced leadership capacities. Sashkin and Sashkin (2003) take into account this finding in the development of *Leadership That Matters*. In particular, the ten leadership dimensions include elements from both transactional and transformational leadership.

In sum, the work of Bass provided the scaffolding upon which *Leadership That Matters* was later built. Through the creation of the MLQ instrument the Transformational Leadership Paradigm (TLP) was later developed and operationalized.

Bass (1985) made an important contribution to transformational leadership theory that was first conceptualized by Burns (1978).

Although the MLQ was useful in quantifying the dimensions of transformational leadership and making them concrete, there are identifiable psychometric flaws in this measure. Sashkin and Sashkin (2003) identified three areas of weakness in it. First, the MLQ primarily assesses the one dimension that Bass refers to as "charisma" and neglects to measure the other three dimensions (inspiration, individualized consideration, and intellectual stimulation) adequately. Second, Sashkin and Sashkin (2003) noted that Bass' approach in using the MLQ maintains the dated focus on a one-to-one leader-follower relationship. Sashkin and Sashkin (2003) pointed out that this approach neglects team relationships and the influence of organizational context. Third, Sashkin (1996) noted that the MLQ ignores aspects of transformational leadership that are rooted in the personal characteristics of leaders, as well as in the culture and context of the organization. These aspects are incorporated in the TLP instrument (Sashkin & Sashkin, 2003).

Despite the abovementioned limitations, Bass' (1985) MLQ instrument provides serious insight into and operationalization of the transformational leadership concepts first described by Burns (1978). Also, the work of Bass and his colleagues stimulated the future study of this new leadership paradigm.

In the second study, Bennis and Nanus (1985) conducted a qualitative study of 90 leaders. These leaders included CEOs of large corporations, university presidents, government agency leaders, coaches and orchestra conductors (Bennis & Nanus, 1985). The primary data collection method used was unstructured interviews that Bennis and

Nanus described as “exploratory dialogues” (1985, p. 23). The interviewees were asked three questions: “What are your strengths and weaknesses? Was there any particular experience or event in your life that influences your management philosophy or style? What were the major decision points in your career and how do you feel about your choices now” (p. 24). The interviews ranged in length from three to four hours to approximately five days. For the multi-day cases, the interviewers “lived with the leader, commuted to work with him, and got to know ‘the family’ and the leader’s staff and board members in an attempt to learn about the organizational culture over which he presided” (p. 23). The researchers invested a great deal of time in becoming familiar with the participants in this study and therefore had good insider status and cultural understanding.

This empirical study yielded the four competencies of the transformational leader: (a) attention through vision; (b) meaning through communication; (c) trust through positioning; (d) deployment of self. First, attention through vision refers to the leader’s capacity to create a focus for the future. This implies having an agenda and a driven attitude to achieve outcomes. This competency is exhibited by a results-oriented individual who clearly communicates his or her vision to followers. Second, meaning through communication implies that the leader is able to clearly present meaning to followers. This does not require a charismatic communicator but rather one who is able to convey abstract concepts and goals with clarity. Third, trust through positioning refers to the ability of the leader to be credible and consistent within the organization. This competency implies that the leader is reliable, persistent, and constant as he or she moves the organization steadily forward. Fourth, deployment of self refers to the ability of the

leader to manage personal strengths and skills and to make adjustments for weaknesses and limitations. The successful leader knows and nurtures personal strengths and finds ways to offset weaknesses. Leaders learn from mistakes to propel themselves and the organization toward even greater success. These four leadership competencies provided tangible identifiers of successful transformational leaders and were the scaffolding upon which Sashkin and Sashkin (2003) later established *Leadership That Matters*.

The research of Bennis and Nanus (1985) was useful in adding to the body of empirical research on transformational leadership. They presented a model of organizational leadership that is compatible with the transformational leadership tenets conceptualized by Burns (1978). Specifically, the study resulted in the creation of the four competencies of transformational leaders. Although they incorporated the three key areas of behavior, personal characteristics, and organizational context (culture), Bennis and Nanus have not yet conducted subsequent research designed to test their model (Sashkin & Sashkin, 2003).

In the third study, Kouzes and Posner (1995) also furthered Burns' (1978) notions of transformational leadership. This study used both qualitative and quantitative methods to create the *Leadership Practices Inventory* (LPI). The concepts used to develop the LPI were based on analysis of the responses of managers' recollections of their own greatest and most positive leadership experiences. Data were gathered from more than 2,500 managers who completed *Personal-Best Leadership Experiences Questionnaires*. This instrument consisted of 38-item open-ended questions such as "Who initiated the project? What made you believe you could accomplish the results you sought?" (Kouzes & Posner, 1995, p. 342). An additional 5,000 respondents completed a shorter form of the

survey. This instrument was 12 pages long and required approximately 1 to 2 hours for completion. Over the course of more than two decades of continued study, the researchers also employed 45- to 60-minute in-depth interviews of more than 500 managers in middle- to senior-level positions in public- and private- sector organizations across the globe (Kouzes & Posner, 1995). The researchers used the data gathered through the survey and the interviews to develop the LPI.

To construct the LPI, Kouzes and Posner (1995) developed a set of statements to describe each of the leadership actions and behaviors uncovered through their research. Each statement was cast on a 5-point Likert scale, which was later elaborated to a more robust 10-point scale in 1999 (Kouzes & Posner, 2002). With other experts, the researchers refined and modified the set of leadership statements; refinement of these statements, which later evolved into the LPI, continues today with analysis of more than 100,000 respondents.

Although this study furthered the empirical understanding of transformational leadership theory, the research had two limitations. First, the five leadership practices focused on the leaders' behaviors and skills and failed to incorporate the contextual influence on the transformational leadership experience. Second, the research was based on self-reported data. Although this approach is useful to gain an insider perspective on the thoughts of the leaders themselves, it eliminates the effect of the leadership on followers, which could have been studied with a data-collection approach that included followers. Despite these two limitations, the study should still be considered important, as it contributed to the transformational-leadership literature by bringing about the creation of a new measurement indicator.

This research provided important empirical grounding for the study of transformational leadership and led to the construction of the LPI instrument. Kouzes and Posner (1995) identified five factors which they developed into five practices to determine transformational leadership behavior. Each of the five practices is measured by its own unique scales used in the LPI The five practices are: (a) challenging the process; (b) inspiring a shared vision, (c) enabling others to act, (d) modeling the way, and (e) encouraging the heart. In all the LPI contains 30 statements – six statements are used to measure each of the five key practices of exemplary leaders.

This study is useful to highlight in describing the evolution of transformational leadership theory. The five practices of exemplary leadership measured in the LPI are considered to be "much more specific and behaviorally focused than the transformational leadership dimensions developed by Bass" (Sashkin, 1996, p. 8). This clearer explanation of transformational leadership behavior was a step toward the evolution of transformational leadership theory, which ultimately influenced the creation of *Leadership That Matters*.

Summary. The empirical studies of Bass (1985), Bennis and Nanus (1985) and Kouzes and Posner (1995) each helped to develop a measurable theory of transformational leadership backed by empirical research. While Burns (1978) broke new ground with his conceptualization of transformational leadership, it was not until empirical research was conducted that this form of leadership was substantiated into theory. Although three studies amassed empirical evidence that pointed toward the measurable characteristics of the transformational leader (Bass, 1985; Bennis & Nanus, 1985; Kouzes & Posner, 1995) no one study incorporated all three areas of leader

characteristics, leader behavior, and context (Table 4). Thus, while these three empirical studies provided the scaffolding necessary to bring credibility to transformational leadership, they do not provide the most complete picture of transformational leadership available today. The *Leadership That Matters* (Sashkin & Sashkin, 2003) framework, used in the current dissertation and discussed in the next section, provides such a profile.

Table 4

Empirical Research on Transformational Leadership Theory

Author (s)	Partici-pants	Study Focus	Data Collection / Response	Key Findings	Limitations	Generalizability / Lessons
Burns (1978)	N/A	First to formally initiate and articulate transformational leadership	N/A	2 types of leadership: Transactional, Transformational	No empirical research	Pioneer of transformational leadership
Bass (1985)	Leaders in business and the military	Substantiated Burns' (1978) transformational leadership into a rigorous and measurable theory, along with the creation of the *Multifactor Leadership Questionnaire* (MLQ)	Survey	Created Multifactor Leadership Questionnaire	None identified	- added the "expansion of the followers' portfolio of needs and wants" - recognized that transformation can be of benefit or cost to the followers
Bennis & Nanus (1985)	Leaders in business, education, healthcare, government agencies	Conducted studies of leaders across business, education, healthcare, and government agencies to explore competencies of transformational leaders.	unstructured "exploratory dialogue" interviews	four competencies (a) attention through vision; (b) meaning through communication; (c) trust through positioning; (d) deployment of self	Model not yet grounded in empirical research	4 generalizable leadership competencies provided tangible identifiers of successful transformational leaders
Kouzes & Posner (1995)	8 000 mid-to senior-level leaders across public- and private-sector	Conducted extensive research on hundreds of managers that resulted in a questionnaire to measure transformational leadership: the *Leadership Practices Inventory* (LPI)	Open-ended question-naire and 45-60 minute interviews	Leadership Practices Inventory (LPI)	5 practices fail to incorporate contextual influence - research is based on self-reported data	5 practices: (a) challenging the process; (b) inspiring a shared vision, (c) enabling others to act, (d) modeling the way, (e) encouraging the heart.

Empirical Studies on Transformational Leadership and Higher Education

Although no empirical studies have been conducted explicitly on the transformational leadership of lay presidents at CCUs, there are relevant studies in the context of higher education. Two studies examined transformational leadership of presidents in the Protestant Christian college setting (Mumm, 2005; Webb, 2004) and one study used transformational leadership to examine religious presidents within the context of the CCU (Higgins, 2002). In the first study, Mumm (2005) investigated the role of communication by the transformational leader, using the case of a president at a Protestant Christian college. In the second study, Webb (2004) examined presidents' leadership behaviors using the lens of transformational leadership at evangelical colleges and universities. In the third empirical study, Higgins (2002) conducted a multiple-case study to examine the development of the visions of four past CCU presidents who were members of religious congregations, using transformational leadership as an analytical tool. Each of these studies will be presented and critiqued in the section that follows.

In the first study, Mumm (2005) examined the role of communication by a transformational leader: President Mark Rutland of Southeastern College, a Christian college in Lakeland, Florida. The purpose of this doctoral dissertation study was to understand the role of presidential communication "as it relates to the concept and practice of leadership in the organizational change of Southeastern College" (p. 163). Research questions for the study were as follows:

1. Vision: How did Rutland communicate vision during organizational change?
2. Information: In what ways did Rutland communicate information during the organizational change?
3. Choice: What communication practices did Rutland use to encourage followers to choose to speak out and cultivate new ideas during the organizational change?
4. Clarity: How did Rutland clearly and succinctly communicate complex change concepts to his intended audience?
5. Certainty: What did Rutland communicate during the change to lessen the uncertainty of followers?
6. Community: How did Rutland build community through communication during the organizational change?
7. Civility: What did Rutland do to communicate sensitivity and caring to followers during the organizational change?
8. Faith: How did Rutland communicate his faith during the organizational change? (Mumm, 2005, pp. 40-41)

This study used a single-case-study research design to answer these questions. The study was longitudinal in nature and stretched over 5 years, from 1999-2004, while the institution was undergoing a period of organizational change. This particular institution was selected because the researcher had access to the site as a faculty member and the site had the elements of leadership of organizational change examined in the study.

Data collection methods for this case study consisted of participant observation, documents, and in-depth interviews. During the participant observations, Mumm (2005) compiled field notes throughout the life of the research project. Field notes were taken during observations made primarily during the president's addresses to faculty, students, or staff at Southeastern College. Second, for the document analysis, the researcher collected "communication artifacts," which included items such as memos, letters, and videos which were created at the time of the organizational change. Thirty-six items were collected. The third component of data collection consisted of in-depth, structured,

conversational interviews, each of which had the same introductory questions, core questions, and faith-based questions. However, some questions were adjusted slightly to target each interviewee's relationship to the institution, depending on the individual's capacity within the college. The interview sample consisted of individuals who became associated with the college in or before the year 2000. Interviews were conducted with the president, five faculty members, three vice presidents, eight staff members, three alumni, and four current students (n = 24). This sample was selected to reach those immediately surrounding the president. Each interviewee was asked 20 questions directly related to his or her position at the college and perception of President Rutland's leadership during the organizational change. The interviews lasted from 30 to 60 minutes.

Data analysis for this study involved a three-step process. First, the researcher assembled the data, including logging, transcribing, analyzing, and categorizing them for patterns and themes that emerged throughout the observations, documents, and interviews. Second, Mumm constructed a case record, which involved a review of the findings and identification of central themes in the data that related to the literature. The researcher used conceptually constructed matrices to help organize themes across all three forms of data. Third, the researcher constructed a final narrative, related to the research questions, to convey the findings.

Mumm (2005) discovered that there were five main characteristics of communication displayed by this transformational president: vision-casting, building community through communication, information dissemination, building excellence and

leadership, and Christian faith communication. Each of these areas will be discussed below, and their relevance to the current dissertation will be conveyed.

First, Mumm's (2005) study answered the research question of how the president communicated vision during organizational change. The researcher found that right from the beginning of his presidency, Rutland quickly established and then began communicating his vision; participants in this study reported that this caused them to "raise the bar" and "excel" (p. 169). Mumm portrayed this "vision-casting" to be a fundamental reason for the successful organizational change at the college. The researcher found that not only did the president challenge individuals to reach toward the vision for the college, but he also inspired them to establish vision in their own lives. This characteristic of the transformational leader in the Christian college helped frame the current dissertation's research questions and interview protocol, inasmuch as it identified the president not only as a leader interested in advancing the institution but also as one concerned about the general well-being of individuals within the college.

Second, Mumm (2005) discovered how President Rutland built community through communication. Using interviews and analysis of artifacts, Mumm found that Rutland's success as a president was based in part on his ability to build community at the college. He did this through the use of letters, public recognition of successes, and encouragement of members of the community to make individual choices that ultimately propelled them toward a common good – the mark of a transformational leader.

Third, Mumm (2005) identified the ways in which the president communicated with the college community. Rutland disseminated information through the use of "presidential updates at faculty meetings, announcements and sermons in chapel services,

yearly ‘bridge’ meetings, informal gatherings, memos, and letters” (p. 176). He communicated at all levels within the college, and the study showed that no single constituency (either board members, administration, faculty, staff, students, or alumni) expressed feelings of being less informed than another group. This aspect of the study was useful in creating a starting point from which to begin the data collection from the lay presidents for this study and in deciding on which areas should be considered in examining the communication of the presidents.

Fourth, the study uncovered ways in which the president communicated the need for excellence and leadership at the college. The aspect of this finding that is of particular relevance to the current dissertation is the fact that the president assigned priority to creating an environment conducive to mentoring. As a characteristic of transformational leadership (Bass, 1998), this characteristic of the president of a Protestant Christian college suggests a noteworthy area of leadership for the president of the CCU as discussed in the current study.

Finally, Mumm (2005) identified the ways in which President Rutland led organizational change through communication of his Christian faith. Most important for this dissertation, Mumm (2005) showed that this president exemplified a style of servant-leadership. The analysis of both transformational leadership and servant-leadership in this study underscores the appropriateness of using both types in the current dissertation. The study therefore provides support for the link of servant leadership and transformational leadership with presidents at faith-based, Christian colleges.

Although the five main findings outlined above inform the current dissertation in important ways, the study has three limitations. First, Mumm’s (2005) research was

based a single case study and was qualitative in nature; therefore, the findings are not generalizable. However, there are still lessons to be learned from this study. In particular, it provided context for the current dissertation by looking at the issue of presidential communication through the lens of transformational leadership.

Second, there were some concerns about the study's data analysis. Although Mumm provided a summary of coding categories in the form of a matrix that included document analysis and paraphrased remarks from the interviews, there was no list of the specific codes that resulted in these categories or of the frequency of these codes. Therefore, it was difficult to assess to what extent the code categories were extrapolated based on personal interpretation and to what extent they were objectively assessed. Third, there was no indication that Mumm used a check-coder in his qualitative analysis, which would have added to the credibility of the findings. Although the researcher fully disclosed that as a faculty member, he had a close relationship with the college, because there were no mechanisms to limit bias, the trustworthiness of the findings of this study may be considered questionable. Although the study possesses these three limitations, it still should be given consideration, as it provided empirical background on how to examine Christian college presidential leadership through the theoretical lens of transformational leadership.

In sum, Mumm's (2005) study provided a thorough examination of the role of communication in the work of a transformational leader: President Mark Rutland of Southeastern College, a Christian college in Lakeland, Florida. The researcher provided a detailed narrative of the case, which provided an example of how the concept of

transformational leadership can be used to analyze the leadership of a Christian college president.

In the second study, Webb (2004) sought to discover the extent to which Protestant Christian college presidents used transformational, transactional, and laissez-faire leadership behaviors in their leadership practices. The main purpose of this dissertation research was to "investigate the assumption that a combination of transformational and transactional leadership factors is more predictive of greater followers' job satisfaction, motivation toward extra effort, and perceived presidential effectiveness than either leadership style alone" (p. 5). The following research questions framed the study:

1. What transformational leadership, transactional leadership, and laissez-faire leadership behaviors are practiced by presidents at member colleges and universities of the Council for Christian Colleges and Universities (CCCU)?
2. What combination of transformational leadership, transactional leadership, and laissez-faire leadership behaviors of presidents are significant predictors of job satisfaction among followers?
3. What combination of transformational leadership, transactional leadership, and laissez-faire leadership behaviors of presidents are significant predictors of motivation toward extra effort among followers?
4. What combination of transformational leadership, transactional leadership, and laissez-faire leadership behaviors of presidents are significant predictors of presidential effectiveness among followers? (Webb, 2004, p. 7)

The research questions were addressed using a survey.

The sample selected for this research consisted of administrative personnel from each of the institutions in the Council of Christian Colleges and Universities (CCCUs) in the US (n = 105). In particular, the researcher selected the sample by sending an e-mail to each chief financial administrator, chief student affairs administrator, and chief academic administrator (N = 315) at each of the CCCU institutions. A total of 223

respondents submitted the survey for a 70.8% response rate. Because this sample was not randomly selected, results of the study were not generalizable to the wider CCCU community.

Data collection methods for this study consisted of the use of the Multifactor Leadership Questionnaire (MLQ) to collect data on three independent variables of transformational, transactional, and laissez-faire leadership. The MLQ instrument was acknowledged as being a reliable and valid instrument. There were three dependent variables in this study: job satisfaction, motivation toward extra effort, and perceived leadership effectiveness (Bass & Avolio, 1990). The MLQ was administered to the chief financial officer, the chief student affairs officer, and the chief academic officer at each of the 105 universities in the CCCU population.

Data analysis for the MLQ consisted of regression analysis for each dependent variable in order to detect significant predictors of job satisfaction, motivation toward extra effort, and perceived presidential effectiveness. In addition, a correlation matrix was developed and used to determine which independent variables were correlated with the dependent variables. Descriptive statistics were used to describe the sample, and, most relevant for this dissertation, they were also used to describe the leadership characteristics of the CCCU presidents.

The most relevant finding for this study was that 90.8% of CCCU institution presidents demonstrated transformational leadership. In particular, the behaviors of Attributed Charisma, Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individual Consideration occurred with the highest degree of frequency, according to the chief officers who rated the presidents. This is important for the current

dissertation because, as in Catholic colleges and universities, presidents at Protestant colleges are "usually expected to display religious and ethical convictions, emphasize core values, and articulate a compelling vision of the future" (Webb, 2004, p. 69). These are characteristics of Idealized Influence and Inspirational Motivation. In addition, the study found that presidents scored high in the areas of Intellectual Stimulation and Individualized Consideration, which is not surprising, as presidents of Christian colleges treat their followers (students, staff, faculty) as individuals and consider their unique needs, ambitions and desires within the context of the institution. It was very telling that the results of this study indicated that presidents of CCCU institutions demonstrated transactional leadership with a moderate level of frequency, and laissez faire leadership scored at a low level of frequency. This finding lends support to the selection of transformational leadership as the lens used for the current dissertation.

There was one limitation in Webb's (2004) study. Although it focused on the leadership of CCCU presidents, the researcher failed to interact directly with the presidents to gain their perceptions and descriptions, but instead relied on the perceptions of chief officers to construct the picture of the presidents' leadership. Although this is characteristic of the use of the MLQ, it is a notable weakness. A supplementary questionnaire or interview with the presidents would have provided this unique perspective. The current dissertation fills this void by focusing squarely on presidential perceptions with its in-depth case-study design.

In the third study, Higgins (2002) used a qualitative research design to examine the leadership behavior of Catholic university presidents. As mentioned in the first part of this chapter, the purposes of this dissertation study were threefold: (a) to discover and

describe transformational leadership behavior, (b) to explain the process of vision development and, (c) to investigate leadership in the context of Catholic higher education. The first purpose is of interest for this section on transformational leadership of Catholic mission by the president.

Because the specifics about Higgins' (2002) study were presented in the previous section, this section will concentrate on how it addresses in particular the transformational leadership of Catholic mission at the CCU and on its implications for the current dissertation. Higgins' study provided descriptive and confirmatory evidence that transformational leaders exist in Catholic higher education, as evidenced by the four participants in this study. Each of the presidents exemplified transformational leadership in the unique context of Catholic higher education. Most important for this study was the finding that the transformational behaviors were key to the presidents' ability to actualize their vision for the CCU. Through the use of frequency distribution matrices, the researcher demonstrated ways in which transformational leadership "can be used to describe the continuum of leadership behavior exhibited by the president of a Catholic university in the development of vision" (p. 256). Although this study is not generalizable because it did not use a random sampling procedure, it gave credence to the use of transformational leadership as the theoretical framework for this dissertation.

There were three conclusions drawn in the Higgins (2002) study that were important for the current dissertation. First, each of the four presidents studied was deemed to be a transformational leader. Although they used both transformational and transactional leadership behaviors, each president inspired and motivated followers to go beyond expectations toward a greater commitment to the leader's vision. Second, this

study indicated that transformational leadership is expressed in a different continuum for leaders in Catholic higher education than for leaders in other areas. In particular, the dominant transformational leadership categories for the presidents in this study were inspiration, individualized consideration, and intellectual stimulation. Charisma was represented to a much lesser degree. This fact is important for the current dissertation as this study indicated that transformational leadership theory was an adequate framework through which to study and analyze the leadership of presidents at CCUs. Most important for the current study, Higgins (2002) recognized that the results have important implications for lay leaders at CCUs, although lay presidents were not included in the study. "The manifestation of an expanded religious mission, suggests lay leaders must be trained in the Catholic tradition of the institution" (Higgins, 2002, p. 263). The results of this study confirmed the literature of practice that stated that the president at a Catholic university must lead in the image of Jesus Christ and that his or her values reflect the Catholic faith (Byron, 1989; Cernera, 2005b; Dwyer & Zech, 1998; Kingsley, 1992).

In summary, Higgins (2002) study provided valuable grounding for the current dissertation. In particular, the study identified CCU presidents in the sample as transformational leaders and thereby underscores the selection of the theoretical framework of this dissertation.

Summary and Research Gap

The three empirical studies presented in this section provide support for this current dissertation's exploration of the lay presidents' leadership of Catholic mission at the CCU. Through their use of transformational leadership theory, they provide a lens through which to explore presidents' behavior. They presented empirical evidence to

point to the important role presidents have in leading the institutional mission and identity of their colleges or universities, which is of particular relevance to the current dissertation. However, although these studies were useful in exemplifying the applicability of transformational leadership to Protestant Christian colleges and universities (Mumm, 2005; Webb, 2004) and to religious presidents at CCUs (Higgins, 2002), as summarized in Table 5, none applied this leadership framework to lay presidents at CCUs. In addition, while each of the studies used transformational leadership as a guide, none of them jointly examined the three leadership areas that the literature has identified as important: leader characteristics, leader behavior, and organizational context (Sashkin & Sashkin, 2003). As noted earlier, the leadership literature has examined each of these in separate treatments, but they have never been used together in a comprehensive study. Most relevant for this dissertation, these studies revealed a gap in the empirical literature, which neglects to examine the leadership of the lay president at the CCU. The current study fills this gap.

Table 5
Empirical Research on Transformational Leadership and Higher Education

Author (s)	Participants	Study Focus	Data Collection / Response	Site / SRC	Analysis Strategies	Key Findings	Limitations	Generalizability / Lessons
Mumm (2005)	President, 5 faculty members, 3 vice presidents, 8 staff members, 3 alumni, 4 current students (*n*=24).	Investigated role of communica-tion by the transforma-tional leader	Participant observa-tion, documents, in-depth interviews	Southeaste rn College, a Christian college	3- step coding process	5 characteristics of communication displayed by this transformational president	single case-study; replicability issues	Qualitative study was not generalizable. Lessons: Example of how transformational leadership can be used to analyze the leadership of a Christian college president
Webb (2004)	Chief financial administra-tor, Chief student affairs administra-tor, Chief academic administrator (*n*=223)	Examined presidents' leadership behaviors using transforma-tional leadership	MLQ (70.8% response rate)	105 CCCUs	Inferential statistics	90.8% of CCCU institution presidents in this study demonstrated transformational leadership	No contact with presidents -relied on the perceptions of chief academic, financial, and student affairs officers	Generalizable to CCCU presidents
Higgins (2002)	4 past religious CCU presidents; 3 selected followers at CCU	Examined develop-ment of vision of 4 past CCU religious presidents	Semi-structured interviews, documents, observa-tions	4 CCU religious presidents	Constant-comparative method; transformat-ional leadership framework	Transformational behaviors were key to the presidents' ability to actualize their vision for the CCU	No lay presidents in study	Qualitative study not generalizable. Lessons: descriptive evidence that transformational presidents exist in Catholic higher education

Leadership That Matters

Leadership That Matters incorporates character, behavior, and context into a comprehensive approach to transformational leadership (Sashkin & Sashkin, 2003). After more than 20 years of study in the field of leadership, Sashkin and Sashkin (2003) were dissatisfied with the literature to date, which focused on behavioral skills, personal characteristics of the leader, or context, either in paired combination or in isolation but never all together. Thus, in 2003 Sashkin and Sashkin released their new conceptualization of leadership: *Leadership That Matters*. This framework was conceptualized through a synthesis of existing literature on transformational leadership, incorporating elements of transactional leadership and organizational culture. It is the first framework to examine leadership using such a comprehensive approach (Sashkin & Sashkin, 2003). This section will outline *Leadership That Matters* and present relevant literature that pointed to the applicability of this theoretical lens for this dissertation. It begins with an outline of the characteristics of *Leadership That Matters*. It outlines the empirical grounding that established this theoretical framework and pointed to the gap in the literature. The section closes with an explanation of how this theoretical framework was used to guide the data collection and analysis in this dissertation.

Components of Leadership That Matters

Sashkin and Sashkin (2003) based their theory on three main foundational elements that appear in the literature on transformational leadership: (a) leadership character; (b) leadership behavior; and (c) the leader's role in shaping the organization's culture. Although other leadership theories have incorporated many of the same elements as *Leadership That Matters*, it is the first theory to cut across these three areas. This

multi-faceted approach to looking at leadership was the result of a synthesis and reconceptualization of the contributions made by scholars and practitioners over the past hundred years (Sashkin & Sashkin, 2003). *Leadership That Matters* is measured using The Leadership Profile (TLP). The TLP consists of ten dimensions and is fully explained and operationalized in Chapter 3. The joining of the three elements that constitute transformational leadership is the new perspective this framework offered the leadership literature. To aid in understanding this framework, each of the three encompassing elements is explained below.

Leadership character. Leadership character refers to the inward convictions held by the leader. In its early form, this approach to leadership was referred to as the "great-man" theory, and leaders were assumed to be born, not made (Carlyle, 1869). In this view, there are certain personal characteristics and traits that constitute a good leader and one is either born with these characteristics or not. Although the early forms of the "great-man" approach proved to be insufficient, character remained an important element for understanding leadership (Sashkin & Sashkin, 2003). There are numerous areas in the literature in which leadership character has been identified and studied (Bandura, 1977; Bass, 1985, 1990; Bennis & Nanus, 1985; Conger & Kanugo, 1994, 1998; House, 1995; Jacques, 1986; Kotter & Heskett, 1992; Kouzes & Posner, 1987, 1995, 2002a,b; McClelland, 1987; Sashkin & Sashkin, 2003). Thus, the incorporation of leadership character into the *Leadership That Matters* framework was supported by empirical study.

Leadership behavior. Leadership behavior refers to the visible actions and outward expressions employed while leading (Sashkin & Sashkin, 2003). Behaviors are verbal and non-verbal, conscious and unconscious. As the president is the most visible

figurehead of the institution, all of his or her conduct is influential and scrutinized by multiple constituencies. The leadership literature underscores the importance of behavior for the successful leader (Bass, 1985; Bennis & Nanus, 1985; Conger & Kanugo, 1994, 1998; Greenleaf, 1977; House, 1995; Jacques, 1986; Kotter & Heskett, 1992; Kouzes & Pozner, 1995; McClelland, 1987; Sashkin & Sashkin, 2003). Thus, the incorporation of behavior in the Leadership That Matters framework is supported by empirical research.

Leader's role in shaping the organization's culture. The leader has a responsibility to guide the values and beliefs of an institution. The transformational leadership literature has identified two ways in which the leader shapes and is shaped by organizational context: through the organizational structure (Jacques, 1986; Sashkin & Sashkin, 2003; Schein, 1985) and through the organizational culture (Bennis & Nanus, 1985; Sashkin & Sashkin, 2003; Schein, 1985). It is these elements that comprise the essence of an institution's culture.

Leadership That Matters and Significance to This Study

Leadership That Matters was deemed by the researcher to be the most appropriate theoretical framework for this dissertation for three main reasons. First, after an exhaustive review of leadership theory and models, the researcher determined this to be the most multifaceted framework available to date to examine leadership (Sashkin & Sashkin, 2003). By situating leadership as a holistic phenomenon, this approach takes into account character, behavior, and context, which previous scholars have treated separately, but not collectively (Sashkin & Sashkin, 2003). This provides the most comprehensive approach available to describe leadership. Thus, in this exploratory,

descriptive study of lay presidents' leadership of Catholic mission at the CCU, this framework provided the most multi-dimensional way to examine the leader.

Second, the literature most relevant to the topic of leadership of Catholic mission at the CCU points to the importance of addressing each of these three areas. The empirical research (Gardner, 2003; Higgins, 2002; Holtschneider & Morey, 2000; Introcaso, 1996; Lannon, 2000; Meeker, 2009; Morey & Holtschneider, 2003; Morey & Piderit, 2006; Murphy, 1991; Rittof, 2001) and the literature of practice (Cernera, 2005b; Pope John Paul II, 1990) underscore the importance of taking the three areas of character, behavior, and context into account when examining leadership of Catholic mission at the CCU. Thus, Sashkin and Sashkin's (2003) *Leadership That Matters* provides a conceptual framework through which to explore these three areas. The operational constructs of *Leadership That Matters* will be presented in Chapter 3. In short, the significance of Sashkin and Sashkin's (2003) *Leadership That Matters* to this study is that it provides a holistic lens through which to explore the leadership of Catholic mission by the lay presidents in this dissertation.

Conclusion and Gap in the Literature

This chapter synthesized the literature about two areas of scholarship relevant to this study. First, it provided a review of the relevant literature about lay presidents in Catholic higher education in terms of their unique role in leading institutional mission and the distinctive backgrounds of lay presidents. Second, it reviewed the literature about transformational leadership, including the background and evolution of the theory as well as empirical studies exemplifying the use of this theory to study leadership in faith-based institutions. In particular it dealt with two studies of presidents at Protestant

colleges and universities and one study of presidents at CCUs. Overall, although research indicates the usefulness of using transformational leadership theory in the study of leaders in higher education as well as in Catholic higher education, no leadership framework to date has approached leadership with a view as holistic view as that of *Leadership That Matters*, and none to date have used *Leadership That Matters* as a lens through which to examine leadership at the CCU. This dissertation uses the most multi-faceted theory of transformational leadership available, encompassing leader character, behavior and context. Therefore, this dissertation addresses the gap in the leadership literature by exploring five lay presidents as they lead dimensions of Catholic mission at their respective CCUs, using *Leadership That Matters* as a theoretical framework. To date, this theoretical lens has not been applied to such a population.

Chapter 3

METHODOLOGY

The purpose of this study was to explore how five lay presidents lead the various dimensions of the Catholic mission at their respective Catholic college or university (CCU). The problem of practice addressed by this study is that CCUs have not focused on the impact of the shift from religious to lay presidents on the operationalization of their Catholic missions. The research problem addressed in this project was that the existing literature does not include a study that focuses on an exploration of lay presidents' leadership of the Catholic mission at CCUs. This chapter describes and provides a rationale for the research methodology employed in this study. It presents the epistemology, paradigm of inquiry, qualitative research design, theoretical framework, operational definitions, reiteration of the research question and subsequent questions, participants, instrumentation, procedures for data collection, data analysis, data presentation, and ethical considerations.

Epistemology

In research, it is necessary to state the epistemological stance from which the researcher collects and analyzes data, in order to reveal the worldview of the researcher. An epistemology provides a philosophically acceptable theory of knowledge (Bentz & Shapiro, 1998; Crotty, 2004; Kerr, 2002). The researcher for this dissertation was grounded in Thomistic epistemology, specifically the aspect of accessing faith to illuminate reason in knowledge generation. This stance provided an understanding of how knowledge was created and understood in this study and encompassed the worldview of the researcher. The following discussion is divided into two sections. The

first section explains Thomism, with particular attention to the use of faith with reason in the generation of new knowledge. The second section provides an explanation of how faith and reason were used in this dissertation.

Explaining Thomistic Epistemology

Thomism is the theological and philosophical epistemology articulated by St. Thomas Aquinas, Doctor of the Roman Catholic Church (Kerr, 2002; Kreeft, 1990; McInerny, 1990). The particular area of Thomism used for this dissertation was the use of faith to illuminate reason in knowledge generation. The following sections present this concept and examine how this way of accessing knowledge framed this study.

Faith to illuminate reason. Known formally as a component of the Catholic Intellectual Tradition, the use of faith (reliance on prayer, wonder, God's guidance, Church history and tradition, and wisdom) to illuminate reason (reliance on human intellect, skepticism, scholarship, and rationale) allows an individual to be open to the most complete understanding possible of a phenomenon at hand (Aquinas, 1989, 2006; McInerny, 1990). This Christocentric conception of intellectual inquiry accesses the dimension of faith as the light through which all knowledge is acquired (Freddoso, 2002). As noted by St. Thomas Aquinas:

> Higher intelligible things the human intellect cannot know, unless it be perfected by a stronger light, viz. the light of faith or prophecy which is called the *light of grace*, inasmuch as it is added to nature. (Summa Theologiae[16], I-II, 109, 1, para. 6)

This is to say, faith can help achieve a fuller understanding than knowledge sought solely through reason. Knowledge is most complete when faith and reason work together

[16] This refers to *The Summa Theologiae of St. Thomas Aquinas* as translated by the Fathers of the English Dominican Province (2006). Original work was published in 1274.

(Liescheski, 1999). When accessing new knowledge, "prayer and faith open our eyes to positions not immediately accessible to reason, but which reason may eventually support once it is led down this path" (Roche, 2003, p. 26). John Paul II (1998) cautioned against being over-confident in the power of reason alone in the generation of new knowledge; he acknowledged that such a one-dimensional vision of the human being, excluding the faith aspect of meaning-making, is ineffective. Instead, employing faith to illuminate reason invites inquirers to use all cognitive resources available to them, which includes both faith and reason (Freddoso, 2002). Thus, reason in isolation from faith provides a fragmented picture of reality; reason, enlightened by faith, provides the most complete picture of knowledge possible, according to this epistemology.

Faith does not contradict reason but rather enhances it. Faith and the intellect complement each other. According to St. Thomas Aquinas:

> . . . we must say that for the knowledge of any truth whatsoever man needs divine help, that the intellect may be moved by God to its act. But he does not need a new light added to his natural light, in order to know the truth in all things, but only in some that surpass his natural knowledge. (*Summa Theologiae*, I-II, 109, 1, para. 7)

Pope John Paul II echoed the words of Aquinas in his encyclical entitled *Faith and Reason* (*Fides et Ratio*, 1998). Here John Paul noted that faith works to "sharpen the inner eye" (Pope John Paul II, 1998, para. 16). In other words in coming to a fuller understanding of truth:

> . . . reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world, and God in an appropriate way. (Pope John Paul II, 1998, para.16)

In his 2008 address to Catholic educators, Pope Benedict XVI reinforced the holistic nature in accessing truth, through the integration of faith: "Truth means more than

knowledge: knowing the truth leads us to discover the good. Truth speaks to the individual in his or her entirety, inviting us to respond with our whole being" (Pope Benedict XVI, 2008, para.12).

Reason accessed through the lens of faith is applicable for scholarly study. Faith involves understanding and reason. "Believing is an act of the intellect assenting to the divine truth by command of the will, moved by God through grace" (*Summa Theologiae*, II-II, 2, para. 9). Thus, when accessed together, faith and reason "mutually support each other; each influences the other, as they offer to each other a purifying critique and a stimulus to pursue the search for deeper understanding" (John Paul II, 1998, para. 100).

In the context of a research project, the investigator achieves a greater sense of assurance in the phenomenon of study: "the certainty that the divine light gives is greater than that which the light of natural reason gives" (*Summa Theologiae*, II-II 171, para. 5, obj. 3). Although there is no simple or easy bifurcation between faith and reason an explanation of each, provided below, may be helpful foundation for the later discussion of how they guided the study.

Faith. The incorporation of faith in scholarship can take many forms, depending on the context. First, for the application of this aspect of Thomism for the researcher, the use of faith has to do with grounding scholarship in conviction. "Faith is the rudder which gives direction to scholarship to guide its conclusions from floundering on the shoals of irrationality. . . " (DiCicco, 2005, para. 1). Generally speaking, knowledge generation with the incorporation of faith means that "however articulate one might be, however involved one's philosophical arguments might be, the moment of wonder does not disappear" (Roche, 2003, p. 26). This affective form of acquiring knowledge which

includes reflection, wonder, and prayer is characterized by "humility, fear of the Lord, and a sense of urgency about attaining wisdom" (Freddoso, 2002, p. 17). Faith guides the direction of the researcher and grounds scholarship in conviction.

Second, the incorporation of faith in research allows the investigator to have a holistic understanding of the human person and the human condition. This holistic understanding enables the faith-filled researcher's intellect to reach a depth that would otherwise be lacking in the pursuit of scholarly investigation (Freddoso, 2002). Faith opens the researcher to the opportunity of gaining knowledge through a more complete understanding and appreciation of the human condition. Together, these two aspects of faith as articulated within Thomism – grounding scholarship in conviction, and providing the researcher with a holistic understanding of humans and humanity – explain how faith influenced the researcher's generation of new knowledge.

Reason. In Thomistic philosophy, reason refers to the principles and practices that guide methodological inquiry. First, reason opens the inquirer to speculation, skepticism, testing hypotheses, historical inquiry, scholarship, and rational investigation. The function of reason is "… to find meaning, to discover explanations" (Pope John Paul II, 1998, para. 42). In a research study, this includes setting clear research questions, following research protocol for qualitative case study-based inquiry, adhering to methodological standards, and maintaining ethical and trustworthy principles for research to get to the heart of the research questions with empirical detail and rigor. "… The Second Vatican Council [*Gaudium et Spes*, 1965] stressed the positive value of scientific research for a deeper knowledge of the mystery of the human being" (Pope John Paul II,

1998, para. 61). In the context of a research study, reason also implies that the researcher followed institutional procedures for conducting scholarly inquiry.

Second, the use of a theoretical framework is also a mark of a reasoned study that builds on prior literature and research criteria established in the field. “Indeed, to argue according to rigorous rational criteria is to guarantee that the results attained are universally valid” (Pope John Paul II, 1998, para. 75). Thus, a study guided by a theoretical framework indicates rigor in research and participation in a broader theoretical discussion, allowing new findings to be compared and contrasted with existing theory. Thus, within Thomistic philosophy, researchers employ all of the principles and practices of good empirical methodology in their pursuit of finding new knowledge. Together these two aspects of reason – following research protocol in scholarship and the use of a theoretical framework – explain how reason influenced the researcher’s generation of new knowledge in this study.

How Did Faith and Reason Guide this Study*?*

Thomism informed this project by articulating the framework of how the researcher derives knowledge and how the current study was approached. In the context of this dissertation, faith was incorporated in the research project when, for example, the researcher relied on faith for inspiration, guidance, and motivation. In this light, the researcher set aside time for deliberate reflection and contemplation in the design of the study and in the analysis, discussion of findings, and implications for the field of Catholic higher education. Faith was integrated through the researcher’s trust in the truth told by the participants in the study and incorporated in the researcher’s trust and belief in the Catholic faith thereby reaching a common ground and understanding with the participants

in the study. The researcher also prayed regularly for wisdom, guidance, and perseverance in her research, offered her work to the Lord, and asked others to pray for her also through the course of this project. She also looked to writings of the Fathers of the Church (such as St. Thomas Aquinas) for inspiration and wisdom, and contemplated Church documents and teachings in her research and review of the literature. Faith provided the baseline from which interviews were conducted and documents were analyzed.

Reason was incorporated through the use of standard qualitative methods for this study. The researcher employed a multiple-case study methodology, ensured that appropriate research questions were constructed, maintained ethical considerations, built in measures for strengthening the authenticity of findings, and maintained interview protocol when gathering data from participants. The researcher grounded the study in the literature on leadership and in particular, leadership of Catholic mission by the lay president in Catholic higher education. By analyzing the demographics, examining history, building upon previous studies, and identifying the gaps in existing literature, this project addressed the problem in research and the problem in practice. The researcher embodied an interpretive paradigm of inquiry to interpret the commentaries of each lay president while keeping Thomism as the basis for the creation and definition of knowledge. This dissertation employed all appropriate research practices to ensure the validity and reliability of the findings.

In conclusion, the researcher's approach to knowledge acquisition was embodied in the element of Thomistic epistemology that incorporates faith with reason. Known formally as a component of the Catholic Intellectual Tradition, this way of realizing

knowledge and understanding of the world reflected the researcher's own worldview. Concretely, the acquisition of knowledge in this dissertation encompassed not only an analytical, critical and problem-solving purpose, but also incorporated contemplative thinking, prayer, intellectual wonder, and speculation. This qualitative case study research design allowed the researcher to investigate how lay presidents lead the various dimensions of the Catholic mission at their respective CCUs while remaining faithful to her epistemological beliefs. With the researcher as the primary tool for analysis, the interpretive approach (described below) allowed the integration of faith and reason in the findings reached in this study.

Paradigm of Inquiry

The paradigm of inquiry identifies the investigative approach of an empirical study (Bentz & Shapiro, 1998; Creswell, 2007; Crotty, 1998, Denzin & Lincoln, 2005; Patton, 1990, 2002). Specifically, the paradigm of inquiry informs the research questions and method and shapes data collection and analysis (Crotty, 1998; Denzin & Lincoln, 2000, 2005). As it relates to the larger research project, it is the "net that contains the researcher's epistemological, ontological, and methodological premises" (Denzin & Lincoln, 2005, p. 23). Identification of the paradigm of inquiry is necessary to understand the approach taken to research human action in a qualitative study.

In this study, the researcher conducted this exploration through an interpretive paradigm of inquiry. This inquiry lens emphasized the role of the researcher as the interpreter of data (Creswell, 2007; Denzin & Lincoln, 2005; Schwandt, 2000). With the researcher as instrument, there was close contact with the phenomena at hand. Data were collected through interviews and document analysis, and the research produced

descriptive outcomes (Merriam, 2002). The interpretive investigator recognized the self-reflective nature of the study and therefore was compatible with the researcher's Thomistic epistemological stance. Thus, interpretivism embodied the investigator's worldview to incorporate self-reflection as a guide to help illuminate and direct knowledge generation. Also, this approach was compatible with qualitative multiple-case-study research, in which the researcher is the primary instrument for analysis and in which rich, thick descriptive results are sought in answer to "how" and "why" questions (Merriam, 2002; Schwandt, 2000; Yin, 2003). In summary, the researcher's approach to this study was embodied in an interpretive paradigm of inquiry. This paradigm framed the researcher's exploration of five lay presidents' leadership of Catholic mission at the CCU, based on the interview commentaries of the presidents and their documented words, actions, and leadership decisions.

At the center of this approach to inquiry, interpretivists posit that human actions are inherently meaningful (Merriam, 2002; Schwandt, 2000). Situated within the larger tradition of qualitative inquiry, interpretivist researchers seek to understand human action and provide descriptive accounts of the findings (Merriam, 2002). This position is contrary to positivistic paradigms of inquiry that hold the view that any science (including human science) must offer causal explanations of phenomena (Schwandt, 2000). Therefore, interpretivists do not seek to uncover or prove causal links but rather identify the inherent meaning in human actions and seek to understand them.

There are three ways that the researcher's interpretive paradigm of inquiry framed this study. Each of these ways will be identified below and their applicability for the current study described. First, use of the researcher's interpretivist paradigm guided this

study of human action in a natural setting. This everyday look at a phenomenon is regarded as meaningful and worthy of inquiry (Denzin & Lincoln, 2005; Merriam, 2002; Schwandt, 2000). The overall purpose of an interpretivist's study is "to understand how people make sense of their lives and experiences" (Merriam, 2002, p. 38). Therefore, in this multiple-case study, the researcher considered each president as a unique case, thereby allowing all sets of everyday experiences related to leadership of Catholic mission to be honored and revealed through the document analysis and interviews. The researcher focused on the ways in which each president articulated (in word and in action) the Catholic mission of the CCU. To best do this, the researcher focused on the presidents themselves, in order to most fully interpret how they make sense and bring to life one particular aspect of their role as president: leadership of Catholic mission. These data allowed the researcher to generate a rich, descriptive account of the situation, which ultimately enabled her to make meaning of the phenomenon at hand. Therefore, as an interpretivist, the researcher was able to create a study with a holistic, in-depth focus on lay presidents and their leadership of Catholic mission in their natural setting.

Second, interpretivists allow the influence of critical subjectivity on interpreting findings (Greene, 1992; Guba & Lincoln, 2005; Schwandt, 2000). For interpretivists, there is an emphasis on "the contribution of human subjectivity (i.e. intention) to knowledge without thereby sacrificing the objectivity of knowledge . . . to understand the subjective meaning of action yet do so in an objective manner" (Schwandt, 2000, p. 193). Through the use of research protocol, the researcher acts as interpreter of meaning in data gathered through interviews, document analysis, or observations (Guba & Lincoln, 2005, Merriam, 2002; Schwandt, 2000). Researcher and participant perceptions, interpretations,

judgments, and values ground the research in authenticity. In this study, the researcher used memos, prayer, self-reflection, comparison with past research, and introspection as tools to aid in the interpretive process. Great care was taken to identify perspective and declare biases prior to embarking on this project. For example, with the goal of "coming clean," the researcher's subjectivity statement, found later in this chapter, will identify how past experiences, religious beliefs, and personal values influenced the researcher's understanding of the phenomena under study (Denzin & Lincoln, 1994). Also, the use of Sashkin and Sashkin's (2003) theoretical framework to guide the study helped to ensure that the data analysis and collection were grounded in leadership theory. Thus, through the researcher's interpretivisitic paradigm of inquiry, the researcher was able to explore and understand the leadership of Catholic mission by five lay presidents and thereby answer the research questions in this study.

Third, the researcher's interpretivistic paradigm influenced the data analysis of this study. In particular, in this multiple-case study, the within- and cross-case analysis embodied the interpretive paradigm in three ways. First, as the primary instrument of analysis, the researcher acted as interpreter of all data both within and across cases. Second, the use of the qualitative version of the *Leadership That Matters* theoretical framework acknowledged that all aspects of leadership in the natural setting (characteristics, behaviors, and context) were important. The researcher's interpretive approach framed the data collection and analysis, which consisted of on-site interviews and analysis of everyday documents. Third, the use of memos and self-reflection personified the researcher's interpretive approach in that they provided a tangible outlet

for the interpretation process and incorporated interpretation into the analysis process. Thus, the data analysis of this study embodied the researcher's paradigm of inquiry.

To summarize, the researcher's interpretive paradigm of inquiry influenced this study. This approach to inquiry values human action in a natural setting and values the ways in which people make sense of their lives. As an interpretivist, the researcher acknowledges the value and influence of subjectivity on findings. Data analysis of this multiple-case study embodied the researcher's interpretive paradigm in the concrete use of methodological practices. Thus, the researcher's view aligned with her epistemological stance, embodied in this dissertation, which, in the Thomistic tradition, relied on faith to illuminate reason.

Subjectivity Statement

The qualitative multiple-case study design of this dissertation presented the possibility of bias entering into the results. This potential for partiality was acknowledged and mitigated. There are three areas in the researcher's repertoire of experiences and skills that presented the possibility of bias. First, the researcher is active in the Catholic faith, both professionally and personally. Professionally, as a lay Catholic, she has served as a teacher in a Catholic school and also taught Catechism classes. In addition, the researcher also interned with the Assistant Secretary for Catholic Higher Education at the U.S. Conference of Catholic Bishops (USCCB) for more than two years. She also currently works as an associate editor for *Current Issues in Catholic Higher Education*, soon-to-be *Journal of Catholic Higher Education*, an academic journal publication of the Association of Catholic Colleges and Universities (ACCU). With this background, she recognizes the strengths that many lay presidents bring to their leadership position and

believes in the positive opportunities such leadership can present. She recognizes the value of clerical leadership, but also looks realistically at the new demographic situation in the Church and accepts this as a time of transition and opportunity. Personally, the researcher has been a student of Catholic education throughout her elementary and high school years. The researcher has maintained an active faith life and regularly attends Mass, regularly receives the Sacraments, reads Catholic faith-based books and magazines, and attends spiritual formation retreats. The researcher attended the week-long World Youth Day in 2002 in Toronto with Pope John Paul II, which further grounded her conviction in the Catholic faith and reinforced her commitment to the Church. Her husband is also active in his Catholic faith, has worked for the Catholic Church as a curriculum designer in education, and served as a catechist for 10 years. He successfully completed a lay ministry formation program and is discerning the permanent diaconate. Second, the researcher has written and studied the topic of leadership and leadership development in her work as a research assistant at The George Washington University. For more 3 years, she conducted research on projects related to administrative leadership in higher education, has written numerous articles, and has had her work published.[17] This experience provided her with an enhanced level of insight into the current project and allowed her to access a range of leadership theories and perspectives in this project's analysis. Third, as a doctoral candidate in a Higher Education Administration program, the researcher has experience in studying higher education, including various models of leadership in this context, which influenced the

[17] Sloma-Williams, L., & McDade, S.A. (2009). The Role of Self-Efficacy in Developing Women Leaders in Academic Medicine and Dentistry (2006) in D. Dean (Ed.)., *Women in Academic Leadership*, Herndon, VA: Stylus Publishing.

research design and theoretical choices of this dissertation. In sum, the researcher's professional and personal commitment to the Catholic faith, her research experience in leadership, and her educational experience as a doctoral candidate in a Higher Education Administration program comprises her subjectivity related to this dissertation.

To mitigate bias, this dissertation implemented four techniques. First, the study used member checks that involved sharing tentative interpretations throughout the study with the five lay presidents to ensure the reasonableness of the findings. Second, the project employed peer examination from three sources: (a) graduates of the researcher's program; (b) experts in the field; and (c) the dissertation committee. Third, the assumptions, worldview, and theoretical orientations upon which this study was based and which may have caused bias were fully identified and outlined. Fourth, the triangulation of data sources was used to add to the study's trustworthiness. Each of these techniques will be explained in detail later in this chapter.

Research Design

The most suitable research design for this explorative study of five lay presidents' leadership of the various dimensions of Catholic mission at their CCUs was qualitative research. A qualitative design permitted the researcher to "study selected issues in depth and detail" (Patton, 1990, p. 13) and enabled her to be the primary instrument for data collection and analysis (Creswell, 2007; Merriam, 1998). Qualitative research produces a large amount of detailed data about a small group of people and cases to increase understanding of a particular situation (Patton, 1990). Data collection from multiple sources is sensitive to individuals, meaning, and context (Creswell, 2007; Merriam, 1998). Data analysis in qualitative research is inductive and establishes patterns or

themes (Creswell, 2007). A quantitative research design on the other hand, involves the study of a large group of people, limited to a specific set of questions that would allow for comparison and aggregation of data (Patton, 1990). Although more generalizable than qualitative research, quantitative research does not provide the richness and depth of inquiry required to answer this dissertation's research questions.

Qualitative research supported the purpose of this study. The researcher wished to understand the leadership of lay presidents rather than to test a theory or conduct an experiment, as would be typical of a positivistic perspective (Merriam, 1998). For a qualitative study, the researcher conducts interviews, makes observations, and reviews documents in an attempt to understand a particular experience from the perspective of the participants (Creswell, 2007; Merriam, 1998). The data collection methods selected for this research support the qualitative research design by allowing the presidents to explain their leadership in their own words, reinforced with data from other sources.

Case Study Research Design

This study was conducted using an exploratory, descriptive, embedded multiple-case-study research design. Case study research was selected as the most appropriate design to get to the heart of the research question of the current study. This strategy of inquiry was employed to answer "how" and "why" questions, as described by Merriam (1998, 2002) and Yin (1994, 2003) within a particular context. Also, as noted by Yin (1989), the case-study method is appropriate to study behaviors that cannot be manipulated. This design was appropriate to study five lay presidents' leadership of the various dimensions of Catholic mission at the CCU and to answer the research questions. Lay presidents exist within the bounded context of the CCU and within the population of

lay leaders in the Catholic Church. Also, case study design was deemed to be most appropriate to describe this phenomenon because this design allows the researcher to get as close as possible to the subject of interest (Bromley, 1986), especially when the researcher does not have control over the events to be studied. This exploratory, descriptive, embedded multiple-case-study research design was therefore compatible with the topic and nature of this dissertation.

The essential characteristics of case study research are compatible with a study of both the common and particular characteristics of the lay president's leadership at the CCU. According to Yin (1989), case-study design includes the following critical technical features: (a) investigation of a contemporary phenomenon within its real-life context, (b) lack of clarity of the boundaries between phenomenon and context and, (c) use of multiple sources of evidence. Each of these characteristics is appropriate for the current study. First, as outlined in the Problem in Practice section in Chapter 1, lay leadership at the CCU is a contemporary phenomenon that occurs within a real-life context. Second, because lay leadership is embodied within the CCU, there is a lack of clear boundaries between the phenomenon and the context. Third, through the use of interviews and documents across five separate cases, this study used multiple sources of evidence. Thus, case study research is compatible with this study on lay leadership of Catholic mission at the CCU.

Certain criteria and conditions must be considered before selecting the most appropriate type of case study (Merriam, 1998; Yin, 1994). For Yin (1994), there are three main areas to take into account: the type and form of research questions; the extent of control over the participants' behavior; and whether the study focuses on

contemporary or historical events. Yin (1994) also noted that the case-study method is good for answering "how" and "why" questions (p. 9) and for those studies that investigate a phenomenon in a "real-life context" (p. 13). Stake (1995) placed more emphasis on identifying the unit of study and focused on the end product of the study rather than on the process. Merriam (1998) described the "single most important defining characteristic of case study research" as the delimitation of the case itself (p. 27). Thus, case-study research is especially suitable for a project that aims at discovering the uniqueness of a case in its real-life context and at determining what the case can reveal about a particular phenomenon.

This project employed the *exploratory* case study, according to Yin's (1994, 2003) definition, which is also compatible with Merriam's (1998) category of *descriptive* case study. The *exploratory* nature of the study allowed the researcher to investigate a unique area of leadership that had, to date, been absent from the empirical literature. The *descriptive* nature of the study enabled the rich portrayal of lay presidents in this unknown area.

To summarize, the characteristics of case study research are compatible with this study on the common and particular characteristics of leadership of Catholic mission by five lay presidents at their respective CCUs. This exploratory, descriptive, embedded multiple-case study investigated a contemporary phenomenon within its natural context. The chosen methods enabled the researcher to answer the research questions and to provide rich description.

Multiple-Case Study Research Design

This study was conducted using a multiple-case study design, based on the model outlined by Yin (1994). In a multiple-case study, the researcher has a specific purpose for including each case (Yin, 1994). The decision to conduct a multiple-case study for this project was made for two reasons. First, each case, consisting of the individual president within the particular CCU context, was appreciably different from the others. Five presidents with diverse backgrounds were selected (see Appendices D-H) at five institutions with different Catholic founding traditions and missions (see Appendix C). This deliberate case selection followed the replication logic called for by Yin (1994) when designing a multiple-case study. Because this research sought to identify the interaction effect of context on the presidents' leadership of mission using Sashkin and Sashkin's (2003) *Leadership That Matters*, multiple cases allowed the researcher to discern themes that run through in all of the settings. Second, the case study design is able to provide the depth of information desired to answer the research questions. The five cases were carefully selected after examining each mission statement, philosophy, geographical situation, and individual president according to the sample selection criteria outlined later in this chapter.

For this exploratory study, the researcher selected cases that would produce a theoretical replication (contrasting results but for predictable reasons) (Yin, 1994). The primary unit of analysis was the lay president and the secondary unit of analysis was the CCU. The researcher was interested in examining the role of the president with particular attention to the natural context within which the leadership was exercised.

The Unit of Analysis

Choosing the most appropriate unit of analysis for the study was critical to establishing its exploratory power. The unit of analysis is the key element that defines the actual case (Merriam, 1998; Yin, 1989). Directly related to the research questions, the unit of analysis must be a well-bounded entity. Yin (1989) also pointed out that it is important that the unit of analysis be directly linked to the research questions. This study of five lay presidents' leadership of the various dimensions of Catholic mission at their respective CCUs used multiple units of analysis. Yin (2003) called case research with multiple units of analysis *embedded* case studies. Thus, the primary unit of analysis was the lay president and the secondary unit of analysis was the college or university. The use of the theoretical framework of *Leadership That Matters* enabled the inclusion of each of these units of analysis through the use of the ten operational dimensions (Sashkin & Sashkin, 2003). For example, *Capable Management, Reward Equity, Communication Leadership, Credible Leadership,* and five other dimensions focus on the president as the unit of analysis, and *Principled Leadership* incorporates the context of the institution. To investigate leadership of mission, the researcher used each of the five presidents as the primary unit of analysis in each particular case.

Strengths of Case Study Research Designs

Case-study research designs have three main strengths. First, in studies that contain more than one case, there is increased credibility of final conclusions (Yin, 1994). Yin (1994) identified the importance of considering the multiple-case study in terms of replication rather than sampling logic. When results are similar across multiple cases, replication has occurred (Yin, 1994), which was a goal of this study. Second, case study

research can provide rich and contextualized descriptions of a real-life phenomenon (Merriam, 1998). For the current study of lay presidents, the contemporary nature of the study was a good fit with the case study research design. This phenomenon is apparent on CCU campuses today, and the case study method allowed the researcher to study the phenomenon in its natural context. Third, case study research allows for the investigation of complex social situations (Merriam, 1998). Because of the nature of the study, which considers the differing contexts across institutions, the case study research design allowed for thick and rich description of lay presidential leadership of the various dimensions of Catholic mission at CCUs.

Limitations of Case Study Research Designs

There were three limitations to using a case study research design for this study. First, the design has been criticized for having a tendency to oversimplify or exaggerate a situation (Guba & Lincoln, 1981). Second, the subjectivity of the researcher can creep into interpretations of data (Merriam, 1998). Because the researcher is both the collector of the data and the person responsible for the analysis, there is a risk that the interpretation of data may reflect the biases or worldview of the researcher. It is imperative that the researcher acknowledge biases that may influence the project. Third, case study research cannot be generalized. Although this study of five lay presidents in the context of their respective CCUs can provide lessons to Catholic higher education in general, each case remains unique.

The current dissertation mitigates each of these three limitations. First, to address the criticism that case study research can oversimplify or exaggerate, five cases were selected to increase the richness and depth of the investigation. Also, the design, data

collection, and analysis of the study were grounded in a multi-dimensional theoretical framework. Second, to minimize the influence of researcher bias, the researcher disclosed personal and professional biases in the Subjectivity Statement. In addition, the theoretical framework guided data collection and analysis across a spectrum of leadership behaviors, characteristics, and context, thereby avoiding emphasis on any particular area that may be favored by the researcher. Third, the lack of generalizability was mitigated by selecting a multiple-case study design that allowed for the examination of five individual cases; although not generalizable to the entire population of presidents in Catholic higher education, these five cases provided a range of diverse leadership lessons for the Catholic higher education community and for CCU lay presidents in particular.

Operationalization of Theoretical Framework

This section will discuss the theoretical framework of the study and the operational definitions of the constructs. This study was guided by the theoretical framework of *Leadership That Matters* (Sashkin & Sashkin, 2003). This "new paradigm of transformational leadership" (Sashkin & Sashkin, 2003, p. 173) assisted in framing the data collection and analysis for this study of how five lay presidents lead dimensions of Catholic mission at their CCUs. This section will first present an overview of *Leadership That Matters*. Each of the ten dimensions of the framework will then be presented in detail. In particular, this section will explain how the quantitative measure of The Leadership Profile (TLP) was applied to this qualitative multiple-case study. Finally, the applicability and significance of *Leadership That Matters* for this study will be presented.

Overview of Leadership That Matters

Leadership That Matters evolved from more than 20 years of study on transformational leadership (Sashkin & Sashkin, 2003). This framework was selected for this dissertation because it provides a multi-faceted picture of leadership comprising personal characteristics, behavior, and organizational context (Sashkin & Sashkin, 2003). This multi-faceted approach to leadership was the result of a synthesis and reconceptualization of the contributions made by leadership scholars and practitioners over the past hundred years (Sashkin & Sashkin, 2003). For this dissertation, this theoretical framework enabled the researcher to analyze the presidents' personal characteristics, behavior, and organizational context as they related to leadership of Catholic mission of each CCU.

Measuring Leadership That Matters

The primary measure of *Leadership That Matters* is through The Leadership Profile (TLP). TLP evolved after many years of study and is the culmination of various versions of quantitative measures of transformational leadership (Sashkin & Sashkin, 2003). The measure comprises ten scales, each of which has five items (Sashkin & Sashkin, 2003). The instrument is completed either by the leader or by those surrounding the leader or by both, depending on how well each item describes the leader's behavior. A 5-point scale is used to rate the behavior. The dimensions measured by the ten scales will be operationalized and explained in depth in the next section, insofar as they were applied to this dissertation.

Although this dissertation did not implement the TLP in its quantitative survey format, it did use the ten dimensions of this measure as the guiding framework for the

data collection, analysis, and coding. In particular, the dimensions of the TLP were adapted for this qualitative project in order to provide the descriptive detail required to answer the research questions in this multiple-case study. The ten dimensions in their qualitative form acted as a guide for data collection and for analysis of interviews and documents. (See Appendix J for the coding schema.) Using the TLP in its quantitative format would have located each president's leadership characteristics and behaviors across the five scales of the ten dimensions; however, this study sought more than simply a tool to situate leadership across the scales. Rather, it sought in-depth, descriptive data. Therefore, this multi-dimensional profile, cutting across three key areas, was useful when applied in the qualitative format of this study, to guide the study and to probe for descriptors to fully explore leadership.

Operational Constructs

The TLP instrument contains 50 items that form ten separate scales. In this section, the ten dimensions used for data analysis and the reporting of findings will be operationally defined. The qualitative format of these ten dimensions assisted in the creation of the research questions and the interview protocol, and was used to guide the data collection and analysis. The authors granted permission to use the ten dimensions in a qualitative format for this dissertation. (See Appendix N.)

The ten dimensions that constitute Sashkin and Sashkin's (2003) theoretical framework as measured by the TLP are: (a) *Capable Management*; (b) *Reward Equity*; (c) *Communication Leadership*; (d) *Credible Leadership*; (e) *Caring Leadership*; (f) *Creative Leadership*; (g) *Confident Leadership*; (h) *Follower-Centered Leadership*; (i) *Visionary Leadership*; and (j) *Principled Leadership*. Two of these ten dimensions

(*Capable Management* and *Reward Equity*) are reflective of transactional leadership, reflecting the work of Burns (1978). Four are transformational leadership behaviors (*Communication Leadership*, *Credible Leadership*, *Caring Leadership*, and *Creative Leadership*) based on the work of Bennis and Nanus (1985) and consistent with the work of Kouzes and Posner (2002). In addition, the TLP includes three transformational leadership characteristics: *Confident Leadership*, influenced by Bandura's (1977) research on self-efficacy; *Follower-Centered Leadership*, based on the work of McClelland (1987) and McClelland and Burnham (1976); and *Visionary Leadership*, which built on Jacques (1986), Sashkin (1997), and Nanus (1992). Finally there is one contextual dimension (*Principled Leadership*) that was influenced most directly by Schein's (1992) work on institutional culture and leadership. As each dimension is explained below, its applicability to the current dissertation will be identified.

Capable Management. This dimension refers to the management knowledge, skills, and resources a leader needs to successfully lead an institution. These managerial capacities vary depending on the context and nature of the institution. However, in general terms, *Capable Management* refers to the ability of the leader to accomplish routine managerial tasks necessary for the successful operation of the organization (Sashkin & Sashkin, 2003). This definition implies that the president is influential in ensuring that followers have access to the training needed to successfully meet goals, that they feel supported and encouraged, and that there a climate exists in which capacity-building is fostered or created. In other words, this dimension measures transactional leadership (Burns, 1978). Successful presidents are competent in their work, which includes competence in mundane aspects of routine organizational life (March, 1984). A

review of the literature on the responsibilities of presidents indicates that presidential duties include this aspect of transactional leadership, namely, the ability to successfully manage groups and individuals (ACE, 2007; Balderston, 1974; Birnbaum, 1988, 1992; Kerr & Gade, 1986; March, 1984). In fact, approximately one-tenth to one-third of a president's time is spent on such tasks.[18] Thus, this kind of transactional leadership is part of a president's leadership role and was therefore considered in this study of the phenomenon of lay leadership of Catholic mission at the CCU.

Reward Equity. *Reward Equity* involves the leader's recognition of followers' accomplishments and use of fair rewards to recognize goal achievement. This dimension is based on a transactional leadership approach in which the leader makes clear the performance and goal expectations for the organization and promises rewards to those who meet those expectations (Sashkin & Sashkin, 2003). For the college president, *Reward Equity* applies to leadership responsibilities involving immediate administrative team management or personnel matters.[19] This dimension was expected to have minimal applicability to the presidents of the study because the literature indicates that presidents are more effective when they use a more collaborative leadership approach (Balderston, 1995; Birnbaum, 1995; Clark & Gade, 1986; Higgins, 2002). However, it was included nonetheless, to provide the widest possible range of leadership dimensions to the researcher for exploration and analysis.

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[18] According to ACE's 2007 edition of *The American College President*, presidents at private institutions spend a good deal of their overall time engaged in management-type work such as budget/financial management (34.1 %) and enrollment management (12.7 %) (p. 38). Note: In this study, presidents were asked to select the top three areas, so the percent total is greater than 100.

[19] Presidents at private institutions spend approximately 10.3% of their time on personnel issues, according to the *American College President (*ACE, 2007, p. 38).

Communication Leadership. This dimension refers to the ability of the leader to clearly articulate ideas, concepts, and goals to followers. Often this is done in an attention-grabbing manner, using metaphors and analogies to make abstract ideas tangible and clear (Bolman & Deal, 2003; Sashkin & Sashkin, 2003). For presidents in higher education, this transformational leadership behavior is apparent in story-telling, speeches, and rituals (Balderston, 1995; Bennis & Nanus, 1997; Birnbaum, 1988; Bolman & Deal, 2003). This is such an important dimension that Bennis and Nanus (1997) identified communication skills as one of their four leadership strategies. This leadership dimension matches with presidents' primary uses of time. Presidents at private institutions spend much of their time in activities that require clear articulation of ideas, concepts, mission, and goals.[20] *Communication Leadership* was therefore expected to be a focal dimension for analysis in this exploration of presidential leadership of Catholic mission.

Credible Leadership. This leadership dimension refers to the trustworthiness and integrity shown by the leader. Concretely, this transformational leadership behavior is operationalized through consistent and credible actions that lead to the development of trust (Sashkin & Sashkin, 2003). "Consistency calls for acting the same way, over time, and giving a constant message" (p. 44). The literature asserts that credible leadership among Catholic higher education presidents is a valued transformational leadership behavior. In particular, presidents are expected to be trustworthy stewards of their

[20] Presidents at private institutions spend much of their time in the following communication-rich activities: fund raising (51.7%), community relations (34.1%), strategic planning (25.5%), and governing board relations (17.7%) (ACE, 2007, p. 38).

institutions' Catholic mission (Cernera, 2005b; Lannon, 2000; Morey & Piderit, 2006; Rittoff, 2002). Therefore, this leadership dimension was appropriate for this study.

Caring Leadership. *Caring Leadership* refers to the leader's demonstration of respect and concern for others. This transformational leadership behavior signifies that individual skills and abilities are valued and that priority is placed on making people feel included (Sashkin & Sashkin, 2003). Bennis and Nanus (1985) refer to this as management of respect. In concrete terms, for the president this involves more than the symbolic dimensions; it requires personal and authentic connections to set the tone for a supportive environment on campus (Birnbaum, 1992). Care of the whole person is an integral part of the role of the CCU president leading a faith-based institution (Pope John Paul II, 1990). Thus, this transformational leadership behavior was expected to be apparent in the leadership of CCU lay presidents.

Creative Leadership. *Creative Leadership* refers to leaders creating opportunities for followers to perform and succeed. Concretely, the leader takes calculated risks, based on followers' abilities, to move the organization forward (Bennis & Nanus, 1985; Sashkin & Sashkin, 2003). This transformational leadership behavior involves encouraging followers to accept challenges that are placed before them, in an environment where leaders do everything possible to ensure success. For the president, creative leadership can take place while engaging in activities such as strategic planning, which comprises approximately 25.5% of time for private college and university presidents (ACE, 2007, p. 38). This dimension was deemed to be appropriate to this study, as leadership of Catholic mission is expected to permeate all aspects of the presidents' leadership.

Confident Leadership. This TLP dimension refers to the leader's display of self-assurance and self-confidence. This transformational leadership characteristic is measured by examining the extent to which the leader possesses and displays a sense of self-confidence in his or her abilities as a leader and instills self-confidence in others (Bandura, 1977; Sashkin & Sashkin, 2003). The successful president expresses a sense of self-assurance in his or her leadership abilities. The president should project a strong sense of leadership confidence among followers, especially to those among very high senior administration (Balderston, 1995). This confidence empowers others to make a contribution to the institution (Bolman & Deal, 2003) and CCUs in particular (Higgins, 2002). For this reason, this leadership dimension was expected to aid in the analysis of leadership of Catholic mission by the CCU lay president.

Follower-Centered Leadership. *Follower-Centered Leadership* means that the transformational leader uses his or her power and influence by sharing it with followers. In this situation, followers are empowered to take an active role in reaching mutually agreed-upon goals (Sashkin & Sashkin, 2003). Built upon the work of McClelland (1987) and McClelland and Burnham (1976), this dimension refers to the motivation a leader can instill in followers when power is shared. For the president, this transformational leadership characteristic is displayed when engaging with committees, collaborating in decision-making, and sharing authority with others in collaborative relationships characterized by open and collaborative communication. "Presidents should know their followers" (Birnbaum, 1988, p. 222). The literature indicates that the successful college or university president leads using a follower-centered, collaborative approach (Balderston, 1995; Birnbaum, 1992; Higgins, 2002; Kerr & Gade, 1986). Thus,

this leadership dimension was expected to be apparent in the leadership of Catholic mission by the lay presidents in this study.

Visionary Leadership. This leadership dimension is apparent when the leader clearly defines and expresses ideas about the future direction of the organization. This was the fundamental leadership characteristic upon which Sashkin (1996) built Visionary Leadership Theory and which ultimately evolved into *Leadership That Matters* (Sashkin & Sashkin, 2003). Concretely, this transformational leadership characteristic implies that the president has a vision for the future direction of the institution and is able to effectively take action to move the institution in this direction. This leadership dimension is reflected in the leadership literature in general (Birnbaum, 1992; Fisher, 1984; Jacques, 1986; Kerr & Gade, 1986; Nanus, 1992; Sashkin, 1986, 1988; Sashkin & Rosenbach, 1996) and in the literature on CCU presidents in specific (Higgins, 2002; Lannon, 2000). Thus, this dimension was expected to be found among the presidents in this study.

Principled Leadership. The leader who leads by principle supports and develops a set of shared values that are fundamental to the group. Leadership based on a set of collective convictions contributes to the building of a culture that is characteristic of a particular institution (Sashkin & Sashkin, 2003). This leadership dimension is based on Schein's (1992) research on the influence of leadership on culture. Presidents lead successfully when they are mindful of a set of values reflective of institutional mission (Balderston, 1995; Birnbaum, 1992; Clark & Kerr, 1986). For the CCU president charged with leading the institution's Catholic mission, this dimension is especially critical, because the leader embodies and guides the institution's religious identity

(Cernera, 2005b; Morey & Piderit, 2005). Therefore, this leadership dimension was appropriate for the analysis of lay presidents in this study.

To summarize, the ten TLP dimensions provided a means to capture a complete picture of the leadership of Catholic mission by the lay president at the CCU. In this exploratory, descriptive, multiple-case study, the ten dimensions of the TLP in their qualitative form framed the data collection and were used to guide the analysis of interviews and documents. The researcher employed within- and cross-case analysis for all interviews and documents, using the TLP dimensions as a guide for analysis.

Psychometric Properties of the TLP

The psychometric properties of the TLP instrument were examined to determine the reliability and validity of the *Leadership That Matters* theoretical framework for this study. The results of the tests for both of these properties indicate that the TLP is a reliable assessment tool with strong criterion validity (Sashkin & Sashkin, 2003). Each of these metrics will be explained below, to demonstrate the details of their results.

TLP Reliability

The TLP is a reliable instrument. Several research studies have been conducted that indicate that it measures transformational leadership as intended, confirming its reliability (Scanlon, 2005; Schwartz, 2005; Tarabishy, 2006). Several studies were also conducted to assess the test-retest reliability of the TLP dimensions (Ernst, 1997; Lafferty, 1998; Sashkin, 1996). The most recent study was conducted with U.S. Air Force officers who attended a 10-month residential leadership development program (Sashkin & Sashkin, 2003). The sample was divided into three subgroups. In Group I the TLP was completed one to two years after the training program (N = 189); Group IIa consisted

testing pre-training to post-training (*N* = 505); Group IIb comprised of testing post-training to one year after training (*N* = 505); and Group III consisted of pre-training to post-training TLP tests (*N* = 341). For Group IIa and III, the TLP was completed at the beginning of the course and 10 months later, at its conclusion. For Groups I and IIb, the time interval was at least 1 full year. All results from the test-retest reliability correlations were statistically significant, although some correlations were stronger than others (Sashkin & Sashkin, 2003). (See Table 6 for complete breakdown.)

Table 6

Test-Retest Reliability Correlations

Group Number	A	B	C
Group I	.485**	.379**	.402**
Group IIa	.533**	.502**	.519**
Group IIb	.460**	.217*	.615**
Group III	.532**	.231**	.490**

Source: *Leadership That Matters* (Sashkin & Sashkin, 2003, p. 198)
Note:
A. Transactional Leadership (sum of Scales 1 and 2)
B. Transformational Leadership (sum of Scales 3 through 6)
C. Transformational Leadership (sum of Scales 7 through 9)
** p<.01
* p<.05

The Cronbach's alphas for the ten TLP scales show good to excellent results in terms of internal reliability, with three exceptions. (See Table 7.) Test-retest reliability of the TLP indicates that the measure yields consistent results over time.

Table 7

Cronbach's alphas for the Ten TLP Scales

Scale	Group		
	I	II (a, b)	III
1. Capable Management	.769	.767	.794
2. Reward Equity	.801	.801	.805
3. Communication Leadership	.647	.668	.682
4. Credible Leadership	.857	.785	.847
5. Caring Leadership	.764	.771	.790
6. Creative Leadership	.804	.814	.795
7. Confident Leadership	.764	.740	.768
8. Follower-Centered Leadership	.213[21]	.334	.208
9. Visionary Leadership	.562[22]	.589	.419
10.Principled Leadership	.596[23]	.597	.572

Although there are three problematic scales that cast doubt on the reliability of the instrument, it was still appropriate for use in a qualitative format. The additional information provided in the current dissertation contributed to increased knowledge about how the ten dimensions were actualized for lay presidents in the context of the CCU.

Validity of the TLP

The TLP has been used in three large-scale studies to test its validity. First, the researchers tested the TLP with a data set of 951 male and female executives from the American Management Association. The second study consisted of a data set of 505 U.S.

[21] Scale 8 shows unacceptable alpha levels. However Scale 8 is comprised of two sub-scales (pro-social power and personalized power) and when the two subscales were separated, alphas for each were above .70 (Sashkin & Sashkin, 2003, p. 199).
[22] Scale 9 shows unacceptable alpha levels. "Closer examination of the data led us to identify one of the five items that make up this scale as the problem. After revising the item, the alphas for Scale 9 also reach .70 and above" (Sashkin & Sashkin, 2003 p. 199).
[23] Scale 10 shows unacceptable alpha levels. There was no indication that this item was revised.

Air Force officers enrolled at the Air Command Staff College to test the TLP. Third, researchers administered the TLP to 202 participants in courses at the National Fire Academy. Each of these studies will be briefly outlined below to indicate the validity of the TLP.

In the first study, Ernst (1997) conducted a descriptive, exploratory, quantitative examination of leaders from the American Management Association's senior executive members in small to moderate-sized organizations. The purpose of the study was to examine the relationship between transformational leadership and androgyny in a random sample of private-sector executives drawn from the membership lists of the American Management Association (AMA). The TLP assessment was mailed to 4000 male and 4000 female senior executives from the AMA membership list. Each respondent completed the TLP self-assessment report. There was a 19% response rate following two mailings (n = 517 male and n = 434 female respondents) (Ernst, 1997). Data were analyzed separately for the male and female samples, using exploratory factor analysis. Twelve independent factors resulted from the analysis, which indicated the strong construct validity of all item scales, except for some of the scales under items 6, 7, and 10 (Sashkin & Sashkin, 2003). These items were subsequently modified. A second factor analysis was performed that used a forced ten-factor solution. The results of both factor analyses confirmed the factor structure of the TLP.

The second study examined whether leadership style and characteristics were affected by leadership training. As part of a longer longitudinal study, this quantitative study obtained data from individuals before and after completing a ten-month residential leadership development program at Air Command Staff College (ACSC) of Air

University (*N* = 505) (Lafferty, 1998). Participants completed the TLP self-assessment reports. Data analysis consisted of confirmatory factor analysis and a varimax rotation where the eigenvalue was set to 1.00, which produced a ten-factor solution. Results indicated that the ten TLP dimensions did not map precisely onto the ten factors. Although they did group into ten separate factors, there was overlap in the transformational and transactional constructs across the scales. This study indicated that the TLP instrument as a whole contained some problems with construct validity. Only two of the four transformational leadership behavior scales (4 and 5) mapped precisely. This study indicated that the TLP should be used cautiously in its quantitative format.

The third influencing study involved assessing the leadership of individuals from the National Fire Academy. In this study, there were 1378 respondents who completed the observer form of the TLP (Sashkin & Sashkin, 2003). (Note that the prior two studies included only self-assessment reports.) Confirmatory factor analysis required a varimax rotation with eigenvalue set as greater than or equal to 1.00 (Sashkin & Sashkin, 2003). The results of the factor analysis were spread across five factors. Transformational leadership characteristics (confident leadership and visionary leadership) grouped into a single category. Transformational leadership behaviors grouped into three separate factors (credible leadership, caring leadership and creative leadership). In addition, two transformational leadership behaviors, caring leadership and creative leadership, grouped with two transactional behaviors, reward equity and capable management, respectively. This study outlined some remaining problems with the TLP in the observer form of the instrument. The factor analysis resulted in a five-factor solution that pointed to the

overlap in scale measures. As a result, this study further pointed to the need for caution when using this instrument in its quantitative form.

To conclude, these three studies demonstrated that the TLP should be used cautiously in its quantitative format. These studies attested to the need for continued refinement of the TLP and supported the selection of the instrument as a qualitative guide for the current dissertation.

Recapitulation of Research Questions and Sub Questions

This study explores the following research question: How do five lay presidents lead the various dimensions of Catholic mission at their respective Catholic colleges or universities? The research question is operationalized by the following sub research questions:

A. What is the Catholic mission of each CCU?

1. What are the key values and principles of the Catholic mission of each CCU?

B. How does each president lead the Catholic mission of his or her CCU?

1. How is the president's leadership of Catholic mission manifested?

2. How does the particular context influence the president's leadership of the various dimensions of the Catholic mission at the CCU?

3. How does each president infuse leadership of the Catholic mission into his or her relationship with others on campus?

4. How does each president infuse leadership of the Catholic mission into his or her relationship with others off campus?

C. How did each president's leadership of the Catholic mission relate to Sashkin and Sashkin's (2003) *Leadership That Matters* framework?

1. How were the ten dimensions of the framework evident in each president's leadership of the Catholic mission at the CCU?

2. How did the data from this study (a) support, (b) refute, or (c) extend *Leadership That Matters* in explaining each president's leadership of the Catholic mission?

A multiple-case study design utilizing qualitative methods was used to answer the research questions.

Population and Sample

This section will discuss the population of lay presidents in Catholic higher education, procedures for sample selection, and the selection of participants themselves for this dissertation.

Population

The population of lay presidents in Catholic higher education comprises more than half of all CCU presidents in the United States. The year 2003 was the first year on record that lay presidents outnumbered religious-order priests, sisters, brothers, or diocesan priests who served as presidents (Morey & Holtschneider, 2003). Of the 222 Catholic institutions of higher education that were surveyed in a recent study, 116 have lay presidents and 106 have presidents who are religious-order priests, sisters, brothers, or diocesan priests (Morey & Holtschneider, 2003). It is from this population of lay presidents that the sample for this dissertation was selected.

Sample Selection

The purposeful sampling strategy used for this study consisted of criterion-based, expert-driven, and maximum-variation sampling methods (Merriam, 2002; Miles & Huberman, 1994; Patton, 1990, 2002).

Table 8

Sampling Strategy Overview

Type of Sampling Method	Description
Expert-driven	Expert-driven sampling involved close consultation with Catholic higher education specialist Dr. Michael Galligan-Stierle, vice president of the Association of Catholic Colleges and Universities (ACCU). Prior to holding this position, Dr. Galligan-Stierle served for 6 years as the Assistant Secretary of Catholic higher education at the United States Conference of Catholic Bishops (USCCB) and has spent his professional life working in and studying Catholic higher education. Dr. Galligan-Stierle recommended the lay presidents who were contacted and who participated in the study. He also recommended the types of documents to be collected for analysis.
Criterion-based	Criterion-based, purposive sampling involved selecting lay presidents who met four criteria: (a) The president has been serving for more than 4 years. This criterion ensures the presidents have had enough time to become accustomed to providing perspective on the leadership of Catholic mission; (b) The president is active in promoting the Catholic mission of his or her respective CCU. This criterion allows sufficient natural opportunity for the president to convey stories and strategies used in articulating and advancing the Catholic mission at the CCU ; (c) The president has never belonged to a religious congregation as a consecrated member and was never in seminary. This criterion provides a comparable level of theological understanding across the cases in the dissertation; (d) The president is a practicing Catholic. This criterion maintains a common level of understanding and practice in leadership of Catholic mission.
Maximum variation	Maximum-variation sampling involved selecting five lay presidents each of whom was leading a different type of institution with a different founding history, and who had diverse backgrounds and training. Maximum variation was also employed to select a range of documents to get an adequate portrayal of the presidents' leadership of Catholic mission at each CCU.

As is apparent from Table 8, the sample selection for this dissertation was guided by Catholic higher education expert Dr. Michael Galligan-Stierle, based on four criteria,

and involved maximum-variation sampling. Thus, five suitable participants were selected using this three-pronged sampling strategy. The five participants—Dr. James Bundschuh, Dr. Anthony Cernera, Dr. Rosalie Mirenda, Dr. Thomas Powell, and Dr. Mary Pat Seurkamp—met the criteria for inclusion in this study (see Table 9).[24]

Table 9

Lay Presidents Who Met Selection Criteria

Name of President	Institutions	Founding Origin
Dr. James Bundschuh	Marymount University	Religious of the Sacred Heart of Mary
Dr. Anthony Cernera	Sacred Heart University	Lay Leadership
Dr. Rosalie Mirenda	Neumann College	Franciscan
Dr. Thomas Powell	Mount St. Mary's University	Fr. DuBois
Dr. Mary Pat Seurkamp	College of Notre Dame of Maryland	School Sisters of Notre Dame

Sample Size

A small sample size was essential because of the nature of this study. For this multiple-case study, five cases provided reasonable coverage (Patton, 1990, 2002), as well as the saturation and redundancy (Lincoln & Guba, 1985) needed to fulfill the purpose of this study. Because the researcher sought to gain in-depth detail about the leadership of the presidents involved, five was a manageable sample size to allow for such qualitative analysis (Merriam, 1998; Patton, 2002; Yin, 2003). A large,

[24] See Appendix M for Selection Criteria Checklist.

representative sample was not required, as the primary concern was not with the generalizability of the study but rather with developing a full description of the participants' leadership.

Sample Selection Process

The sample was selected for this dissertation through a multi-step process. Each of the five presidents selected for the study met the inclusion criteria outlined in the previous section. First, each of the five participants was approached individually by the researcher. The first official meeting took place at the 2006 or 2007 ACCU Annual Meeting in Washington, D.C.—as in the cases of Dr. Bundschuh, Dr. Cernera, Dr. Powell, and Dr. Seurkamp—or at the president's office, as in the case of Dr. Mirenda. At this time, the researcher explained the purpose and nature of the study, discussed the selection criteria, and extended a verbal offer of invitation to the study. The researcher followed each of these in-person meetings with a thank-you note, recognizing the president's initial interest.

Second, a formal letter of invitation was sent to each of the five presidents with whom the researcher had met in step one. The letter of invitation was accompanied by a document that outlined the expectations for the study and was sent via overnight courier to each of the president's offices. The invitation letter specified a 2-week window to return confirmation of participation to the researcher. Because each of the participants had already expressed a verbal interest in the study, the researcher did not employ methods commonly used to increase the likelihood of response, such as using two methods of delivery or electronic communication (Dillman, 2000). Upon receipt of

participation confirmation, the researcher replied with a thank-you letter to each of the presidents.

Third, before the interviews, the researcher asked each president's assistant to compile a set of documents to be used in document analysis. Documents included items such as speeches, writings, board reports, university communications, emails, and presentations. The researcher asked that these data be forwarded before the initial interview with the president, in order to allow the researcher to gain insight into key elements of Catholic mission at the CCU and to adjust any questions accordingly. Because each case is treated as its own separate study, this individualization of interviews was an acceptable procedure in case study research (Yin, 2003).

Two weeks after the researcher received the requested documents and conducted a preliminary analysis of the archives, the president was contacted via e-mail to establish two interview dates, on subsequent days. The first interview date was established to conduct part one of the interview (questions relating to context and mission) and the second interview date was ideally set within two weeks to conduct part two of the interview (Questions relating to leadership of mission). (See Appendix I.) In three cases, (Mirenda, Powell, and Cernera), due to scheduling difficulties and travel distance, the interviews were held on the same day with a break in between. Once the dates, times, and location were confirmed for each of the presidential interviews, the researcher e-mailed the presidents the interview protocols. The purpose of sending these protocols prior to the actual interview was to prepare the presidents for the questions and themes and to reduce any apprehension surrounding the interview (Merriam, 2002).

Description of the Presidents Selected

To give a greater understanding of the presidents who participated in this study, the five lay presidents and their respective institutions are presented in Appendices D – H, including the presidents' unique backgrounds, institutional mission statements, congregational affiliations, histories, and unique characteristics.

Summary

The sample selected for this multiple-case study consisted of five lay presidents of CCUs, from a population of approximately 116 lay presidents. The five lay presidents were selected using a purposive sampling method that was expert-driven and criterion-based and that contained maximum variation. Dr. Michael Galligan-Stierle provided the expertise to guide this sample selection as well as the creation of the four criteria (Table 8). Maximum-variation sampling allowed the researcher to select presidents not only for their unique leadership behavior but also for the unique institutions they led. This study consists of CCUs from five different founding traditions.

Communication during the sample selection process included personal visits, letters of invitation, documents of interview protocol, telephone calls, e-mails, and thank-you notes. This expert-driven, criterion-based, maximum-variation sample selection process resulted in a purposive sample that provided information-rich cases in the exploration of lay presidential leadership of Catholic mission at the CCU.

Instrumentation and Data Collection

This exploratory, descriptive multiple-case study drew on two sources of qualitative data, using a basic interpretive design (Merriam, 2002): semi-structured interviews and document analysis. Multiple sources of data collection enhance the

trustworthiness of results (Merriam, 1998; Yin, 1994). Thus, the two sources of data were deemed appropriate for this study. Although the following sections present data collection and data analysis as separate, it is important to note that the steps were not entirely segregated in practice. Also important to mention is that data were collected in a sequential manner. That is, all documents were collected before moving on to interviews and part one of the interview was completed for all presidents before moving on to part two.

Numerous instruments were needed to manage the large quantities of data gathered. Instrumentation and data management are crucial steps to ensure thorough and rigorous data collection and analysis and avoid unfocused, repetitious and overwhelming data. The instruments used to manage data in this study were a document collection roster and document summary form, and an interview protocol and checklist. The following sections describe each data collection method, its rationale for each, and its instrument.

Semi-Structured Interviews

Interviews provide one of the most valuable and essential sources of information in case-study research (Merriam, 1998; Patton, 1990; Yin, 1994, 2003). The interview is useful when the researcher is unable to observe behavior first-hand (Merriam, 1998) and when the researcher wants to discover what is “in and on someone else’s mind” (Patton, 1990, p. 278). The section to follow explains why semi-structured interviews were employed in this study, the design of the interview instrument, and how the instrument was used.

Why Semi-Structured Interviews?

Semi-structured interviews were found to be an appropriate form of data collection for this dissertation. Structured interviews were deemed too limited in their ability to explore the phenomenon of lay leadership; this technique provides very specific information and was considered to be inappropriate for this exploratory study in an area that has yet to be empirically studied (Merriam, 1998). However, semi-structured interviews provide a less structured alternative that allows more flexibly worded questions. Semi-structured interviews allow the researcher to focus on specific questions without limiting the inquiry to the specific data sought. Instead, this technique allows the researcher to respond to the interviewee and to incorporate new ideas and more probing questions into the interview (Merriam, 1998). Semi-structured interview questions are open-ended, allowing interviewees to answer the same basic questions, thus enabling comparability, while still permitting flexibility in responses (Patton, 1990; Yin, 1994). Therefore, the semi-structured, open-ended interview was selected as the best format for this dissertation to allow presidents to provide full details, stories, and descriptors, while also ensuring that the research questions were addressed.

Interview Checklist and Interview Protocol

This study used an interview guide approach comprising a checklist and protocol to manage the interview process with each of the five presidents in the study. The checklist was the guide the researcher followed during the interview process (Patton, 1990). This interview guide approach (Patton, 1990, 2002) allowed for a more systematic and comprehensive way of managing the numerous interviews in the study. The researcher was able to anticipate the conversations and impose delimitations on the

interview questions to create a manageable data collection. One limitation of this approach is that it did not allow the researcher to pursue impromptu topics that were not anticipated in the interview guide. Also, the flexibility that this approach does allow can pose a challenge for comparability of interviews in analysis. Considering these strengths and limitations, the researcher considered this the most appropriate and efficient method for conducting the interviews in this study. Thus, the interview structure was organized according to the two-part configuration. (See Appendix I.) Due to the semi-structured nature of the interviews, the checklist acted as a guide, and the actual interviews may not have followed the exact sequence outlined therein. However, the list provided the structure to ensure that the researcher asked questions in approximately the same way and in the same approximate order for each respondent (Patton, 1990). The research questions drove the creation of the interview questions, and care was taken to ensure that there were sufficient interview questions to address each research question. (See Appendix I for the Interview Protocol Crosswalk Table.)

Three types of questions were used in the interviews: main, probing, and follow-up (Patton, 1990). First, main questions located the focus of a set of questions to follow. Second, probing questions were used to seek exemplification or elaboration of particular responses. Through the use of verbal and nonverbal cues, probes were used to deepen the response to a question and to give some indication of the depth desired in the interview (Patton, 1990). Third, follow-up questions were used to provide clarification on questions asked previously during the interview process. These questions were used when probes failed to elicit sufficient detail or depth in responses. Throughout the interview process, the researcher employed active listening and nonverbal techniques to encourage

flow and depth (Fontana & Frey, 2005). The interview questions were carefully designed to acquire the most complete set of responses possible in the study.

The interview protocol crosswalk table was structured according to the ten TLP dimensions to ensure that all aspects were addressed (see Appendix I). The table was completed after the interview transcripts were reviewed and prior to the follow-up visits with the presidents. In the event of insufficient data or detail in one of the dimensions, the follow-up visit provided opportunity for clarification or additional detail.

In summary, the interview checklist and the interview protocol provided the structure required to ensure a thorough and systematic collection of data. The researcher used each as a guide and as a self-check to maintain alignment with the research questions both during and after the interviews.

Interview Instrument Design

The interview instrument for this study was created in a two-part design. The two-part design allowed the researcher to compartmentalize data to allow for a more case-specific collection process. In part one of the interviews, the main question focused on gathering information about the details of the Catholic mission at the particular CCU. The researcher sought to establish a complete understanding of each unique mission and thus designed the first part of the interview to focus solely on this information. Part two of the interviews was conducted within 1 week of part one and focused on the presidents' behaviors with regard to their leadership of the Catholic mission, as described in part one. Thus, parts one and two of the interview comprised the interview instrument.

The study has three main research questions, which were actualized and supported by main interview questions across the ten TLP dimensions, and their respective

subsequent questions (see Appendix I). Once the interview instrument was created, the researcher made several revisions and went through numerous drafts in consultation with the dissertation committee. The goals of the revisions to the interview instrument were to ensure clarity, to align questions with the research questions for the study, and to eliminate bias.

Expert Consultation

Once a consensus on the interview instrument was arrived at among the dissertation committee, the researcher consulted with one additional expert in Catholic higher education to make final refinements on protocol and process. This expert review was important to help refine interview questions that contributed to a credible study: "good inputs (questions) tend to produce good outputs (answers)" (Toma, 2006, p. 421). The particular expert was selected based on the following three criteria: (a) the individual offered to help review the interview protocol for the dissertation, (b) the individual is in an influential and knowledgeable position in Catholic higher education and has served as a president in Catholic higher education, and (c) the individual was referred to the researcher by the content expert on this dissertation committee. As a result, Dr. Richard Yanikoski, past president of St. Xavier University and current president and CEO of the Association of Catholic Colleges and Universities, was consulted for the final review of the interview protocol in this dissertation. Dr. Yanikoski provided feedback about the interview questions, which assisted in the final round of revisions of the interview questions and protocol. Suggestions were then gathered by the researcher, and a consultation process followed with the content expert, Dr. Michael Galligan-Stierle. Minor changes were made to the interview protocol, as deemed necessary in order to

ensure that any concerns were mitigated and research questions were fully addressed. This step concluded the interview protocol review and resulted in the final interview questions found in Appendix I of this study.

Conducting Interviews

Deliberate and careful planning ensured that the interviews are conducted effectively. First, all interviews were scheduled in advance using e-mail and telephone correspondence with the presidents themselves or with the assistants, as necessary. Second, the interviews were scheduled at the convenience of the presidents and at a location of their choosing (either in their office on campus or at a quiet location while they were visiting Washington, D.C. for a conference, for example). Third, all presidents were provided with a copy of the interview protocol at least 2 weeks in advance, to ensure adequate thought and preparation.

Semi-structured interviews were used in this study as they enabled the researcher to understand the presidents' leadership of Catholic mission from the perspective of the presidents themselves. The two-part interview instrument ensured that there was adequate time to answer the questions fully. The expert consultation refined the interview instrument, and careful planning ensured that the presidents were contacted well in advance, allowing for adequate preparation for the interviews.

Documents/Document Analysis

Documents provide a rich source of information in case study research (Merriam, 1998; Patton, 1990; Yin, 2003). For this dissertation, documents that were used for analysis included institutional mission statements, presidential speeches, presidential addresses, board reports, curriculum vitae, university websites, and letter

correspondences. Each of these documents provided information relevant to the research questions for the study and they were accessed in a "reasonably practical yet systematic manner" (Merriam, 1998, p. 124). The document collection roster assisted in managing this step.

Why Documents?

Documents were used in this dissertation for three main reasons. First, documents provided additional and in some cases better information than the other main data source (semi-structured interviews). Documents allowed for exemplification of certain characteristics noted in the interviews themselves, thereby substantiating themes that emerged throughout the interviews (Merriam, 1998). Second, documents provided additional descriptive information that allowed the researcher to compare and contrast the data gathered through the interviews. Having multiple sources of data enhances the credibility of the research findings (Merriam, 1998; Yin, 2003). Third, the range of documents selected yielded a great deal of objective data that provided the contextual backdrop necessary to answer the research questions while also mitigating the self-reporting nature of the interviews. Having access to the documents prior to the interviews allowed the researcher to decide whether to make any adjustments to the interview protocol. In sum, documents provided an essential and valuable source of data for this dissertation.

Document Instrument Design

The document collection instrument provided the researcher with a tool to collect and manage the documents required for this study. Two instruments were designed to ensure the timely and complete collection of all documents required. First, the document

collection roster allowed the researcher to track and record the documents as they were collected. Second, the document summary form enabled the researcher to catalogue each document by subject, date received, applicable research question, description, and title.

Document Collection Roster and Summary Form

To manage document collection and analysis, a document collection roster and summary form were used. First, documents collected were immediately logged into the document collection roster. This served to organize all incoming documents by type and institution. This systematic collection of key documents was directly related to the research questions of the study (Merriam, 1998). Next, the document summary form was completed to provide an overview of all pertinent information contained within each document. This brief summary provided the researcher with a tool to manage and efficiently access documents for both within- and cross-case analysis. Through the use of the document collection roster combined with the document summary forms, the researcher was able to track, access, and manage efficiently the documents collected in this study.

Data Preparation

Because data collection occurred in three main phases (document collection and the two parts of the interviews), systemized data preparation was crucial for maintaining an organized study. As noted by Creswell (2005) there are three steps to follow to prepare qualitative data for analysis. First, for manageability and accessibility, data must be organized in a systemized way. In this study, the researcher used a coding system to number each document and interview, which included the participant's name or document title, date, and location. Interviews were recorded digitally and saved on a USB

drive and a hard drive, and were printed out in hard copy. For additional manageability, data from each of the five cases were color-coded (using colored decals) to allow for a further safeguard in preserving an organized study.

Second, data from interviews were transcribed verbatim. To increase familiarity with the data, the researcher decided to conduct the transcription process herself. (She also had personal experience as a transcriber for more than 2 years.) Although this decision added some additional time to the study, the researcher chose to take this approach in order to make use of every opportunity to become familiar with the data (Patton, 1990). The transcribing process allowed the transcriber to hear the voices of the interviewees at a slower pace, which can result in a more intimate understanding of the data. This presented an added benefit, as the researcher was able to informally begin the process analysis during the transcription itself, through the use of memos. To begin the transcription process, the researcher categorized the digital audio recordings by name and color code. All interviews were transcribed using standard transcribing procedures (Creswell, 2005) and converted from digital audio format to Microsoft Word documents.

Third, the researcher had electronic software available to assist in managing the large amount of data collected. Therefore, interview transcripts were converted from Microsoft Word documents to Rich Text Format to allow them to be imported into Atlas.ti software. This software was selected because the researcher has used this qualitative data management tool for more than 3 years and is familiar with the capabilities of the program. For example, this software program allows for electronic memos to be recorded during analysis, allows for accessible management of codes and quotations, and permits the researcher to explore and search the texts efficiently by

keyword or phrase. In addition, the software allows organized and systematic access to categories of information that may easily be transported into another document for publication purposes. The three abovementioned steps in preparing data for analysis were followed carefully and systematically to ensure investigative rigor in this research project.

Data Analysis

Data analysis for this basic interpretive multiple-case study involved both within- and across-case stages (Merriam, 1998; Patton, 1990). The within-case analysis involved the consideration of each case as unique and comprehensive "in and of itself" (Merriam, 1998, p. 194). Cross-case analysis required comparing categories across cases to establish common themes (Merriam, 1998; Patton, 1990). Data were analyzed using Atlas.ti to facilitate the components of memo-writing, coding, pattern matching, and theme development (Merriam, 1998; Miles & Huberman, 1994; Yin, 1994, 2003). The sequence of analysis began with the within-case analysis, and once analysis of each case was completed, cross-case analysis began (Merriam, 1998). Below, each stage is explained according to the process followed for this dissertation.

Within-Case Analysis

Within-case analysis occurs when each individual case is considered to be a comprehensive case study (Merriam, 1998). Focus is on the single case to establish a firm knowledge base in the context, to establish descriptive detail, and to uncover unique qualities therein. In the current study, there were four processes used to conduct the within-case analysis: memo-writing, coding, pattern matching, and theme development.

Memos

Memos were an integral element of the early analysis. As the written form of the researcher's abstract thinking during data analysis (Strauss & Corbin, 1990), memos were incorporated in each individual document as part of an integrated coding process. Memos were used throughout the entire research project but were particularly important during early analysis, as they allowed the researcher to "gain analytical distance from materials" (Strauss & Corbin, 1990, p. 199). In particular, three memo-writing strategies were used: self-reflective memos, analytic memos, and theoretical memos (Strauss & Corbin, 1990). Self-reflective memos were records of the researcher's uncertainties and reactions during the data collection process and in the first stages of descriptive coding (Strauss & Corbin, 1990). Because this first stage of coding did not include an emphasis on interpretation, the memo-writing process was useful to remember reflections and observations that occurred during this categorization phase. Analytic memos consisted of questions, conjectures, speculations, and emerging themes and interpretations (Strauss & Corbin, 1990). These memos were compiled and used in later stages of data analysis for cross-referencing codes across cases as well as to aid in interpretation. Theoretical memos were created during the process of inductive and deductive thinking, which aided the interpretation process. The researcher used this memo-writing strategy to record thinking about potentially relevant categories and their relationships to theory. Also, as the researcher was reviewing the literature, theoretical memos were kept for the purpose of increasing theoretical sensitivity and to provide direction for later analysis (Strauss & Corbin, 1990). Therefore, in this stage no interpretation occurred; instead the researcher was interested in ensuring that data were thick and accurate for each individual case.

Three memo-writing strategies contributed to the depth of descriptive detail and were used throughout the entire data analysis process.

Coding

The coding process consisted of multiple steps. First, the researcher employed the initial level of coding to uncover broad concepts, categories, and properties in the documents and interviews. This stage can be referred to as "identifying information about the data" (Merriam, 1998, p. 164), level-one coding, "open coding" (Strauss & Corbin, 1990, p. 61), or descriptive analysis (Patton, 1990). At this stage, the researcher sought to uncover and organize information before beginning the interpretation phase (Patton, 1990). As the backbone of qualitative data analysis, this phase of presenting solid, thick, and descriptive data provides the grounding for later interpretative analysis (Patton, 1990). This process involved breaking down, examining, and categorizing data without engaging in interpretation. Interview transcripts and documents were read and reread to check the coding for accuracy. This entire process was repeated at least four times (Miles & Huberman, 1994). Although coding at this stage had the primary purpose of uncovering descriptive data for the first few within-case analyses, as the process progressed there were times when the researcher began informal cross-case analysis with the assistance of memos. For example, in interviews four and five, the researcher was able to elaborate upon earlier categories and observations with new data.

Pattern Matching

In the next stage, the researcher began to link patterns and categories to establish possible themes within each case. Pattern-matching is considered to be one of the most desirable strategies to use for case study analysis (Yin, 1994) and is referred to as level-

two coding. At this level, coding consisted of establishing interpretive constructs that emerged from the data (Merriam, 1998). Using level-one coding categories, the researcher was then able to group like characteristics, behaviors, and context-related data into thematic categories with the goal of identifying within-case patterns. Once categories emerged from the documents and interview transcripts, they were then compared to the theoretical framework of *Leadership That Matters* to ensure that the analysis was addressing the research questions. In this process of "dimensionalizing" (Strauss & Corbin, 1990, p. 61), the ten dimensions of the framework confirmed the initial open-coding searches in this stage of analysis. Comparisons were made to the ten dimensions as the categorization process progressed. Appendix J outlines the list of criteria that were used to guide the coding process during the data analysis. Other new codes emerged from the interviews and documents that were addressed as extenders of the theoretical framework in the context of the CCU.

Illustrative displays of data. Pattern-matching was facilitated through the use of illustrative data displays (Miles & Huberman, 1994). At this level, the researcher used data displays in the form of networks to permit a systematic interpretation within cases, using the ten dimensions of *Leadership That Matters* (Sashkin & Sashkin, 2003) as a guide (Patton, 1990). The researcher grouped patterns and translated them into the matrices in the cross-case analysis. At this descriptive stage of data analysis, the matrices assisted the researcher in clearly displaying the data to ensure understanding of each case. As noted by Miles and Huberman (1994), "it is hard to explain something satisfactorily until you understand just what the something is" (p. 91). Thus, the matrices allowed for a clear display of the data collected for each case.

Theme Development

Once patterns emerged and illustrative networks were established, the researcher was able to step back and identify themes generated from the data. This phase is referred to as a special type of pattern-matching, which involves explanation-building (Yin, 1994). Using the guiding theoretical framework of *Leadership That Matters,* the researcher began to draw critical insights from the data and establish some larger themes. In this phase, reflection on memos allowed the researcher to engage in the interpretation process. The themes developed were later compared to those that emerged in the cross-case analysis.

Cross-Case Analysis

Once within-case analysis was completed, the next level of examination was cross-case analysis (Creswell, 2007; Merriam, 1998, 2002; Miles & Huberman, 1994; Patton, 1990). This was the stage in which assertions and generalizations about the cases were made (Creswell, 2007). This section will explain the cross-case analysis employed in this study using coding, pattern matching, and theme development.

Coding

Once within-case analysis was completed, the researcher was able to step back and create broad thematic codes to encompass areas that spanned all five cases. The purpose here was to "build a general explanation that fits each of the individual cases, even though the cases will vary in their details" (Yin, 1994, p. 112). This included similarities and differences as well as assertions and generalizations (Creswell, 2007). The researcher coded large cross-case themes in a meta-matrix. In addition, the use of the network view allowed the researcher to organize data into families and into horizontal

and hierarchical organizational diagrams to provide a visual display of the coding schema.

Pattern-Matching

In the pattern-matching stage of the cross-case analysis, the researcher identified patterns by clustering groups of codes and identifying this pattern as a meta-code. This process followed the pattern-matching process described by Creswell (1994). Patterns established during the within-case analysis were gathered and compared. The matrices created in the coding phases allowed the researcher to see patterns across cases and to move toward the generation of new constructs that related the lay presidents' leadership of Catholic mission to the ten dimensions in the *Leadership That Matters* framework. Pattern-matching across cases enabled the researcher to identify similarities in each case in preparation for interpretation and theme development.

Illustrative displays of data: matrices. The use of illustrative matrices assisted in building upon the descriptive data organized in the network displays during the within-case analysis. Matrices were useful in providing the framework for analysis that was necessary in the cross-case examination. Specifically, this study used a "checklist matrix" with the ten TLP dimensions as a guide. According to Miles and Huberman (1994), checklist matrices are useful when exploring a new domain according to key components. Thus, each president's responses and document data were categorized along dimensional lines. This was a more detailed form of the dimensionalizing that occurred earlier in the within-case analysis. Data collected from document analysis were also inserted into this matrix as they fell along the ten dimensions. This table provided the easy viewing that set the stage for detailed analysis and theme development across cases.

Theme Development

This final stage of the cross-case analysis involved the construction of new themes interpreted from the collected data. The weighing of evidence between cases was conducted to arrive at thematic conclusions across all cases (Miles & Huberman, 1994). Not only were themes identified according to Sashkin and Sashkin's (2003) theoretical framework for the study, but it was during this stage that the researcher engaged in interpretation, explained implications, and made assertions about the data-driven themes (Creswell, 2007; Miles & Huberman, 1994). This stage involved the most intense interpretational analysis, guided by memos from the entire analysis process. It was this stage that culminated the data analysis process in this multiple-case study.

Summary

Data analysis for this multiple-case study consisted of within- and cross-case study examination. The within and cross-case analyses were conducted consecutively. In both stages, analysis consisted of coding, pattern matching, and theme development. Graphic displays of data enhanced clarity for theme development. *Leadership That Matters* provided the framing codes that guided the analysis. These data-analysis procedures allowed the researcher to thoroughly explore the five lay presidents' leadership of Catholic mission at the CCU.

Trustworthiness

To ensure a trustworthy and credible qualitative study, issues of reliability and validity must be considered. Trustworthiness is important in education studies, as results may directly influence individuals' lives (Merriam, 1998). Since the researcher is the primary instrument in this multiple case-study, she must follow logical procedures for

data collection and analysis (Merriam, 1998; Patton, 1990, 2002). This study has followed procedures to ensure a trustworthy design. The following section examines the reliability, validity, and ethical considerations that ensured the rigor and trustworthiness of this dissertation. The section begins with a discussion of how triangulation was used in this study.

Triangulation

Triangulation is the validation of research findings through the use of multiple sources of evidence (Merriam, 1998, 2002). The purpose of triangulation in research design is to add credibility to results (Merriam, 1998; Yin, 1989, 1994). To enhance reliability and validity and to minimize researcher bias in this qualitative study, convergence with other sources of data was sought (Lincoln & Guba, 1985; Patton, 1990; Stake, 1995; Yin, 1994, 2003). Thus, this study employed triangulation to enhance the findings' credibility.

Denzin (1989) referred to four main ways to triangulate: (a) methodological triangulation is the use of multiple methods to study a single problem, (b) investigator triangulation is the use of different researchers or evaluators, (c) data triangulation occurs when a variety of data sources are used, and (d) theory triangulation involves the use of multiple theories in analysis. For this study, the researcher employed a combination of methodological and data triangulation. Methodologically, she used multiple ways of gaining information through interviews and document analysis (speeches, mission statements, and presidential writings). In addition, she used multiple data sources to substantiate and lend credibility to the findings. Presented below are the strengths and limitations of a triangulation research design.

Strengths of a triangulation case study research design. Triangulation offers many advantages, especially for qualitative inquiry. The highly subjective nature of qualitative research calls for ways to construct validity (Yin, 1994). Triangulation of methods, investigators, data collection, theoretical frameworks (Denzin, 1989) and paradigms of inquiry (Bentz & Shapiro, 1998) offer the researcher the option of minimizing the subjective nature of qualitative research by cross-checking results from different sources. Although it is timely and often more costly, triangulation adds to the richness of data collection.

In the current dissertation, there were three reasons for using triangulation. First, it allowed the researcher to acquire thick and rich descriptions of how the lay president leads the Catholic mission of the CCU, using multiple sources of data (Merriam, 1998). Individual interviews allowed the researcher to probe deeply into the presidents' experiences, and analysis of documents allowed the researcher to cross-check themes and data to help confirm findings. Second, triangulation allowed the researcher to control for bias (Merriam, 1998; Yin, 1989, 1994). By triangulating data collection methods, the researcher limited the effect of subjectivity that can threaten the credibility of qualitative research. Third, triangulation was used to enhance the reliability and validity of this project through the use of several methods and sources of data (Merriam, 1998; Patton, 1990; Stake, 1995). Each of these will be explained in detail in the sections below. In sum, triangulation was useful for this study to limit subjectivity, to provide thick and rich data, to control for bias, and to enhance reliability and validity of the project.

Limitations of a triangulation research design. Despite the strengths and usefulness of triangulation, there are some limitations that must be mentioned.

Triangulation can be expensive and time-consuming (Patton, 1990). "An evaluation's limited budget, short time frame, and political constraints will affect the amount of triangulation that is practical" (Patton, 1990, p. 187). The researcher must also be diligent in reporting corroborating evidence as well as conflicting evidence (Yin, 2003). Attaining this goal requires study of the various methodologies to be employed, as well as ways of managing unexpected findings. However, despite its limitations, triangulation is a valuable tool for increasing the reliability and validity of a qualitative study that employs a multiple-case study methodology.

In summary, triangulation is a highly valuable tool for enhancing the credibility of qualitative research designs. It is an appropriate and accessible element of good research design for all researchers, regardless of the scope of the study. For this study, triangulation was an important tool to use for increasing the reliability and validity of the findings.

Reliability

Reliability in qualitative research refers to whether findings are consistent with the data collected (Merriam, 1998). This criterion differs from that of quantitative research design, in which reliability is based on the ability to replicate results. In this study, reliability was ensured through the use of three techniques: revealing the investigator's position, triangulation, and keeping an audit trail (Merriam, 1998).

Investigator's Position

The researcher brings several assumptions to this dissertation. As outlined in detail in the Subjectivity Statement earlier in this chapter, the researcher is Catholic herself, is supportive of Catholic higher education, and believes in the positive influences

lay leaders bring to this context. In addition, the researcher, a doctoral student in a Higher Education Administration program, has research experience in the area of administrative leadership in higher education. It was crucial to identify these assumptions so as to guard against any distortions of the findings to fit preconceived notions about the participants and contexts.

Triangulation

To increase reliability, the use of multiple sources of information increased the opportunity for findings to be consistent with data collected (Merriam, 1998). This project consisted of multiple participants from whom data were triangulated across the five interviews. In addition, comparable sets of documents were gathered from each of the five presidents and institutions in the study, and data were triangulated across each of these sets of documents. Also, data were triangulated across the documents within each individual institution. These methods of data collection were intended to increase the study's credibility by enhancing the dependability and consistency of the findings (Lincoln & Guba, 1985).

Audit Trail

A detailed account of data collection and analysis helped authenticate the findings of this study (Guba & Lincoln, 1985; Merriam, 1998). The audit trail consisted of the step-by-step description of decisions and procedures surrounding data collection and analysis. This record would permit an external auditor to examine the research processes to demonstrate the sequence of data collection and analysis that led to the findings of the study (Toma, 2006). In particular, the audit trail consisted of the following items: (a) raw interview transcripts, interview notes, memos, and documents; (b) data analysis and

reduction tools including categorical descriptions, matrices, spreadsheets and analysis files, interview and document summary forms, and researcher notes; and (c) process notes including selection criteria communications, trustworthiness criteria, and drafts of the study (Gall, M., Borg, & Gall, J., 1996; Lincoln & Guba, 1985; Morse, 1994). This description allowed for the verification of findings, minimized the influence of researcher bias, and should allow future researchers to build upon this dissertation.

Summary

The use of three techniques helped increase the reliability of this study. Identifying the researcher's position and assumptions allowed for subjectivities to be easily recognizable and minimized. Second, triangulation strengthened the reliability of this study. Third, the audit trail allowed for authentication of findings and revealed the logical conclusions of the study. Through this multi-pronged process, the researcher was able to arrive at a reliable understanding of lay presidents' leadership of Catholic mission at CCUs.

Internal Validity

The term internal validity refers to the question of whether research findings are actually consistent with reality (Merriam, 1998). In this study, the researcher interpreted and accessed meaning through interviews and document analysis. Because of the subjective nature of this qualitative research design, the researcher employed four strategies to enhance the internal validity of this project: member checks, peer examination, identification of researcher biases, and triangulation.

Member Checks

Member checks involve sharing findings and tentative interpretations with study participants to ensure the reasonableness of conclusions (Merriam, 1998). In this study, member checks occurred in three stages. First, after obtaining documents and beginning preliminary document analysis, the researcher communicated with each president to present the first round of document analysis findings, to ask whether findings were plausible, and to see whether there were any other documents that may have been left out. This occurred prior to the start of part one of the presidential interviews. Second, after the interviews were completed, the researcher presented the presidents with their interview transcripts for review. At this time, presidents were permitted to read the interview transcripts to check for accuracy. The third stage of the member checks occurred after analysis of each case was completed. Presidents were presented with their individual cases and permitted to review the analysis. This multi-staged member check process was done to enhance internal validity, as recommended in the literature (Merriam, 1998).

Peer Examination

Peer examination occurs when the researcher asks colleagues to reflect and comment on the study's findings as they emerge (Merriam, 1998). For this study, the researcher relied on peer examination from two sources: (a) experts in the field; and (b) the dissertation committee. First, the researcher asked an expert in the field to comment on the findings. She consulted with Dr. Michael Galligan-Stierle, vice-president of the Association of Catholic Colleges and Universities (ACCU) and content expert on this dissertation. He assessed the plausibility of findings as they emerged, given his expertise

in the context of Catholic higher education. Second, the researcher regularly consulted with the dissertation committee, Dr. Sharon A. McDade and Dr. Carolyn Graham, who both provided comments on the findings as they were realized.

Researcher Biases

As noted explicitly in the Subjectivity Statement and also in the epistemological stance articulated in the first part of this chapter, the researcher identified the assumptions, worldview, and theoretical orientations upon which this study was based. Although some subjectivity is inherent in qualitative research (Toma, 2006), there should still be "relative neutrality and reasonable freedom from unacknowledged researcher biases – at the minimum, explicitness about the inevitable biases that exist" (Miles & Huberman, 1994, p. 278). The researcher has mitigated biases by taking the following actions, as outlined by Miles & Huberman (1994): (a) using an audit trail (outlined in the previous section) to be clear about how the study was framed and how data were collected and analyzed; (b) being aware of personal biases, worldviews, values and assumptions brought to the study; and (c) giving serious attention to rival findings that emerged in the study. Also, this project used "devil's advocates" to critically question findings (Lincoln & Guba, 1985). Here the researcher was honest about acknowledging divergence from initial expectations and kept reflective memos to track how the data may have challenged initial assumptions. These techniques were employed with the explicit purpose of avoiding biased interpretations that would greatly diminish the credibility of this study.

Triangulation

As noted by Merriam (1998), case study research almost always uses triangulation as a way to increase internal validity. That is, triangulation assists in capturing the real situation being studied. Triangulation in this study involved the use of multiple sources of information in the form of documents and interviews, as well as the presence of multiple participants in their unique contexts. This method allowed the researcher to increase the likelihood that data collected were congruent with reality and actually measured leadership of Catholic mission. The researcher looked for consistency in findings across cases to increase the likelihood that the data collected provided an accurate description of the phenomenon at hand.

Summary

Internal validity for this project was addressed using a multi-pronged approach. The researcher used member checks, peer examination, identification of researcher biases, and triangulation to ensure the trustworthiness of the study. Each of these strategies enhanced the credibility of the findings and that the study matched the reality of the context and of the individuals presented.

Ethical Consideration of Human Participants

The use of human participants in this study required the researcher to take certain cautionary steps. The George Washington University Institutional Review Board (IRB) requires that all researchers build mechanisms into the study to protect the rights and privacy of all human participants in the study. The researcher took the following steps to protect the subjects. First, the IRB at The George Washington University granted approval for the researcher to complete the study. (The approval documents are found in

Appendix K.) Second, all participants signed consent forms granting permission to use their names and institutions. The study was not intended to be anonymous. Third, all participants were given the opportunity to review all interview data before they were used in this study, allowing them the opportunity to clear up any possible misunderstandings or misrepresentations.

Conclusions

Maximizing trustworthiness and credibility in research leads to findings that can be used to influence individuals' lives. This study employed safeguards to enhance reliability and internal validity and to respect ethical considerations for human participants. To ensure a reliable study, the researcher identified biases, used triangulation, and maintained an audit trail. To address internal validity, the researcher incorporated member checks, peer examination, identification of researcher biases, and triangulation. To be mindful of ethical considerations, she followed IRB protocol for research at The George Washington University.

Chapter 4

PORTRAIT ONE: DR. ROSALIE MIRENDA

This section presents data about how Dr. Rosalie Mirenda, the president of Neumann College (Aston, Pennsylvania), leads the Catholic mission of her institution. Dr. Mirenda rose to the presidency after a long history within Neumann College. Having started as a nursing faculty member in 1973, she brought nearly 25 years of institutional knowledge, practice, and understanding to the presidency when she was inaugurated in 1996. She considers herself to be blessed to be in this presidency and brings to the office a lifelong passion for learning and education. During her tenure as president, she has achieved several accomplishments such as: enrollment for full-time students has more than doubled, annual and capital giving has increased by more than 30%, and five new buildings have been added to the physical plant. Under her leadership, the Center for Sport, Spirituality, and Character Development was initiated and is now a model for other programs linking sports and spirituality around the country and the globe. Given her doctorate in nursing, it is not surprising that she stresses the importance of effective relationships and care of those in her charge. She shares her passion for women's leadership through her speaking and writing. (See Appendix D for Dr. Mirenda's biography.) In keeping with her faith, she acts as a steward of the college's mission.

The following overarching research question framed the data collection and analysis of this project: How do five lay presidents lead the various elements of Catholic mission at their respective Catholic college/university (CCU)? This main research question was operationalized by six research sub-questions that explored (a) university's Catholic mission; (b) the president's leadership of the Catholic mission; (c) the influence

of context; (d) on-campus relationships; (e) off-campus relationships; (f) the relationship of the data to *Leadership That Matters* (Sashkin & Sashkin, 2003). The section on mission presents the data organized into these research topics.

The Catholic Mission of Neumann College

To answer research question A1, this section presents the elements of the Catholic mission of Neumann College as articulated in the institution's mission statement, found in Table 10. The core values of the institution are also outlined therein. Before presenting the mission, this section provides an overview of the institution.

Neumann College was founded by the Sisters of St. Francis of Philadelphia in 1965 as Our Lady of Angels College. Grounded in the Franciscan tradition of faith, optimism, and history, Neumann College has grown because of the perseverance and strategic thinking of the sisters. The institution chose its name in 1982 to honor the unique role that Saint John Neumann played in assisting the Sisters of St. Francis of Philadelphia in their early days of the order (Neumann College, 2007a). Dr. Mirenda recalled the story:

> Because our congregation is about 152 years old, founded in Philadelphia through the intercession, by the way of St. John Neumann, and that's for who[m] we are named. St. John Neumann, at the time Bishop Neumann, was the fourth bishop of Philadelphia. When Anna Maria Bachman was widowed and left with three or four children, … she and her sister and very good friends had always been very giving in their community of Philadelphia with the German immigrants. …So when her husband died, she and her sister and two other friends decided that they wanted to live a life entirely of service and be able to literally commit publicly to that kind of life, mostly aimed at servicing the immigrants, the poor, the less-served, the urban, although I guess that term was not necessarily as popular as it is now. They sought help from the then- bishop of Philadelphia, John Neumann, who immediately said to them: "I've been wanting a Dominican Order of Sisters here," as he was from that congregation or order. But what happened was the Pope at the time was a third-order Franciscan, so he wrote back and said, "Yes, we can have a congregation in the Diocese of Philadelphia, but it needs to follow the Franciscan rule." Thus we were born. (R. Mirenda, personal communication, November 26, 2007)

The College began as an all-female institution with 115 students (Neumann College, 2007a). The founding of the institution was a result of decades of planning by the sisters dating back to1928, as they were seeking to "meet the growing needs of education for both their order and those students whom they taught" (Neumann College, 2007a). An early major step toward establishing the college was achieved in 1962, when The Catholic University of America granted affiliation to Our Lady of Angels Institute. Ground was broken for the construction of the college in 1964, and although there were only 115 students enrolled at the time, the multi-wing complex of four floors was designed to accommodate 1,500 students" (Neumann College, 2007a). Therefore, the college planned for future growth at its beginning.

During the next several decades, the College continued to grow and change. In 1971, an accelerated program for adult women[25] and a daycare were initiated to accommodate the growing number of women who required professional daycare while

[25]The Fast Track Accelerate Program allows adult students to earn their bachelor's degree more quickly, utilizing 6-credit courses meeting one night per week (Neumann College, 2007a).

they pursued their academic goals (Neumann, 2007a). In 1980, the name change from Our Lady of Angels to Neumann College was approved, and during that same year, men were also admitted to the college.

The first graduate program, Pastoral Care and Counseling, was introduced in 1983, and five other[26] graduate programs soon followed. Originally a commuter school, the college opened its first residence hall in 1997, which housed 177 students. Today, Neumann College has three Living and Learning Centers, which house more than 750 students (Neumann, 2007a). Under Dr. Mirenda's leadership, the College has recently applied[27] to the State of Pennsylvania to attain university status (Williams, 2009, para. 6).

Using the different elements of Neumann College's mission statement as the framework, the following sections will answer research question B about how the president leads the Catholic mission of Neumann College. Table 10 provides additional descriptive and demographic information about Neumann College.

[26] Five other graduate programs followed in education, nursing, physical therapy, sport management, and strategic leadership.

[27] Since data collection was completed, it must be noted that university status was approved on April 24, 2009 and officially granted from the Pennsylvania Department of Education on May 1, 2009. Change of legal name to Neumann University will follow (Neumann College, 2009d).

Table 10
Descriptive and Demographic Information about Neumann College

Institutional Characteristics	Neumann College Data
Year Founded	1965 as Our Lady of Angels College; 1980 name changed to Neumann College
Location	Aston, PA
University Mission Statement	Neumann College, founded and sponsored by the Sisters of St. Francis of Philadelphia, is a Catholic co-educational institution of higher education in the liberal arts and Franciscan traditions. The College offers an education based on the concepts that knowledge, while valuable in itself, is to be used in the service of others, and that learning is a lifelong process. Neumann College affirms and respects the uniqueness and inherent dignity of each person and believes that the individual's spiritual, emotional, intellectual, physical, and social growth complement and fulfill one another. Neumann seeks to educate a diverse population of students in a scholarly, supportive, and caring environment. Education at Neumann College integrates the intellectual and affective development of its students. Its programs sharpen social awareness and ethical concern. The Neumann College community reflects the spirit and values of St. Francis of Assisi by developing a sense of responsibility which fosters and respects diversity. Implicit in the College's Mission is the responsibility to offer educational programs which anticipate and respond to the changing needs of society.
Core Values	"Academic excellence, integrity, social responsibility/stewardship of resources, love/respect for all creation, service to others [are] integral to all academic programs, services, partnerships, and co-curricular activities" (Neumann College, 2007c, p. 2).
SRC	Sisters of St. Francis of Philadelphia
Geographic Size	68 acres
Schools/ Academics	Undergraduate: Division of Arts and Sciences; Division of Business and Information Management; Continuing Adult and Professional Studies; Education and Human Services; Nursing and Health Sciences Graduate: Doctor of Education: Educational Leadership; Doctor of Physical Therapy; M.S. in Education: Instruction and Leadership; M.S. in Nursing; M.S. in Pastoral Care and Counseling; M.S. in Sport Management; M.S. in Strategic Leadership
Special Programs	• Center for Sport, Spirituality and Character Development • Honors Program • Religious Education Institute • Liberal Studies Accelerated Degree Program
Carnegie Class'n	Master's S: Master's Colleges and Universities (smaller programs)
Institutional Accreditation	Middle States Association of Colleges and Schools, Commission on Higher Education (1972)
Ranking	Comprehensive Colleges-Bachelor's (North), tier four
Students	3,037: Full-time undergraduate: 2,028; Part-time undergraduate: 531; Graduate: 456;
Ecclesiastical Authority	Cardinal Rigali, Archdiocese of Philadelphia

Note. Data in this chart were derived from "About Neumann: History and Mission" (Neumann College, 2007a; 2009c); "About Neumann: Academics" (Neumann College, 2007b; 2009c); US News and World Report, 2008; Carnegie Foundation for the Advancement of Teaching, 2008; and personal communication with Dr. Rosalie Mirenda, November 26, 2007.

President's Leadership of Catholic Mission

This section describes President Mirenda's leadership of the Catholic mission at Neumann College. To address research question B1 about how each president leads the Catholic mission of her CCU, the following sections tackle four research sub-questions, each addressing a different facet of presidential leadership. The four questions are as follows: First, how is the president's leadership of Neumann's mission manifested? Second, how does the particular context influence the president's leadership of the Catholic mission? Third, how does the president infuse leadership of the Catholic mission into her relationships with others on campus? Fourth, how does the president infuse leadership of the Catholic mission into her relationships with others off campus? This section addresses each of these areas with representative examples.

Leadership Manifestation of Catholic Mission

To address research question B1, this section describes how President Mirenda leads the Catholic mission of Neumann College. The university mission statement will be used to frame this section. (See Table 10.) The elements of the mission are organized by five core values, as outlined in the Core Values Statement. The five core values: "academic excellence, integrity, social responsibility/stewardship of resources, love/respect for all creation, service to others [are] integral to all academic programs, services, partnerships, and co-curricular activities" at Neumann College (Neumann College, 2007c, p. 2). In her interviews, Mirenda described the mission as a synthesis of these five core values in discussing her leadership of the Catholic mission. She added one additional element: Effective Relationships, which she believes is at the core of the mission. The discussion on the mission is grounded in the mission statement and

organized according to these six elements. The representative examples are summarized at the end of the section in Table 11.

Academic excellence. Dr. Mirenda conveys leadership of the mission element of academic excellence. As described in the mission statement, academic excellence at Neumann College "integrates the intellectual and affective development of its students. Its programs sharpen social awareness and ethical concern" (Neumann College, 2007a). This mission element is apparent in Dr. Mirenda's leadership through her commitment to initiating the Neumann Institute for Franciscan Studies and the Center for Sport, Spirituality, and Character Development. These representative examples will be explained below.

Dr. Mirenda demonstrates leadership of academic excellence at Neumann College through her commitment to the Neumann Institute for Franciscan Studies. The Institute was established in 1998 for the purpose of "advancing the Catholic and Franciscan intellectual tradition and contributing to the identity of Neumann College as a Catholic, Franciscan educational institution" (Neumann College, 2007d, para. 1). The institute integrates academic excellence and intellectual and affective development, other elements of the mission statement, through "opportunities for faculty to design and expand professional and interdisciplinary programs within a Franciscan ethic. It also provides a forum and resources for contemplation, dialog, study and learning in the Franciscan tradition" (Neumann College, 2007d, para. 4). The institute supports the funding of a Franciscan scholar on campus to further enhance the study of the school's charism. Dr. Mirenda identified her first priority in her articulation of her vision for Neumann College to "proclaim and live its Catholic Franciscan identity through . . . demonstration of

Neumann College's core values of integrity, service, love and respect for one another and all life, and excellence that is intellectual rigor and quality of service" (Mirenda, 1996a, p. 8). Dr. Mirenda was instrumental in the creation of the institute in the second year of her presidency, and the establishment of the institute was the result of her initiative and fundraising efforts:

> The Institute has its home in a renovated area of the Neumann College Library, made possible through a $25,000 grant from the Koch Foundation, Inc. located in Gainesville, Florida. The grant was a capital gift initiative made possible by Dr. Rosalie Mirenda, Neumann College President. (Neumann College, 2007d, para. 2)

Her commitment to proclaim and live the Catholic Franciscan identity was realized through the creation of the institute. The establishment of the institute reflects Mirenda's early vision to provide a venue by which to foster Catholic Franciscan values. Thus, the creation of the institute reflects Mirenda's leadership of the mission element of academic excellence.

Dr. Mirenda was also instrumental in the initiation of the Center for Sport, Spirituality, and Character Development. The first of its kind in the world, the center seeks to promote "the inescapable spiritual and ethical dimension that exists within athletics. The primary aim of the Institute is to offer opportunities for reflection and dialogue on the power of good inherent in sports" (Neumann College, 2009a, para.1). The idea for the center was first developed by three friends[28] of the college in 1998. The center became a reality in 1999 with Dr. Mirenda's backing:

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[28] In 1998, Jim Murray (president of James Murray Limited, co-founder of Ronald McDonald House, and former manager of the Philadelphia Eagles), along with Len DiPaul, Ed.D. (executive director of pastoral and theological studies at Neumann College) and Don DiJulia (associate vice-president and athletic director at St. Joseph's University), recognized the need and developed the concept for an academic center devoted to the study of sports, spiritual growth, and character development and brought the idea for the Center to Dr. Rosalie Mirenda. (The Center for Sport, Spirituality and Character Development: Institute Brochure, N.D., p. 2)

> [In 1999] Dr. Mirenda, president of Neumann College, launche[d] the Center for Sport, Spirituality, and Character Development under the aegis of the Department of Education and Human Services. (The Center for Sport, Spirituality and Character Development: Institute Brochure, N.D., p. 2)

In her own words, Dr. Mirenda described some of the concrete activities that have been facilitated through the center:

> We've developed programs on campus that come out of that the center at a very applied level. So we now have, for example, core programs for team chaplaincy, and we invite individuals to serve as chaplains for an athletic team. But they have to go through education. It's in there that we talk about the Catholic/Franciscan values, make the connections for how the student integrates Catholic/Franciscan values . . . not by being coach, not by being the faculty athletic representative disciplinarian but by being the chaplain . . . We're [also] going to have an institute of research. I want this to be the laboratory. . . . So, as students come into athletics as a co-curricular activity, they learn about how athletics is played out here and that along with a coach and an athletic director and a faculty athletic representative, they're also going to have opportunity with the chaplain to talk about their spirit. We started out with just a few, but we now have 15, men and women, and now we're going to move the chaplaincy to our other co-curricular activities . . . We've really put time and thought into this, and we're using the institute's research on this to create the application. (R. Mirenda, personal communication, November 26, 2007)

Not only has Dr. Mirenda been involved in the launching of the center, but she also decided to offer the idea of the center to the United States Conference of Catholic Bishops, and by extension to the Holy See, as a model for others around the world. She explained:

> What I'd like to do and asked him [Cardinal Rigali] to think about is to offer the Bishops' Conference our Center for Sport and Spirituality as the country's office of religion and sports. The Vatican has such an office, and we connect with that office through Father Lixey and our programming. In fact, Dr. Edward Hastings, Director of the center, was at the roundtable at the Vatican in September on Religion and Sports. Father Lixey brings people from around the world . . . who have an office of religion and sports. The US does not [have such an office] . . . . We're going to see if we can bring that on. (R. Mirenda, personal communication, November 26, 2007)

The center provides opportunities for student development as well as scholarship in the area of sport and spirituality (Neumann College, 2009a). Dr. Mirenda demonstrated

leadership of the mission element of academic excellence through her assistance in launching the Center for Sport, Spirituality, and Character Development. By building a center at which the intersection of sport and spirituality can be explored in practice and in scholarship, she has offered the center to the national and international Church as a model for other programs around the country and the world.

To summarize, representative examples of how Dr. Mirenda leads the mission element of academic excellence were her involvement in initiating the Neumann Institute for Franciscan Studies and the Center for Sport, Spirituality, and Character Development.

Integrity. Dr. Mirenda conveys the mission element of integrity in her leadership of the Catholic mission at Neumann College. In brief, this element of the mission refers to a commitment to "the principles of truth and honesty bridging faith with reason" (Neumann College, 2007c). Integrity involves knowledge, competency, and truth (R. Mirenda, personal communication, November 26, 2007).

One way in which Dr. Mirenda demonstrates her dedication to integrity is through her commitment to maintaining the Franciscan and Catholic mission of the institution in her fundraising efforts. The president was explicit in explaining how she protects the integrity of the institution when she is considering accepting funds for Neumann College. For instance, when seeking funding, she recognizes the need for balance and careful consideration of any conditions that may compromise the mission of the institution. As she explained:

> When it comes to fundraising, let's say getting the money from federal and state grants or awards of any kind, it's a huge challenge. . . . In fact, I had one [a challenge] recently on the Center for Sport, Spirituality, and Character Development. They wanted me to take the "Spirituality" out of it. On the [other] side, though, of the more private funds and some foundations and corporations, the fact that there is a mission about which we can rally and that it is serving a population that is needed in our world to have college degrees, to have skills, I'm finding openness and excitement about it. So it really is a constant examination and balance of those two sorts of outcomes there that are possible when it comes to fundraising. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda discussed how she considers the mission in her fundraising efforts and is careful to scrutinize potential gifts for any issues that could compromise the institution's identity and goals. She also recognizes that the mission can attract potential donors. In the following story, she explained how her own experience of faith led her to approach an individual to help support the mission. She retold a story about an alumnus who had the name Rocco; when she came across his name, it reminded her of St. Rocco, who was part of her childhood religious life. She explained how his name inspired her to talk with him and how she included the Catholic mission in her fundraising effort. She said about her talk with this alumnus:

> What I'm here to talk to you about and how [you] could, through a gift you make . . . inspire others to take seriously the values of this mission we have at Neumann of serving others, giving back. . . . I told him about my story and the processions of St. Rocco. . . . The dollars would go on the statues as they would process through the communities . . ., and all of a sudden, his eyes just filled up and he said, "If I was able to help, would you somehow put up a statue of St. Rocco and his story? Would you make it visible?" And I said, "I would. You know, with your help I need to hear more about that." . . . He didn't ask what programs we were running. He didn't even ask what we would put in the building, and then about three or four days later, he called me back with a $2.5 million gift. . . . And to this day, he talks about the mission of this college. . . . And I think if I had not drawn on the Catholic of all of this and mission, what we're about . . . serving, giving back. . . . It's one of those stories that is inspirational and gives you some confidence that there are people out there that will resonate with that as opposed to "Well, we're adding a building and you'll have your name on it and it will be the science building or it will be the library or it will be . . ." . . . He never asked. (R. Mirenda, personal Communication, November 26, 2007)

Through her honesty and sincerity regarding the mission and her personal experience with the faith, Dr. Mirenda enabled this alumnus to engage with the college through his $2.5 million gift to the institution. Dr. Mirenda conveys integrity in her commitment to maintaining the institution as Catholic in her fundraising efforts by not compromising the institution's mission at the request of potential donors and by letting the mission motivate those who want to help advance Neumann College's legacy as a Catholic institution.

Social responsibility/stewardship of resources. Dr. Mirenda shows her commitment to being a good steward of the mission of Neumann College. Founded in the Franciscan tradition by the Sisters of St. Francis of Philadelphia, Neumann College has a mission that abides by the Franciscan values of social responsibility and stewardship of resources. The college articulates its commitment to the Sisters of St. Francis in its mission statement:

> Neumann College, founded and sponsored by the Sisters of St. Francis of Philadelphia, is a Catholic co-educational institution of higher education in the liberal arts and Franciscan traditions. (Neumann College, 2007a)

In addition, the college's core values statement explains its philosophy about social responsibility and the stewardship of its resources: We are "dedicated to the efficient and effective use and distribution of resources, accepting the responsibility of the public's trust and being accountable for our actions" (Neumann College, 2007c, p. 2). Two representative examples of the way in which Dr. Mirenda leads this element of the mission are (a) through her articulation of her sense of responsibility to the founding Franciscan congregation and to the Catholic Church at large and (b) by being a good steward of her gifts and talents through her speeches and talks to the wider community.

Dr. Mirenda stresses her personal responsibility to the founding religious congregation and to the Church at large. As the head of a Franciscan institution, the president conveys a sense of responsibility to the founding congregation and, by extension, to the diocesan and universal Church. She reflected:

> There is another responsibility that we have, that for me, is integrated and not so separate. This is where sometimes I have the challenges that as president . . . and that is, as a Catholic institution, one that's Franciscan, we have a responsibility to our founding congregation. . . . I feel very responsible, and I think we are responsible; it's both the right and the privilege of being able to help our Sisters of St. Francis see that their sponsored institution is in fact a very fine higher educational institution, but it's also one that through that ministry of higher education, is carrying forward their legacy, their values, relative to access, affordability, the underserved, excellence, relationships, stewardship of environment. I feel as I provide leadership and we do things here, I should be able to let the Sisters see, feel, hear, read that we're paying attention to those things and not just paying attention to them but promoting them. (R. Mirenda, personal communication, November 26, 2007)

Mirenda consistently reaches out to the Sisters of St. Francis to collaborate on developing the founding congregation's mission for the institution. For instance, she provides an annual report to the congregation—also referred to as the "Corporation"—in addition to the annual report provided to the Board of Trustees. The report to the Members of the Corporation of Neumann College "draws on the content of the annual report to the Board of Trustees of Neumann College" and provides an opportunity for collaboration as the president seeks to find new ways in which to transmit the Franciscan charism and values (Neumann College, 2006a, p. 1). In addition to producing the annual report, she also provides a response to congregational recommendations, compiled in collaboration with the Board of Trustees and her senior leadership team. She also looks for ways in which to increase the visible commitment to the Franciscan tradition on campus. She explained:

> So I really made a special effort the first couple of years to bring statues on the campus of Francis [that were not there before]. . . . There was a large crucifix, without the body. I mean just a regular cross and not even necessarily the Catholic expression of the crucifix . . . And then what we did was we zeroed on the San Damiano Crucifix, and we said, little by little, let's make that [our crucifix]. . . . So we began to purchase the San Damiano Crucifixes for our classrooms and for major reception areas and entrances . . . and now if you go from one building to the next or one classroom to the next, you'll see the Franciscan icons. . . . So that's again, symbols, that's what they are. If you don't do anything except to hang them, they're not going to be the difference. But if we hang them and then provide the formative experiences, and that's a challenge, only then might it be effective to some degree with some people. (R. Mirenda, personal communication, November 26, 2007)

The president explained ways in which she acts as a steward to the Franciscan mission of Neumann College. The adoption of the San Damiano crucifix contains special importance for the Franciscan tradition. This is the crucifix before which St. Francis was praying when he received the commission from the Lord to rebuild the Church. The original cross hangs in Santa Chiarra (St. Clare) Church in Assisi, Italy. This is a cherished icon for Franciscans, symbolizing their mission from God (Scanlon, n.d).

The president also said that as a Catholic college, Neumann has a shared responsibility to uphold Church teachings and not to cause any scandal or stress to the Church. She explained: "As Catholic, we have a responsibility to our Church, and I tend to be somewhat more conservative philosophically about that than some of my brothers and sisters" (R. Mirenda, personal communication, November 26, 2007). She further explained:

> I feel [great] . . . responsibility to our Church and also to the ordinary of our diocese or to our secretary of education, and . . . if I were asked for [a] report or if I'm meeting them or if I'm in dialogue with them, that I could give them very fine examples of Neumann's faithfulness to our Catholic tradition, religion and the Church . . . (R. Mirenda, personal communication, November 26, 2007)

She explained in detail how she is mindful to avoid causing public scandal to the Church by carefully scrutinizing the speakers and honorary degrees awarded on campus:

> Why would I create tremendous tension at all levels by inviting someone to receive an honorary degree, someone who I know would be antithetical? Why would I bring that kind of disruption and stress to my graduating class? To the families who come? To the Church of Philadelphia? If I can have that person sitting on the theater stage on a panel discussion with other points of view, well then do it that way. We are an educational institution. Why do I have to do the other? I will tend not to do that. I mean I really work hard at uncovering who it is. I work with our board [to maintain] this path that we're on, and I think it's a responsibility. (R. Mirenda, personal communication, November 26, 2007)

Thus, the president articulates, through word and deed, her sense of responsibility to the founding Franciscan Congregation and to the Catholic Church at large. She is accountable to the congregation through annual reports and responses to their recommendations. She has also sought to add symbols to the campus as a way to tangibly represent the institution's faith commitment and to uphold Catholic teachings through her leadership.

Dr. Mirenda acts as a steward of her gifts and talents by frequently giving speeches and talks to the wider community. In her interviews, Mirenda emphasized that she considers her role as a tremendous blessing and feels a great sense of responsibility to be a good steward of the college. One way she shares her blessings is by giving back to the community by communicating her knowledge and experiences from Neumann College to her colleagues at the Association of Catholic Colleges and Universities' (ACCU) Annual Meeting. In 2008, she gave a presentation with a trustee and a member of the Sisters of St. Francis of Philadelphia entitled "Perspectives on Sponsor/Board/President Relationships: A Journey of the Ideal, Real and the Pragmatic" (Mirenda, 2008,). During this talk, she shared how she has grown in her knowledge,

understanding, and insights related to her responsibility as president of Neumann College. Specifically, she shared the importance of "leading from behind" by using the analogy of the Good Shepherd:

> I would direct us to the Gospels to consider the story of the "Good Shepherd," one that is familiar to many of us as we engage in our efforts to be practicing Catholics. A leader leading from behind may, in fact, embody the kind of presidential leadership we need now [in] acknowledging that leadership is a collective activity, creating opportunity for collective leadership, fostering a common universal culture while respecting individual differences, seeking inclusion and diversity. (Note: the analogy is that a shepherd stays behind and alongside of the flock, letting the most "nimble" go out ahead, and the others, maybe not even realizing all along that they are being directed from behind, follow). (Mirenda, 2008, p. 3)

She continued to explain how this type of leadership can be actualized through a focus on education and relationships, two of the key elements of the mission of Neumann College. Thus, in her speeches to the wider community, Dr. Mirenda demonstrates her commitment to being a good steward of her gifts by sharing her knowledge with her colleagues. In another presentation, she spoke to leaders of small businesses in the Aston, Pennsylvania, area and focused on the connection between business and education, particularly with regard to how women in leadership can help facilitate the relationship between business and education. While offering her suggestions about how to lead, she explained her views on leadership:

> I view leadership as stewardship – the stewardship of human resources, an organization's greatest asset. Leadership is about teaching and learning, and this combination is at the heart of everything I do, day in and day out. The challenge to develop other leaders is daunting. It means thinking more, doing more, risking more. Central to leadership is passion (passion for the cause – in my case, it's the passion for an educational mission that bridges living with learning, values with decisions, theory with practice). Effective leaders understand the complex demands of their work/job and take all of them seriously. Persistence is crucial as well. Leaders have vision, an image of that vision, and deeply held values. I believe that such leaders face reality and make difficult decisions. (Mirenda, 1999, p. 1)

In this talk, she went on to provide some practical tips that have helped her as an educator and college president. In summary, Dr. Mirenda demonstrates leadership of social responsibility and stewardship of gifts and resources, elements of her college's mission. As a steward of the mission, she maintains accountability to the congregation through annual reports and other regular communications. She seeks to uphold Catholic teaching, remains a good steward of the College's mission, and emphasizes the importance of religious symbols on campus. She demonstrates her social commitment by sharing her own knowledge and experiences with colleagues at professional conferences as well through talks to community business leaders.

Love/Respect for all creation. The president directs another element of the mission —love/respect for all creation—through her reverence for the unique gifts of the Franciscan charism at Neumann College. A core value of Neumann's mission is love and respect for all creation. With regard to this element, the mission statement reads:

> Neumann College affirms and respects the uniqueness and inherent dignity of each person and believes that the individual's spiritual, emotional, intellectual, physical, and social growth complement and fulfill one another. Neumann seeks to educate a diverse population of students in a scholarly, supportive, and caring environment. (Neumann College, 2007a, para. 10)

The core values statement also makes explicit the college's commitment to love and respect for all creation: "Respect for others promoting meaningful and inclusive communication and love for the beauty of all creation; value for ethical and scholarly questioning in pursuit of knowledge" (Neumann College, 2007c, p. 2). Therefore, respect for all people is part of the college's explicit mission.

Dr. Mirenda demonstrates commitment to this mission element through her respect for the sponsoring religious congregation and through the promotion of meaningful and inclusive communication. An analysis of Dr. Mirenda's e-mail

communications, reports to the congregation, speeches to the community, as well as her interviews, showed that she loves and respects the founding religious congregation at Neumann College. She noted that it was in working with the sisters during her nursing career that she received a strong foundation in the Franciscan values of dialogue, inclusivity, and collaboration:

> The openness that they had when things started partnering with the laity was a real example for me and a wonderful, a wonderful journey for me to be on. I worked for the Sisters of St. Francis, not knowing them real well, in one of their hospitals, and right from the get-go, they would invite people like me into their conversations, their dialogue, what to do next, how to be better at whatever they were doing. There was never an exclusion as a lay person in dialogue and in conversation and in collaboration. I found that to be a wonderful thing for me because I saw these women leading hospitals, building hospitals, sitting with the architects, and then being at the patients' bedside and rubbing a back, or when a patient would go home and they'd come in and help you clean the units. I mean, it was . . . that application, the service orientation that they had . . . that whole experience, I know, for me, was a formation experience. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda uses this same type of open communication and dialogue in the consistent communication she prioritizes with the sisters. She bases this communication on her knowledge and understanding of the congregation and of the Catholic faith. She explained: "I've made it my business to read, to study, to be in dialogue with our Church leaders, to be in dialogue with our sisters . . . and so I've been consciously attempting to flesh that basic knowledge and formation that I have with knowledge and understanding and insights about what it means to be Catholic" (R. Mirenda, personal communication, November 26, 2007). To carry on meaningful and well-informed communication with these other constituencies, Mirenda uses her understanding of the Franciscan mission and values. She explained:

> [I read] the documents of the sisters, the manual that they put out and then a number of the readings that have been made available to me or that I could retrieve, written by Franciscan scholars, and I make it my business to make that part of my reading. . . . So that's me getting, hopefully, daily more knowledgeable and more insightful about what that is all about in contemporary times. I think that's the translation that has to occur too. What Francis said for the Middle Ages has to be applied to our contemporary times. So important for me to do that, are the dialogues. I mean having [NAME DELETED] and scholars around me or [NAME DELETED], who is our VP for Mission and Ministry. So, that all adds to it. (R. Mirenda, personal communication, November 26, 2007)

She makes it a priority to study Franciscan teachings and learn from those around her, which informs her meaningful dialogues with the sisters.

As noted by the Sr. Anderson of the Franciscan Sisters of Philadelphia, Dr. Mirenda maintains communication with the congregation, and her knowledge of the order helps to make the dialogue meaningful:

> The president meets regularly with the congregational leader and with the director of sponsorship to discuss matters of mutual interest. We are fortunate to have in our second lay president an individual who has served long term in our college in a variety of roles, is widely respected in church circles, and understands and clearly articulates our Franciscan tradition and values. (Anderson, 2008, p. 5)

Thus, Dr. Mirenda demonstrates her love and respect for the sponsoring religious congregation at Neumann College through meaningful and inclusive communication, which is grounded in the knowledge and understanding she gained from her own study and her interactions with the sisters.

Service to others. Dr. Mirenda leads service to others, another element of the mission, through her words and actions. A central element of Neumann College's Catholic mission is service to others. As outlined in the mission statement:

> The College offers an education based on the concepts that knowledge, while valuable in itself, is to be used in the service of others, and that learning is a lifelong process. (Neumann College, 2007a)

The core values statement explains the service commitment as "attentive to the needs of those with whom we live and work, sharing oneself, one's talents, gifts and knowledge in service of others" (Neumann College, 2007c, p. 2). In her interview, Mirenda recognized service to others as a key component of the mission and specified that it is "service based in knowledge and competence" (R. Mirenda, personal communication, November 26, 2007). She further reflected on how this service is grounded in competence, knowledge, and learning:

> The core of that mission statement is related to how wonderful in and of itself learning, knowledge is, but that it takes on a whole different transformational dimension when that knowledge is used in service to others. So while that is the core statement of our Neumann College mission statement, for me it's really a reflection of that which is Catholic, very specifically characterized by that which is Franciscan. So the whole notion of service, but knowledgeable, competent service, and so I start there to say that once that's understood at whatever level, then it becomes a little more. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda leads service to others by emphasizing the importance of service to the Neumann community on Service Day, by attending national and international conferences and workshops, and by creating the President's Community Council.

Dr. Mirenda demonstrates her commitment to service at the annual Service Day celebrations. Neumann College holds an annual Service Awards Day. As she explained, this day is "set aside for our college community to celebrate and give thanks, to share conversation and good food. This is truly a special day on campus . . ." (Mirenda, 2007a, p. 1). The celebration is an opportunity to recognize the people behind the good work, scholarship, arts, and numerous service projects throughout the year. This is an occasion to bestow special honors on and acknowledgement to community members who have served the Neumann College community. In her addresses to the Neumann College

community on the Service Day, Mirenda elevates service activities and honors them at the institutional level. Thus, her presence at Service Day shows her leadership of service at the college. She addresses the entire community and presents honors and accolades to pay special tribute to those who provided service at all levels at the college.

Dr. Mirenda also expresses her commitment to service by attending national and international conferences, meetings, and workshops. An analysis of her speeches, college-wide e-mails, and letters revealed one way in which she operationalizes service of others through acquiring new knowledge. For example, she attends conferences, meetings, and workshops on a national level to gain new knowledge to share with the Neumann College community. In an e-mail communication to the entire college community, she reported on her recent travels:

> As you read this, I am attending the annual Council for Independent College presidents' meeting in Florida, stopping home to attend Evening in Rome on Friday evening and leaving for the NCAA meeting in Indiana on Saturday morning . . . a whirlwind for sure. However, I hope that I can bring back new insights and an understanding of what is on the horizon for higher education and for colleges/universities like Neumann. (Mirenda, 2006b, p. 1)

Dr. Mirenda also attended the Annual Rome Seminar at the Vatican. This is a unique opportunity for trustees, administrators, and faculty leaders of ACCU member institutions to "explore the intellectual and spiritual legacy of the Catholic Church in order to strengthen and promote the mission of Catholic higher education in the United States" (ACCU, 2009a, para.1). Currently in its fifth year, the experience offers opportunity for in-depth conversations with key representatives within the Holy See and Rome's pontifical offices. Dr. Mirenda, accompanied by her vice-president of mission, Sr. Marguerite, attended the week-long Rome Seminar in the summer of 2008. Dr. Mirenda reflected on this experience in a letter to the president of the Association of Catholic Colleges and Universities:

> The seminar was truly both inspirational and informative. Our Neumann College team returns today sensitive and aware of our roots and the complexity of the Church past and present. More importantly, we return spiritually renewed and deeply convinced of our responsibility to ensure the College's Catholic identity as well as its charism while we serve as leaders. (Mirenda, 2008b)

Dr. Mirenda conveyed how this experience showed the connection the college has to the Church Universal and, her role in serving the Church as president of one of its institutions. In summary, the president attends national and international conferences and events, not only to improve her own knowledge and understanding but also to gain new knowledge that she can share with the Neumann College community.

Dr. Mirenda has also demonstrated service to others through the creation of the President's Community Council, initiated in the fall of 2006 for the purpose of entering into dialogue with fellow leaders in the community. At the inaugural meeting, there were "more than 30 individuals (mostly CEOs/Heads of organizations). The discussion was relevant and helpful as Neumann College looks to its future and its potential to serve through higher education the region in which we are located" (Mirenda, 2007b, p. 2). The President's Community Council allows Dr. Mirenda and the college members to learn from other leaders in the community about ways in which the college can be of service to the community through higher education. Thus, the council provides an opportunity for the mission value of service to be operationalized within the college and to be extended to the wider community. In summary, Mirenda leads service to others by emphasizing the importance of service to the Neumann community at Service Day; by attending national and international conferences, meetings, and workshops; and by creating the President's Community Council.

Effective relationships. Dr. Mirenda added an additional element to the mission through which all other elements of the mission are cultivated: effective relationships. The Franciscan values of collaboration and mutual respect are apparent in the president's descriptions of her establishment and cultivation of effective relationships. While reflecting on this mission element in her interviews, Dr. Mirenda explained how she places great importance on respect and learning from others in carrying out the Catholic mission at Neumann College:

> St. Francis of Assisi taught us . . . "Be who you are," "Share what you know," and "Begin wherever they are." . . . It's very important to us and to me to know that [new faculty] can not just abide by that. . . [not] in a totally secular business perspective [of] . . . "Well, I'm in this company so I need to abide by the rules," but rather to really *dialogue* with one another and with the rest of us who are here already around the relevance of this in living out our mission and how important it is for individuals like the faculty to take up this with us and move it forward. That doesn't mean they have to come from our tradition, but we have hiring for mission guidelines, and I think they're more inclusive than one might ever, ever imagine they could be and they're intended to be that way but not at the exclusion of dealing up front through good communication, effective relationships, what that all means and how we expect and desire them to be part of the greater picture in promoting this institution as Catholic and Franciscan. (R. Mirenda, personal communication, November 26, 2007)

She demonstrates her cultivation of effective relationships in her leadership of the Catholic mission at Neumann College and grounds her relationships in the Franciscan tradition. Her interviews and documents reveal that Dr. Mirenda emphasizes respectful relationships and learning from others to fulfill the Franciscan mission through effective relationships. She learned how to reflect and engage in thoughtful discourse very early in life through her family and in her nursing career:

> It was taught to me early on by my Dad who would say . . . when he wouldn't agree with me or something you know, something I was wanting to do that he didn't agree I should do, he'd say, "Now, let's think about this." For me, that was sort of the beginning of reflection. And so I think that that ability to walk away from something having made maybe a decision even. Not dwelling on it to be pathologic about it but enough to say if it were all to happen again, would I do it that way? What did I see in the faces of others? You know? And that's been helpful. Now someone who's out of nursing sitting here would say to me, "Well, that's a skill you also practiced and learned in nursing as being very crucial and important." And that's probably true. (R. Mirenda, personal communication, November 26, 2007)

Thus, Dr. Mirenda attributed her interpersonal skills to her family upbringing and to her training as a nurse. Three representative examples of how she brings her interpersonal skills to build effective relationships in the presidency are through her relationships with: (a) the Sisters of St. Francis of Philadelphia at Neumann College, (b) students and faculty on campus, and (c) the vice-president for mission and ministry.

Dr. Mirenda has an active and positive relationship with the Sisters of St. Francis of Philadelphia at Neumann College. She seeks ways to strengthen the legacy of the college's founding order through cultivating a strong relationship between the sisters and the college. She explained:

> I envision that we need to be prepared to be able to do that [uphold the legacy of Neumann College] with the help of really committed, dedicated trustees, particularly our officers to the legacy and to this mission and then with the help of the vice-president here for mission and ministry that we've put in place. We manage to provide, I think, a very thorough, comprehensive view of the legacy—where the sisters are now, what they mean by sponsorship now in relationship to what it was earlier, and where they see themselves moving forward. (R. Mirenda, personal communication, November 26, 2007)

In leading the mission element of maintaining the foundational values of the Sisters of St. Francis, Dr. Mirenda extends an open invitation and encourages the sisters to be active in campus life in formal and informal ways. She engages with the sisters formally through an annual report directly to the congregation and informally by inviting them on campus:

> We have an annual report that is beyond the annual report to the board that the chair of the board and I do for the congregation, and the beauty of that is it's a written document but it also is a meeting with the leadership team, once a year. Where we can go and explicate the report, answer questions they may have, we can ask our questions. We can plead for whatever we're wanting them to do. So it's great, it's systematized, it happens, we prepare for it, etc. And then the informal: No matter what their age or stage, if they're living, walking, talking, I invite them. . . . Come! Walk the corridors, use the library. Buy your cards in our college store, come to our events! . . . They are . . . beautifully [responsive] . . . that adds one more dimension to . . . the student in the corridor who the sister looks at and says, "Good Morning! Now who are you?" That there will be an interaction there. (R. Mirenda, personal communication, November 26, 2007)

Thus, Dr. Mirenda's reflections convey examples of how she fosters effective relationships by maintaining active and positive communication with the Sisters of St. Francis of Philadelphia. She creates this positive relationship in formal ways, by continuing their legacy through their presence on the board and through having them make strategic decisions as part of the leadership team, and informally, by inviting the sisters on campus and providing a welcoming environment for their presence at the school.

Dr. Mirenda portrays effective relationships, a critical part of being a leader, by maintaining a friendly and approachable attitude in her interactions with students and faculty. This type of personal contact was evident during the data collection for this project; Dr. Mirenda walked the halls, and the students she passed knew her name. She also called them by name, asking them specific questions about their families and courses. She engaged with faculty by name and also remembered details about her past conversations with them or about individual projects on which they were working. In reflecting on the importance of relationships, Mirenda explained how she makes a conscious effort to personally connect with those with whom she comes in daily contact, and with students in particular. She said:

> I really try to get around to letting students know who I am and getting to know them…. I try to get right up off my chair and just spend the two minutes eye-to-eye or whatever. If that is in any way a sacrifice or the nice thing to so . . . [I] really wanted to get this letter written or whatever, but I'll tell you, it has come back to me a hundred fold in a very positive way. So respect, relationships, and reflection. (R. Mirenda, personal communication, November 26, 2007)

When interacting with others on campus, she emphasizes personal connection and relationships based on respect. She explained:

> I think my . . . God-given and parent-given values of respect for everyone, mutual respect that each one of us has an importance in this world of ours, and my hope is that one of the characteristics that I bring to the presidency is that belief that it's real. And so whether it's the student, kid in trouble even, [I try] to help that student to look for the good even though he might be leaving the college . . . . There is that respect, and it's real and . . . [if it] feels real on the part of the receivers, then I think that opens the doors for lots of other good things happening. . . . I think conveying an authentic respect . . . opens the doors to making thing happen between and among people, and that's what it really is all about . . . (R. Mirenda, personal communication, November 26, 2007)

These examples show how Dr. Mirenda maintains an open and interactive relationship with students and faculty based on mutual respect and grounded in the interpersonal skills she learned growing up and in her professional training in nursing.

Dr. Mirenda expressed the great importance she places on her relationship with the vice-president for mission and ministry. In her documents and throughout her interviews, she consistently referred to the importance she places on sustaining an effective relationship with this person. Data analysis revealed a highly collegial relationship between the president and her vice-president, based on sharing and mutual support. For instance, Dr. Mirenda explained:

> When an e-mail comes to me from a student or an alum or goes to [DELETED NAME], and we share and exchange them, to give us encouragement and address what they're doing in relationship to choices they made that had something to do with, what they did here, or how they were motivated here, and we say, that's what it's all about. (R. Mirenda, personal communication, November 26, 2007)

On a strategic level, Dr. Mirenda is engaged in a collaborative effort with her vice-president of mission and ministry to work with the board of trustees on matters related to the mission. She explained:

> We have a program that goes on all year long and just starts up again when the new year starts up and that is [DELETED NAME] will go from one committee to another. . . . She'll do maybe two for a couple of the board committee meetings and then one as she goes. So we get all the committees in. She visits each board committee … no less than once a year, and there we describe some of things we do within the college. . . . And then we challenge our board committees to say, "What is the committee all about that relates?" So that has a second step to it, and that is that the board committees have to report to the strategic planning committee. The strategic planning committee, at each of its meetings, has one or two other committees attending the strategic planning committee, the chair sometimes, or [another?] member reporting on what they have done that year in alignment with and toward the goal of pervasively integrating the mission. . . . I truly believe it won't work any other way. That's my personal belief, and I'll go to my end of this truly believing that because I'm seeing it happen. Our athletic program, that's the other thing, [DELETED NAME] will work in combination with other VPs, will work with departments. What's the athletic program doing? It's seems they are doing service, but so do Widner University's athletic teams do service. What about that service? Does it have the reflective piece? A theological foundation? (R. Mirenda, personal communication, November 26, 2007)

Together with her vice-president for mission and ministry, Dr. Mirenda works to build interactive relationships across various constituencies to ensure there is a broad understanding of the mission and its application to various situations. In addition, Mirenda participates in gatherings over tea to discuss issues of mission and identity in an informal, relaxed manner. She explained:

> We do monthly teas where we gather varied groups, so I might be at one of the teas with folks from faculty or staff from maintenance or secretary from some department or a middle manager – a director of IT or something – and there will be a group of 10 to 12 over tea at 3:00 . . . . Our VP for mission and ministry will pose one or two questions or thoughts, and then the discussion is all around how do you . . . what are some of your ideas of how we can be more explicit in our expression of who we are? How about in the mail room? How about as you receive guests when you're a receptionist? . . . So that's how we do that. That's why I said these are all pieces, and I think we need to have all of this. Having one office of mission and ministry isn't going to do it. (R. Mirenda, personal communication, November 26, 2007)

Thus, Dr. Mirenda places great importance on her relationship with her vice-president of mission and ministry, and together, they find ways to strengthen and enhance the mission of Neumann College.

In summary, Dr. Mirenda leads interpersonal relationships, an element of the mission, by maintaining positive and welcoming relationships with the Sisters of St. Francis of Philadelphia in formal and informal ways. She also explained how she keeps an upbeat and interactive relationship with students and faculty. Finally, she identified that maintaining effective relationship with her vice-president of mission and ministry is a key element to leading the Catholic mission at Neumann. These relationships are her top priorities for strengthening the mission at Neumann College.

In conclusion, Dr. Mirenda leads the six mission elements of academic excellence, integrity, social responsibility/stewardship, love/respect, service, and effective relationships in multiple ways. (See Table 11.) The preceding sections discussed several representative examples of Mirenda's leadership of each of these areas in order to provide a profile of how she leads the Catholic mission at Neumann College. She demonstrated her commitment to the academic excellence of the college through her initiative that created the Neumann Institute for Franciscan Studies. She led the element

of the mission related to integrity through her mission-driven fundraising. Her ability to lead social responsibility and stewardship of resources was apparent in her sense of responsibility to the founding Franciscan congregation and to the Catholic Church at large. In addition, she showed strong commitment to being a good steward of her gifts and talents by sharing her knowledge with the wider community. Dr. Mirenda showed her love and respect for the sisters through her meaningful and inclusive communication with them, as apparent in her documents and interviews. She demonstrated her commitment to service through Service Day, her attendance at national and international conferences and workshops, and the creation of the President's Community Council. Finally, Dr. Mirenda's commitment to building effective relationships was apparent in her positive and interactive relationship with the sisters, through her friendly and open attitude with students and faculty, and in her consistent dialogue with the vice-president for mission and ministry. Thus, Dr. Mirenda leads the six elements of the Catholic mission at Neumann College through various ways that are reflective of her own strengths and the unique needs and characteristics of the Neumann College community.

Table 11
Representative Examples of President Mirenda's Leadership of Mission

Mission Element	President's Leadership Action
Academic Excellence	
	Initiative to launch Neumann Institute for Franciscan Studies and the Center for Sport, Spirituality, and Character Development
Integrity	
	Mission-centered fundraising; Secured $2.5 million gift
Social Responsibility / Stewardship of Resources	
	Annual reports to congregation
	Increased visible symbols of the Franciscan tradition on campus
	Seeks to uphold Catholic teaching and not cause any reason for stress by being careful to scrutinize invited speakers and honorees
	Giving speeches and talks to the wider community (ACCU; small business leaders)
Love/Respect for all creation	
	Through meaningful and inclusive communication with the Sponsoring Religious Congregation
	Commitment to learning about Franciscan charism and values
Service to Others	
	Commitment to Annual Service Day celebrations
	Attending national and international conferences, meetings, and workshops (e.g. Rome Seminar)
	Creation of the President's Community Council
Effective Relationships	
	Active and positive relationship with the Sisters of St. Francis of Philadelphia
	Personal connections with students and faculty; Walking the halls to meet others
	Consistent dialogue with vice-president for mission and ministry; Monthly teas

Contextual Influences on President's Leadership of Catholic Mission

To address research questions B2, this section explains how context influences the president's leadership of the mission at Neumann College. This section centers on two main themes that emerged from the data analysis: (a) the influence of the sponsoring religious congregation (SRC) and (b) the influence of the community at large. Examples related to the different areas of the mission are given in Table 12 and in the narrative to follow.

Table 12

Contextual Influences on Leadership of Catholic Mission

	Mission Areas[29]					
Activity	Academic Excellence	Integrity	Social Resp.	Love/ Respect	Service to Others	Effective Rel.
SRC			X	X		X
Community					X	X

Dr. Mirenda's reflections and actions demonstrate the influence of the mission and values of the Franciscan Sisters of Philadelphia on her leadership of the Catholic mission at Neumann College. She explained that because the sisters had a strong influence on her own formation, she is attentive to the sisters in all aspects of her leadership:

[29] The six mission areas are: (1) Academic Excellence; (2) Integrity; (3) Social Responsibility/Stewardship; (4) Love/Respect for all of Creation; (5) Service to Others; (6) Effective Relationships (Neumann College, 2007a).

> [I am] always mindful. Really, truly . . . I go back to my own experience and formation, but I want that for others. It's been so special for me personally, professionally. How do we make that kind of thing happen for others? So they're [the sisters are] very inspirational. Whether I see them or not during the day or at weeks at a time, it's a force that's there. (R. Mirenda, personal communication, November 26, 2007)

In her reflections on her leadership and in the priorities evident in her speeches, writings, and addresses, it is evident that the mission and values at the heart of the Franciscan tradition have a strong influence on the president's leadership. She consistently strives to uphold the legacy and values of the sisters as she leads the Neumann community. Dr. Mirenda regards her role as a steward of the Neumann College mission, including the mission elements of social responsibility/stewardship, love/respect, and effective relationships. She also shows great love and respect for the sisters and their core values. Finally, Dr. Mirenda cultivates effective relationships with the sisters through open and meaningful dialogue with them.

Two ways in which the Dr. Mirenda upholds Franciscan values were her prayer allegiance with the sisters and her support of the presence of the sisters on campus. Dr. Mirenda explained how she supports the sisters' mission through prayer. The values and traditions of the sisters influence her external actions, and she also aligns herself with the sisters in prayer. She explained how this allegiance helps her to stay connected with the sisters' mission:

> I'm a partner in prayer. I'm a companion in prayer. The sisters have different levels of people working with them, and what that means is that daily I will pray on my own, wherever I am . . . shower, or home or here or wherever . . . car, most of the time, and so I stay connected that way. (R. Mirenda, personal communication, November 26, 2007)

As a partner in prayer, Mirenda maintains her connection to the sisters. In addition, the president supports the presence of the sisters on campus by giving preference to them when considering available positions at the college. She explained in her interview:

> Here at the college, with the blessing of the board and HR and everyone else who knows us . . . if a position that's open and there is a sister applicant, all things being equal, truly equal, the sister will have first preference. (R. Mirenda, personal communication, November 26, 2007)

Because her Franciscan formation experiences were so meaningful to her, Mirenda strives to carry on their mission with the hope of sharing the same values with others at Neumann College. Thus, the mission and values of the Franciscan Sisters of Philadelphia have an apparent influence on Dr. Mirenda's leadership of the Catholic mission at Neumann College.

The community at large constitutes another influence on Mirenda's leadership. The community at large refers to the immediate Aston, Pennsylvania, community and to relationships she cultivates with local businesses, companies, and educational institutions. The community also includes the relationships she seeks to foster with the families at Neumann College. These connections are an important part of her presidency and relate to the element of the mission that involves building effective relationships and to the element of the mission related to carrying out service, as she seeks to cultivate relationships in order to find new ways of serving the local community. Her speeches often highlight her interactions with the community. For instance, she shares the lessons she has learned from her presidency with business leaders in the community. In a speech to local business leaders, she explained how her relationships with local businesses and educational institutions building on her particular interest in the role of women, is a priority in her leadership:

> You have a vision, which I believe is crucial today and that is to view with value the intersection between education and business. It is truly important that the conversation between business and education is heightened and that models for collaboration between these two great institutions be developed, utilized, and celebrated. It is my belief based on my experience over the years as an educator with special interest in the educational journeys of women that this type of collaboration could and, in fact, is facilitated by and through women in leadership. (Mirenda, 1999a, p. 1)

In one situation, she became involved in preventing a local Catholic school from closing. She recalled how under her leadership, Neumann College helped save a Catholic elementary school in the local area:

> Just this past year, one wonderful thing happened. We became a member of the corporation with three others of a Catholic elementary school in Chester that was going to close with 222 students, and it was closing because it had gone below 140. . . . It's a poor city in Pennsylvania. [It was] associated with the parish for years, but the Archdiocese was about to close it . . . I looked at that, and I thought, that's three miles from our school . . . . So in one of those crazy moments, I thought . . . Bishop McFadden is going to hear from me. So I picked up the phone! And guess what? Bishop McFadden says to me, "Rosalie, you're the second person to call me! The other individual is the head of [NAME DELETED]," which is a large …casualty insurance company. . . . He said, "He called me and said to me 'what are you doing?' you know, in closing Chester school?" Well for me, that was the best thing I could hear. I said, "Bishop, I don't have the money that maybe a [NAME DELETED] can give you, but why don't we get together around a table?" So I invited all to dinner. I called Sr. Lynn so she would hear it from me rather than hear it from someone else, and I said to her, "Sister, what are your thoughts about Chester?" She said, "Oh, my God! We've had many missions there and now we're out of there totally and I want to come to the meeting too." So she (our congregational leadership), the pastor of the parish, Bishop McFadden, and myself met and the result of that is the 501-C3 independent Catholic with four organizations as members of the corporation. It's a two-tiered board. We now have a 26-member board, and they raised enough funds in eight months to open it in September. . . . It's a miracle . . . . I think it's a little miracle, but that is something tangible. It's the poorest of the poor in Chester, and so we talked to our adult students and commuter students. There are opportunities there to join Neumann in one of its ministries to promote our Catholic/Franciscan values. . . . We have our Education students and actually our faculty help them with the research that they're doing, with the work that they're doing with special ed[ucation]. Our students tutor in a before school and after school program; we've set that up. And our Center for Sport, Spirituality and Character Development, along with our athletic program, provides the physical and athletic program over there. (R. Mirenda, personal communication, November 26, 2007)

This is a representative example of how Dr. Mirenda responded to the needs of the community by finding a way for Neumann College to be of assistance to a local Catholic school. In sum, Dr. Mirenda engages with the larger community surrounding Neumann College. She is involved with the sponsoring religious congregation by being a prayer partner and offering the sisters priority in hiring, and she is involved with the community at large by speaking with local business leaders and by reaching out to serve the local community.

Leadership of Catholic Mission and On-campus Relationships

To answer research question B3, this section provides representative examples of how Dr. Mirenda leads the Catholic mission with on-campus constituencies. Three main themes emerged from the data characterizing her on-campus relationships: (a) cultivation (b) respect, and (c) conviction. Each of these themes will be explained below with representative examples. The table below provides descriptors of Dr. Mirenda's on-campus relationships and connects them to the mission elements.

Table 13

Influences of On-Campus Relationships on Leadership of Catholic Mission

	Mission Areas[30]					
Influence	Academic Excellence	Integrity	Social Resp.	Love/ Respect	Service to Others	Effective Rel.
Cultivation						X
Respect				X		X
Conviction	X	X		X		

Cultivation

Dr. Mirenda makes cultivation of on-campus relationships one of her top priorities. Her emphasis on nurturing constituencies on campus supports the mission element related to building effective relationships. She clarified how effective relationships flow from Franciscan values of the Neumann College mission and how she emphasizes mentoring as one way in which to cultivate relationships:

> For me the fifth [mission element] is relationships and effective ones. St. Francis of Assisi . . . talked about . . . [when] his followers were wanting advice from him . . . . [They asked] Where do we go? How do we do this? And what shall we say? And one of his wonderful, classic . . . statements to them had all to do with . . . "Be who you are," "Share what you know," and "Begin wherever they are." Well, if that isn't a beautiful thing to reflect on with our students in terms of where they are from, whether they're the smartest or if they're not so bright, whether they're the poorest or the most affluent, whether they know their basic skills or don't know them the way you want them to know them, you know to begin where they are, and that's our message here. That, I think, flows out of those two traditions, Catholic and Franciscan intellectual ones, the mission statement itself and then these four values that we espouse and look for in each

[30] The six mission areas are the following: (1) Academic Excellence; (2) Integrity; (3) Social Responsibility/Stewardship; (4) Love/Respect for all of Creation; (5) Service to Others; (6) Effective Relationships (Neumann College, 2007a).

> other. It's very important here at Neumann, and I think it's important to our Franciscan and our Catholic tradition . . . So role modeling is crucial and effective relationships . . . if you're going to role-model you need someone who will accept that role-modeling and unless you're in good, respectful relationships, they aren't going to want to pay attention to you. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda believes that effective relationships are the foundation for all other interactions on campus. She emphasizes this idea not only in her actions but also in her speeches. She explicitly describes the ways in which she cultivates an effective relationship with the sponsoring religious congregation at Neumann College. For instance, in a speech at the ACCU Annual Meeting, she explained how her relationship with the congregation, in collaboration with the board, is fundamental: "Beginning with the President and the Board, conscious, deliberate/intentional time and thought are given to the relationship of the college to the sponsorship. Authentic and open dialogue is paramount . . ." (Mirenda, 2008a, p.4). Specifically, she outlined seven ways in which to encourage the cultivation of relationships on campus, especially with the sponsoring religious congregation: timing;[31] collaborative planning with accountability;[32] ongoing dialogue;[33] recruitment, appointment, orientation, and evaluation of the president;[34]

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[31] "Time and timing for the discussions that address the future of sponsorship and the identity of the college/university are of the essence. Changes are rapid and dramatic for both entities" (Mirenda, 2008a, p. 5).

[32] "The need for collaborative, strategic planning (sponsoring Congregation and sponsored institution) in terms of Sponsorship and how it may/will/could affect the sponsored, thriving Neumann College (mission, values, identity, personnel, trustee bylaws, and space and its utilization) with a related accountability for the advancement of the higher education mission seems most relevant. Currently, this is challenged by the lack of a collaborative, systematic planning process" (Ibid.).

[33] "The need for dialogue exists as to how the sponsored College/University can assist the Congregation in developing such a plan for the future re: Sisters' employment at the College/University, values' implementation, land maintenance, management of the Congregation's retirement facility, and spiritual center. Authentic dialogue and collaborative planning for ways that make sense for the higher education entity and in ways that assist the Sisters' future and the future of their legacy are both ideals and ideal" (Ibid., pp. 5-6).

selection, orientation and education of the board;[35] development and formation of future leaders;[36] and planned resources[37] (Mirenda, 2008a, pp. 5-6). Building on her understanding of the Franciscan tradition, Mirenda cultivates a strong relationship with the sponsoring religious congregation.

Respect

Dr. Mirenda conveyed her respect for others' beliefs and positions in her leadership of the Catholic mission at Neumann College. Her attention to the beliefs of others in no way diminishes her commitment to the Catholic mission at Neumann College, as her respect for others relates to the mission element of love and respect for all creation and to the mission element of social responsibility and stewardship. She explained her approach:

> I go back to my . . . three R's in respecting whatever position or judgment that a person or a group has made and then trying to respectfully respond in a manner that I feel comfortable doing, authentically doing. (R. Mirenda, personal communication, November 26, 2007)

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[34] "The role of the President in the continual development of the model for Sponsorship and Governance in our institutions requires that intentional processes and criteria for the recruitment, appointment, orientation, and evaluation of the President incorporate the President's capacity to engage authentically in the work related, to be theologically grounded, and to be mission-oriented" (Ibid., p. 6).

[35] "The selection, orientation, and ongoing education of the Board must include matters related to the Sponsorship as well as to the concept of Sponsorship itself" (Ibid.).

[36] "The development and articulation of core competencies and personal characteristics for leadership in the institution is critical. Establishing personal development plans for leaders at all levels is a strategy to consider in higher education as it has been in health care" (Ibid.).

[37] "The resources necessary (financial and otherwise) to continually inform, form, and engage all who come to the College/University toward the responsibility, knowledge and practices necessary to retain vibrantly the Catholic Franciscan philosophy, theology, values, and practices must be incorporated in the planning and budgeting just as any other area or strategic goal may be addressed" (Ibid.).

She spoke about her experiences communicating to others about the scandal[38] in the Church. She respects and acknowledges individuals' experiences and opinions but also takes the position that such experiences do not diminish the esteem of the Church at large; her belief in the Church and its tenets still resonates through her leadership. She explained:

> I've had conversations particularly around the Church scandals . . . I try to acknowledge the fact that that's a reality that we're all very, very sorry about and need to be, but as far as the Church and the tradition of the basic tenets, the values, . . . we need to transcend a scandal like that . . . . And so we have to transcend that, and so I'll speak to that to the extent that I can. And so that's the way that I'm coping with it as well . . . . It doesn't take away regard or respect for individuals of the Church, formally of the Church who are good people, who haven't made those same mistakes and whose intentions remain very pure still and very positive, and I just try to address it with those three things in mind and then reflecting . . . on what more could have been said or what more could I have done . . . . When I address who we are, and I do it very clearly, I don't . . . hide behind words that don't say what I mean. I've gotten positive feedback for such forthrightness. (R. Mirenda, personal communication, November 26, 2007)

Thus, Dr. Mirenda builds relationships with others on campus by being respectful of their unique positions while still upholding her commitment to being a steward of the Catholic mission at Neumann College.

[38] Between the years of 1950 and 2002, Church records indicate that 4,392 U.S. priests were accused of engaging in sexual abuse of a minor. This number represents 4% of the 109, 694 priests active in ministry during that time period. Because there are no reliable estimates of American adults who have engaged in sexual abuse of minors, it is impossible to determine whether the percentage of priests engaged in such conduct is higher than the percentage in the general population or among such groups as teachers, coaches, or other religious leaders (USCCB, 2004a). "However, given the moral stature of the Church, the role of priests and bishops in providing moral leadership within the Church, and the obligations of priests and bishops to foster the spiritual and moral development of children and young people, when sexual abuse occurs in the Church, it is particularly abhorrent. Thus, Catholics take no solace from the fact that sexual abuse of minors occurs outside the Church as well" (p. 19). As a result of the crisis, in 2002, the full body of Catholic bishops in the United States met in Dallas, Texas, to approve the Charter for the Protection of Children and Young People. Since the implementation of the Charter, the Office of Child and Youth Protection was created and seminary protocol and training have become more stringent in the protection of children and youth (USCCB, 2004a).

Conviction

Mirenda demonstrates her religious conviction in her leadership of the Catholic mission at Neumann College. Three examples show how Mirenda's religious conviction enables her to integrate religion and education on campus. First, as a professor of nursing, her scholarship demonstrated her conviction to the institutional mission. She produced scholarly works that integrated her scholarship in nursing and Neumann's Catholic mission and identity (Mirenda, 1986; Mirenda and Wright, 1987). Through her scholarship, she demonstrated that "religious commitment and intellectual integrity actually enhance each other" (Mirenda, 1996a, p. 8). Second, she explained how she shares her strong faith with students on campus:

> I have had students, two of the ones who went to RCIA [Rite of Christian Initiation] last year, horror stories about you know, family and not continuing with the Church and not continuing with Sacraments no matter what religion. We talk about realizing how empty, how they had nothing . . . . They were alone, and at their loneliest moments, they were truly lonely and empty…. The study of the Catholic religion and then preparing for the Sacraments began to put some pieces together for them, so when you look out at the secular society today, it looks like it could get worse before it gets better again. You know what, I am convinced . . . much like I said about Neumann earlier that if there were no Catholic institutions with traditions of one kind or another, somebody from a very business-minded perspective would be trying to invent one. I'm convinced. (R. Mirenda, personal communication, November 26, 2007)

She recognizes that the religious life at Catholic institutions such as Neumann College fills such a fundamental need that business interests would perhaps fill the gap in the market if Catholic institutions ceased to exist. Third, Mirenda demonstrates her convictions when handling criticism on campus about particular positions she has taken. When challenged regarding her support of a Gay/Lesbian club on campus, she responded that supporting this group would go against the mission of the institution because to

segregate a particular group would imply that Neumann College was not living up to its mission, which involves love and inclusion. She recalled:

> Now, I won't have a club mainly for two reasons. I call it one of my non-negotiables. One is that we are talking about an inclusive campus here, not a campus that separates and divides. So separate interest clubs, I don't care what it is, I just say we're not doing our job here then. We haven't incorporated them, we haven't integrated them. We must have kept them out or made them feel left out. So what do we need to do to bring them into the greater mix? And then my second is I don't want to be here on campus that . . . for the college is supporting with money, with resources, a position antithetical to the Church. Now, does a gay/lesbian club do that? No, no. But I do know, from having studied where they do exist, there is more of a chance of positions being taken in a public way on a campus that would suggest a lifestyle that one wants to facilitate, and I don't want to get into that. So that could very well be criticized more by my own colleagues around the table. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda's explanation demonstrates her commitment to upholding the integrity of the college as an institution that provides an inclusive environment and also, as a Catholic institution, does not contradict Church teachings. Thus, in situations involving potential differences of opinion, Dr. Mirenda explained how she upholds her convictions and those of the Catholic mission at Neumann College. Even if criticized by colleagues, she strives to lead the institution to be inclusive and to uphold the teachings of the Church.

In summary, Dr. Mirenda leads the Catholic mission at Neumann College by cultivating relationships, respecting and acknowledging others' positions, and leading with conviction. In her interviews and documents, she emphasized relationships by discussing seven ways in which she can nourish her relationship with the Franciscan Sisters of Philadelphia. Regarding her relationships with people on campus, she explained how she is respectful of individuals' positions and beliefs while upholding her commitment to be a steward of the Catholic mission at Neumann College. Finally, she explained how, she becomes even more perseverant in her convictions in the face of

adversity. She strives to maintain an inclusive environment, in accordance with the teachings of the Church.

Leadership of Catholic Mission and Off-campus Relationships

To answer research question B4, this section explains how Dr. Mirenda leads the Catholic mission in her relationships with off-campus constituencies. Two main themes emerged from the data analysis on this topic: (a) her relationship with church leaders and (b) her outreach to the local community.

Table 14

Representative Examples of Leadership of Mission and Relationships Off-Campus

	Mission Areas[39]					
External Relationships	Academic Excellence	Integrity	Social Resp.	Love/ Respect	Service to Others	Effective Rel.
Church Leaders					X	X
Community Outreach		X			X	X

Church Leaders

Dr. Mirenda discussed the influence of church leaders on her leadership of the mission at Neumann College. Her explanations of her interactions with church leaders shows her leadership of service, one of the elements of the mission, as she consistently seeks ways in which the Neumann College community can be of service to the local church. Her interactions also make apparent her leadership of effective relationships,

[39] The six mission areas are: (1) Academic Excellence; (2) Integrity; (3) Social Responsibility/Stewardship; (4) Love/Respect for all of Creation; (5) Service to Others; (6) Effective Relationships (Neumann College, 2007a).

another element of the mission, as she prioritizes maintaining an open and respectful dialogue with local clergy. For instance, she recognizes the challenges that clergy face and is mindful of these challenges in her interactions with them. She explained: "[I treat the clergy] with great respect… for who they are and what they do, the challenges they face. People like our Cardinal Rigali and our bishops and our pastors in the various churches, my goodness, what challenges they have too" (R. Mirenda, personal communication, November 26, 2007). Dr. Mirenda also explained that she is not reticent about making requests of her ecclesiastical authority when she believes it is in the best interest of Neumann College to do so. For instance, she requested that a priest be assigned to the college. She explained:

> I went to the . . . Cardinal a couple of years ago and made a case for why he should assign a diocesan priest to Neumann who would have academic credentials, and I have a doctorally prepared diocesan priest now who is here in our education division. So the support is there. . . . It wasn't just a priest who might no longer be serving because they no longer want him serving in a parish or whatever, [instead the priest is] a young man in his early fifties, doctorally prepared who is a good man, a good priest, and a good scholar, a good faculty member, and he's here. So there's that sort of support and that's been extremely, extremely helpful. (R. Mirenda, personal communication, November 26, 2007)

Not only does she interact with leaders in the Catholic Church, but she also works with leaders of other faiths. She explained her approach: "you meet on some common ground that everybody's concerned about and then you just come at it from one's own particular perspective, and that's worked." (R. Mirenda, personal communication, November 26, 2007). She went on to explain her relationship with the local Catholic church and with other churches:

> I try to be very relational, invitational. You know, if they can come to see us, I want them to come on campus. If we can help them in any way, I have . . . well besides the Drexel-Neumann Academy now in Chester, our own parish over on this side, we have them use our Life-Center Theater during the holidays when they have a lot of attendance at their Masses, and so they have several Masses here to kind of break up the crowd that they have going to the church itself, to the parish itself. So we do all sorts of things of that nature. Mount Hope, the Methodist Church, if they need extra space during those special times of the year for them or they wish to have some kind of a meeting here, we open up the doors for them. So, being invitational to them, treating them with respect and certainly our Catholic leadership, I invite them to all the events at Neumann often as our guests. (R. Mirenda, personal communication, November 26, 2007)

She invites and encourages clergy to visit the Neumann College campus and also seeks ways in which to be of service to Catholic and non-Catholic churches in the area. Thus, Mirenda showed that she leads the Catholic mission through building effective relationships with and carrying out respectful service for Church leaders and clergy.

Community Outreach

Dr. Mirenda's relationship with the community at large exemplifies her leadership of the Catholic mission at Neumann College. She interacts with the local community on several levels, and in return, she earns community support for Neumann College and its mission. She said, "I think people out in business and the corporate world and the community at large see a real value for the different options in higher education" (R. Mirenda, personal communication, November 26, 2007). Her interaction with the community is indicative of her cultivation of effective relationships; she fosters valuable partnerships with community members. Her actions also exemplify the mission element of service; she seeks to position Neumann College in ways that can be of service to the wider community. Finally, her actions convey leadership of the mission element of integrity, as she upholds the mission regardless of whether she is on or off campus. For

example, she was involved in saving a local Catholic school from closing and has upheld the mission and reputation of Neumann College in her off-campus interactions.

As discussed in an earlier section, Dr. Mirenda was involved in helping to prevent a local Catholic school from closing. She reached out to Bishop McFadden to see if there was any way in which Neumann College could be of assistance to save the school. This action resulted in the college's partnership with a local business to save the school, which now has "a 26-member board, and they raised enough funds in eight months to open it in September" (R. Mirenda, personal communication, November 26, 2007). This interaction not only allowed the local school to remain in operation, but also, in relation to the Neumann College mission, it gave Dr. Mirenda and opportunity to further develop the Catholic mission of Neumann College through her off-campus relationships. As she explained: "There are opportunities there to join Neumann in one of its ministries to promote our Catholic/Franciscan values" (R. Mirenda, personal communication, November 26, 2007). This opportunity enabled her to develop the mission through her relationship with the local school.

Dr. Mirenda further explained how she considers the reputation and mission of Neumann College in all her interactions. For instance, she declined an invitation to serve on the board of an organization that may have been perceived as incongruous with the mission of the college. She explained:

> I recently had an invitation to serve on a board of directors for an organization that would have brought some attention to the college because of my appointment. But the fact that it would perhaps give witness to at least some that would not be positive for our Church and for the Catholicity of our mission, I said no and had to explain, which was awkward at first for me, and frankly it made me a bit nervous . . . but convicted, driven by what matched and what didn't match, I knew that that's the only choice I had. [I had to consider my role as president] in the community and everywhere else. (R. Mirenda, personal communication, November 26, 2007)

This example is indicative of how Dr. Mirenda makes the Catholic mission at Neumann College a priority in her relationships with the outside community. Dr. Mirenda follows the mission of Neumann College in her relationships with the local community.

In summary, Dr. Mirenda leads the Catholic mission through her relationships with people off campus, including Catholic and other religious leaders and with the local community. Her relationships with church leaders are based on respect and service. In her relationships with the local community, her leadership of the mission elements of service and effective relationships are apparent through her involvement in saving a local Catholic school and in the way in which she upholds the mission and reputation of Neumann College in her off-campus interactions.

Relationship to Leadership That Matters

Sashkin and Sashkin's (2003) *Leadership That Matters* provided the theoretical framework to examine presidential leadership in this study. This "new paradigm of transformational leadership" (Sashkin & Sashkin, 2003, p. 173) guided the study's data collection and analysis by providing a multi-faceted description of leadership that included personal characteristics, behavior, and organizational context. This section answers research question C1 by examining how President Mirenda's leadership of the Catholic mission relates to the ten leadership dimensions operationalized in the *Leadership That Matters* framework. In particular, this section describes how the

president's leadership of Neumann College's Catholic mission relates to the following types of leadership: (a) *Capable Management*, (b) *Reward Equity*, (c) *Communication Leadership*, (d) *Credible Leadership*, (e) *Caring Leadership*, (f) *Creative Leadership*, (g) *Confident Leadership*, (h) *Follower-Centered Leadership*, (i) *Visionary Leadership* and (j) *Principled Leadership*. Each dimension of leadership is briefly summarized in Table 15.

Table 15
Ten Dimensions of Leadership That Matters

Dimension	Description
Capable Management	This transactional leadership dimension encompasses the "nuts and bolts" of leadership to ensure the effective operation of the institution. In addition, capable managers make sure they have the knowledge, skills, and resources a leader needs to successfully lead an institution.
Reward Equity	This dimension is based on a transactional leadership approach by which the leader makes clear the performance and goal expectations for the organization and provides rewards and incentives to those who meet expectations.
Communication Leadership	This transformational leadership behavior refers to the ability of the leader to clearly articulate ideas, concepts, and goals to the organization.
Credible Leadership	Credible Leadership refers to the trustworthiness, character, and integrity of the leader. The credible leader can be relied upon, follows through with commitments, and acts in ways congruent with his or her words.
Caring Leadership	Caring Leadership refers to the degree to which the leader demonstrates respect and concern for others. In this transformational leadership behavior, the leader values diverse skills and abilities and prioritizes making people feel included.
Creative Leadership	Creative Leadership implies that leaders create opportunities for followers to perform and succeed.
Confident Leadership	This transformational leadership characteristic is apparent when leaders demonstrate the belief that they can make a difference in their institutions.
Follower-Centered Leadership	Leaders who demonstrate this dimension share power with others and empower others to succeed.
Visionary Leadership	This transformational leadership characteristic is demonstrated by the leader's ability to conceptualize and express a future for the organization. Not only can leaders visualize the future direction of the institution, but they also know and convey the necessary actions to make the vision a reality.
Principled Leadership	This transformational leadership characteristic is apparent in the leader who works to build a positive and shared culture based on the values and beliefs of the group.

Source: Sashkin & Sashkin, 2003.

In this section, elements of Neumann College's mission will be related to each of these ten dimensions to illustrate how they were evident in the president's leadership of the Catholic mission at Neumann College.

Table 16

Evidence of Leadership That Matters *in President's Leadership of Mission*[40]

Dimension	Leadership Action/Characteristic	Mission Element[41]
Capable Management	Thirty percent annual and capital giving increase since 1996	3
Reward Equity	Integration of accountability to service commitment among faculty and staff through Center for Sport, Spirituality, and Character Development	5
Communication Leadership	Intentional/Deliberate language; President's scholarship	6
Credible Leadership	Long commitment to Neumann College; Scholarship on Franciscan mission and identity	2
Caring Leadership	Grounded in personal worldview; Meets people where they are; Values dignity and worth of everyone	4
Creative Leadership	Launching of Center for Sport, Spirituality, and Character Development; Offering the Center as a national model and connection to Vatican office	2
Confident Leadership	Accesses prayer; Remembers family roots	2
Follower-Centered Leadership	Uses speeches, talks, and actions to convey leadership as leaven to society	6
Visionary Leadership	Working to ensure legacy of the Sisters of St. Francis of Philadelphia is safeguarded through a long-term joint agreement between college and congregation; Deliberate mid-level leadership decisions	3
Principled Leadership	Emphasis on relationships that cultivate mission culture on campus	3, 6

[40] It is important to note that these are representative examples of the president's leadership, not an exhaustive list.

[41] The six mission areas are the following: (1) Academic Excellence; (2) Integrity; (3) Social Responsibility/Stewardship; (4) Love/Respect for all of Creation; (5) Service to Others; (6) Effective Relationships (Neumann College, 2007a).

Capable Management

An analysis of Dr. Mirenda's documents and interviews demonstrates evidence of her execution of the *Capable Management* leadership dimension. For example, Dr. Mirenda has been effective in carrying out the functioning of the institution. To cite a representative example, under her leadership, annual and capital giving has grown by more than 30%. By looking for ways to secure the college's financial standing and to acquire capital necessary to improve the institution, she demonstrated leadership of social responsibility/stewardship of resources. Under her leadership, annual and capital giving has increased by one third since 1996 (Neumann College, 2009b, para. 8). When speaking about her approach to and success in fundraising, she conveyed her commitment to the college's mission. She explained how being true to the mission assists her in creating excitement among potential donors about supporting Neumann College: "So I think [creating excitement about the college is] . . . really a crucial responsibility that as president, as a board, and I have found that in sharing that notion, I'm finding people who are interested in Neumann as a result" (R. Mirenda, personal communication, November 26, 2007). She explained that in describing the mission, she receives support for the College's mission from diverse sources:

> A [certain individual] . . . loved the way in which the mission and the values were being expressed in what we were doing. So targeting or trying to help those with potential, from an urban setting, a diversity of students as opposed to you know, one culture, one race, appealed to him so much that he wants to be part of it in some way. So I don't see it as detrimental. I see that it can be a challenge in some quarters and some circles, but I think for us it has been mostly positive. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda's success in fundraising arises from her articulation of and allegiance to the mission of the college. In another example, she secured a $2 million gift for the

acquisition of a new building. As mentioned in a previous section, she integrated her passion for the mission into her conversation with a donor, and this conversation ultimately resulted in this large gift in honor of St. Rocco. Thus, through her commitment to and articulation of the Catholic mission at Neumann College, she demonstrated the *Capable Management* dimension of leadership. She indicated the priority she places on financial stewardship by increasing the fundraising efforts of the college, and her fundraising has built on the college's mission, as it often causes donors to support the college.

Reward Equity

Dr. Mirenda showed her ability to carry out the *Reward Equity* dimension of leadership, as she emphasizes people's achievements, sets expectations, and offers rewards. She emphasizes individuals' contributions and achievements at community events such as Service Day and during her communications with and speeches to the Neumann College community. She also used reward equity to send a clear message about her expectations related to the Catholic mission. For example, she identified how she is going to use the Center for Sport, Spirituality, and Character Development as a way of recognizing and rewarding faculty and staff who integrate service into their responsibilities on campus. The primary aim of the center is "to offer opportunities for reflection and dialogue on the power of good inherent in sports" (Neumann College, 2009a, para. 1). The purpose of the center is aligned with the mission statement, which reads:

> Neumann College . . . believes that the individual's spiritual, emotional, intellectual, physical and social growth complement and fulfill one another. (Neumann College, 2007a)

Dr. Mirenda's use of the center shows how she exercises the *Reward Equity* dimension of leadership. She explained:

> On the evaluation side for faculty and then for staff, in the tools we use for performance evaluation or contract renewal or promotions for faculty, a section is going to be in there on service, where a subset is service on the campus, and this role will count . . . . So that's where the reward comes in for . . . performance eval[uation]. (R. Mirenda, personal communication, November 26, 2007)

This was an example of how Mirenda's actions manifested the *Reward Equity* dimension of leadership; she explicated her expectations of faculty and staff with regard to integrating service into daily life on campus, and she explained how her expectations could be fulfilled through evaluations, contract renewal, and promotions.

Communication Leadership

The *Communication Leadership* dimension of leadership was apparent in Dr. Mirenda's articulation of the importance of mission integration to Neumann College. This articulation relates to building effective relationships, as she fosters positive relationships through communication. She fulfills this dimension through her use of intentional and deliberate language. She has a long history of articulating the Neumann College mission using such language. As a professor of nursing at Neumann College, she produced scholarly works integrating scholarship on nursing with Neumann's Catholic mission and identity. For instance, in 1986, she identified how the Neuman model of nursing could be applied in practice settings for nurses in a baccalaureate program (Mirenda, 1986). In 1987, she co-authored an article with a sister of St. Francis of Philadelphia on how nurses can incorporate mission values into their practice (Mirenda & Wright, 1987). The same intentional and deliberate language was evident in her inaugural address, in which she identified Neumann's first priority under her leadership as the following: "to proclaim and live its Catholic Franciscan identity" (Mirenda, 1996a,

p. 8). Specifically, she identified the need for intentional and integrated focus on this area through "a deliberate and conscious commitment to the greater understanding and implementation of its Catholic Franciscan tradition through role-modeling that religious commitment and intellectual integrity actually enhance each other" (Mirenda, 1996a, p. 8). In reflecting on her communication leadership, she commented:

> Our Goal One relates to our pervasive integration of the mission . . . . So I'll tell you that as a tool that has been wonderful inside the institution because I can begin conversations even with prospective faculty talking about mission and the statement therein and going right over to the strategic plan and saying there's a goal that's board led . . . . It's very intentional. It is planned. It is overt to the extent that our minds and hearts allow us to be articulate about it, and we want to improve how well we can articulate that . . . meaning the universal "we." (R. Mirenda, personal communication, November 26, 2007)

This intentional communication is apparent in her speeches and writings as well as through her conversations with the board of trustees. As explained in an earlier section about Dr. Mirenda's relationship with her vice-president for mission and ministry, there is a program that works to educate board committees on mission integration and strategic planning. This year-long program challenges board committees to consider what they have each done to help advance and support the mission. Mirenda conveyed the importance of aligning the college's mission with institutional goals at all levels of the institution. Through her interactions with board members, she articulates the need to integrate mission with strategic decisions. Thus, Mirenda demonstrates the *Communication Leadership* dimension through her deliberate and conscious interactions with the Neumann community that transmit the priority she places on Catholic Franciscan mission and identity.

Credible Leadership

The president conveys evidence of her ability to fulfill the *Credible Leadership* dimension in her leadership of the mission at Neumann College. The credibility of Mirenda's leadership relates to mission in three ways: her long tenure at Neumann College, the integration of Franciscan values with her scholarship, and her close working relationship with and absorption of Franciscan values from the sisters. All three examples have been previously introduced and discussed. What is relevant to the Sashkin and Sashkin (2003) conception of *Credible Leadership* is how Dr. Mirenda's long relationship with the college and the sisters has enhanced her ability to not only articulate but also to live Franciscan values. She earned credibility in her leadership of the Neuman College mission from her relationship with these sources, and thus her leadership fulfills the Sashkin and Sashkin (2003) idea of *Credible Leadership*.

Caring Leadership

Caring Leadership is an apparent part of Dr. Mirenda's leadership of the Catholic mission at Neumann College. Dr. Mirenda fulfills this dimension by demonstrating respect and concern for others in and around the Neumann community. This aspect of leadership relates to love and respect for all, an element of the college's mission, as she cares for others through inclusive and respectful interactions. The idea of *Caring Leadership* reflects her personal worldview; as explained in an earlier section, she attributes her value of respect to her upbringing. Her worldview has translated into a genuine concern for others and an attempt to include those of different beliefs. Her concern for others is based on her own value system that is grounded in a belief in the dignity and worth of each person. To this end, she treats each person with respect. She

explained that she strives to meet people where they are and to respect others' faiths and traditions:

> I stay true to my . . . own value system relative to respecting every single person, knowing each has a purpose. Each has potential and actual strengths; we just have to find them and discover them or have them discover them and be able to tell you about them. . . . . It doesn't threaten my desire and conviction and beliefs as [a]. . . Roman Catholic, but it doesn't want me to make them that unless they want to be. So I think it's a very inclusive model, so I have not seen major difficulties arise with people of other faiths. I have wonderful faculty of other faiths, and we get into it. And, you know, the way that I found is a wonderful way to have great exchange with people of different faiths, actual different faiths and cultures, is to start the conversation by saying, "Well, we're both human beings, what do we have in common from a cultural and religious point of view?" And you'd be surprised. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda's reflections and actions manifest the *Caring Leadership* dimension, as she is respectful of others and inclusive of those who hold differing beliefs. She explained that this respect of others is in accordance with her personal beliefs that are in alignment with the Neumann College mission.

Creative Leadership

Dr. Mirenda actualizes the *Creative Leadership* dimension through new initiatives at Neumann College. A representative example of this type of leadership is her launching of the Center for Sport, Spirituality, and Character Development at Neumann College. As previously mentioned, the center is the first of its kind in the world. Such an endeavor is indicative of her fulfillment of the *Creative Leadership* dimension. Her leadership of integrity, an element of the college's mission, is apparent, as the center is dedicated to "a vision of sports as an educational enterprise which promotes the inescapable spiritual and ethical dimension that exists within athletics" (Neumann College, 2009a, para. 1). Further, her fulfillment of the Neumann College mission

element of service is evident, as Dr. Mirenda is seeking to tie the center to the Holy See so that the center can serve as a model for other centers around the world through sharing of programmatic planning and resources. Dr. Mirenda's leadership of the Center for Sport, Spirituality, and Character Development is evidence of the *Creative Leadership* dimension. As the first of its kind in the world, the center is an original and creative endeavor.

Confident Leadership

Dr. Mirenda conveys the *Confident Leadership* dimension in her leadership. She maintains her self-confidence and assurance by being true to her faith and her family values. She integrates her family values, which align with the Catholic mission at Neumann College, into her leadership; thus, she can be true to her personal values and beliefs while leading the college. The *Confident Leadership* dimension relates to integrity, another element of the college's mission. Dr. Mirenda shows her commitment to the principles of truth and honesty in her beliefs that are actualized through her leadership. She shows her integrity by integrating prayer and family values into her presidency.

Prayer. Dr. Mirenda frequently turns to her faith and prayer as sources of strength. In her inaugural address, she explained the importance of prayer in her leadership:

> I thought of how different it might be if I had been devoid of faith and faith development opportunities on the day preceding the announcement of my [presidential] appointment. [DELETED NAME] handed me my mail of the day with a note citing Jeremiah's "I know the plans I have for you, declares the Lord, plans to prosper and not to harm you, plans to give you hope and a future." I stand here today a woman both privileged and humbled by the reality that I have done and can do very little alone, that I must go on learning to sharpen my abilities, to unafraidedly ask God for the wisdom I need as president of Neumann College, to choose wisely for Neumann, and to pay the price for those choices . . . . I stand here before you today, eager, excited, and prayerful that as President of Neumann College, I can further its mission, values, and ideals set forth for the College by the founding congregation – the Sisters of St. Francis of Philadelphia. (Mirenda, 1996, pp. 3- 4)

Dr. Mirenda explained that her source of strength and confidence in leading the Catholic mission at Neumann College comes from "prayer, truly. Praying that whatever it is that I do, it's the best that I could do at that moment and then living that moment out doing the best you can do" (R. Mirenda, personal communication, November 26, 2007). Her devotion to her faith is apparent in her e-mail updates to the Neumann College community, as she mentions faith in her communications. In the following example, she highlighted St. John Neumann, the college's namesake:

> Today is the feast of Saint John Neumann for whom Neumann College is named. It is my prayer that through his intercession, the new year and spring '06 semester will be peace-filled and rewarding for each of you and for our students. (Mirenda, 2006b, para. 1)

In another message to Neumann College administration, faculty, and staff, she closed her message with a prayer:

> Thank you for all that you have done this past year in service to our students and to one another. Your work is God's work and transformative for the lives of all who enter here to learn and exit here to serve. God bless you and all you do. (Mirenda, 2007c)

Dr. Mirenda illustrates *Confident Leadership* through her reliance on her faith in her leadership. She integrates prayer in her messages to the community and identifies her faith as a source of confidence.

Family values. Another way the *Confident Leadership* dimension appeared is through her identification of her upbringing and family values as sources of her self-confidence in her leadership. In her inaugural address, she noted the great influence her father's value on higher education had on her career:

> I've thought of how different it might be today for me if my father hadn't asked me that critical question back in 1955 when I shared that I wanted to become a nurse and go to a hospital school of nursing. He asked: "How is it possible that a person be educated in a hospital? To be educated, you need to go to a university."(Mirenda, 1996a, pp. 2-3)

Throughout her interview, she referred to the influence her parents had on her presidential leadership. She explained that the origins of her self-confidence lie in her family:

> The origin of that [confidence] for me came as a result of to whom I was born and when I was born, given the time that I was born, to an Italian couple, immigrants, where dad has no boys, only two girls. And then I grew up in an ethnic community again with members of [the] Church surrounding [me], the priests, the nuns, the neighbors. I never felt or [was] given clues that I couldn't do something that was good to do . . . that was good at the end of it. Lots of kids who were in school with me never got to go to college. My father looked at me when I came home from high school one day and [I] said, "I know what I want to be! I want to be a nurse." I thought he was going to be so happy because I had . . . with the help of [NAME DELETED], I had selected a school of nursing at the St. Agnes hospital, which was an ethnic hospital in the heart of the Italian community of south Philadelphia. I thought he was going to be so happy. I was going to be nearby. And he looked at me and said, "I never heard of such a ridiculous thing." He said, "To get an education, you have to go to the university." So I went to university and got my bachelor's degree. So [my] confidence [comes from] . . . prayer, family . . . the upbringing, my circumstances. (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda explained that being grounded in family and church and the importance of academic success were sources of strength for her. While she demonstrates an admiration and a belief in the value of vocational training, she also values scholarship at the university level. She demonstrates *Confident Leadership* by integrating prayer in her job as president and by embracing the values she acquired from her family of origin.

Follower-Centered Leadership

Dr. Mirenda's fulfillment of the *Follower-Centered Leadership* dimension was apparent in her documents and interview. Her words and actions demonstrate her concern for others and her commitment to empowering others to succeed. Given her emphasis on cultivating effective relationships, Dr. Mirenda makes it a priority to interact in ways that are in the best interest of others. This transformational leadership characteristic is the embodiment of Mirenda's approach to interacting with those on campus. As discussed in previous sections, Dr. Mirenda believes that effective relationships that are beneficial to all involved and are the basis upon which goals can be accomplished. She articulates her commitment to the growth of others in her speeches and talks. Specifically, she helps others by practicing her leadership in a way that serves others. For instance, in a paper presented to the Catechetical Forum (2002), she explained how leadership is a call to "teach as Jesus taught," to serve one's "followers." She explained:

> Those of us who have assumed leadership or teaching roles must courageously bring the Gospel to the structures of our world, to our organizations, our offices, our educational settings, our classrooms, our homes. From major decisions to day-to-day activity that encourage students/parents/other faculty/staff to share their spiritual gifts, their talents, and expertise with others in the community through planned outreach projects. From risk-taking through activism and advocacy, to stewardship through regard for assets and resources, to effective relationships through respect for the dignity of all creation, those of us in leadership are called to develop community among us all. We must consider timely initiatives with our youth in support of the less-supported, the elderly, the unserved, the poor, the vulnerable, not as a nice thing to do or the politically correct thing to do, but, out of one's own relationship with God . . . These human relationships call us always to stand before the other with awe, respect, and concern for each other and for our universe, a vast interrelated family . . . We must be tireless and give energy to each other so that truth is promoted and the work of God is accomplished. We must call each other to the promotion of such values. Then and only then will we come to understand what Jesus meant when he asked us to be leaven in society. (Mirenda, 2002, pp. 7-9)

Leadership as serving others and being follower-centered is a theme present throughout Dr. Mirenda's documents and interviews. In interviews, she explained her role as one of "serving," "role-modeling," and acting as a "steward" of the mission entrusted to her. Dr. Mirenda showed her actualization of the leadership dimension of *Follower-Centered Leadership* in her commitment to helping to foster the growth of those around her with an attitude of service and stewardship and acting as leaven to society.

Visionary Leadership

The *Visionary Leadership* dimension was evident in Dr. Mirenda's concern for the future of the college and ways in which she makes strategic decisions necessary to secure the mission for years to come. This dimension was evidenced in two ways: (a) how she makes decisions to ensure the long-term legacy of the sponsoring religious congregation and (b) how she strives to secure the future of Neumann College by making careful decisions regarding middle leadership. These actions relate to the building of effective relationships, an element of the college mission; Dr. Mirenda fulfills this part of the mission through deliberate interactions grounded in the mission.

To cite a specific situation conveying *Visionary Leadership*, Dr. Mirenda explained the high priority she places on figuring out a way to ensure that the congregation's legacy continues on campus:

> I'm struggling with . . . how to go about a step that I think needs to be taken here at the college that will go beyond the strategic plan, and that is having the congregation formally plan their future in tandem with Neumann. They have a strategic plan . . . . We have strategic plans, but there isn't a unified plan. [Are] there good relationships that are drawn on and can be used every step of the way toward good things happening? Yes. But, with the diminishment of the sisters' numbers, in this order anyway, with a formed president you know, someone formed in the tradition being president with potential for someone after me not having that kind of formation, what might be planned that would be . . . unified in terms of property, land, legacy . . . resources that are currently in the hands of the corporation. To what extent might Neumann plan on having those resources? . . . . I'm working through that . . . how to handle a very definite mission-related strategy that I think has more to do with [the] future, beyond my existence here, than it does today or tomorrow or even the third year of our strategic plan. How do I go about that without or assuring or reducing the risk of having the congregation worried or thinking, "Well, wait a minute. Do they want everything?" . . . . How do we go about that because that is a crucial element for this college? Maybe for other colleges too, but for this college in terms of its future and its resources relative to furthering its legacy, vision, mission. Now you might say they've endowed the institute—they did. And endowed the scholar, the rotating scholar . . . . They are two big elements that we use. I mean, they are two of our big tools. But what about those Stations of the Cross out there? What about that chapel that seats 800 people? What about their archives? And . . . we're two very different [entities] . . . But it seems to me we ought to have some sense of commitment to one another. You know, what would happen to us if Neumann managed their retirement home? Can Neumann run that one day for them? It won't be sisters maybe in there afterward, 20 years from now . . . . I think the college can go on doing what it's doing and retaining certainly the mission to the extent it can with the resources it has, but knowing that there are resources contiguous to this campus now in the hands of a congregation whose median age is 68.5 and in 5 years I think it jumps to 74. Is there something we could be saying to one another that speaks to that future so that we, so that Neumann, the corporation, could be helpful to them and again their continued advancement, legacy wise? They want a spiritual center. Well, is that something that in the future, the college with its master's and doctoral program in Pastoral Counseling and Pastoral Care and Religious Studies/Theology area, is that something we could say, with certain conditions, the college would be there to continue to provide a spiritual center for the community of Aston and Delaware County? . . . And so how is that best . . . how is that conversation best had? I know I need to rely on that relationship that we have and the respect we have for one another . . . . How do we raise it and really get into talking about it, coming up with what is a possible solution that benefits both but really has to do more with down the road . . . . It's a tough one, I think, and I'm working through that . . . . We'll come up with something! (R. Mirenda, personal communication, November 26, 2007)

Dr. Mirenda very candidly shared her thoughts about this mission-related leadership issue that she is working on resolving. The future of the sisters is an area to which she believes she can contribute, given her own Franciscan formation and history at the college. In addition, she explained how she would ground the integration of the mission of the college and that of the congregation on the open dialogue and effective relationships she has already established over the years as president.

Dr. Mirenda takes great care in her middle-leadership hiring. She spoke specifically about the great confidence she has in areas such as Campus Ministry, the Center for Sports, Spirituality and Character Development, and the Neumann Institute for Franciscan Studies. It is through conscious and authentic relationships grounded in the mission that Mirenda directs the mission and legacy of Neumann College. She recognizes that having the right people in place is beneficial to the current situation of the institution, and she also said she is vigilant about these types of decisions to ensure the long-term success of the college. She explained:

> I do, very definitely [feel secure]. But again, they have to be guarded in a sense. You have to have the right people for them . . . . So that whole notion of succession planning, not from that secular perspective solely and totally but what are we doing that's systematized? (R. Mirenda, personal communication, November 26, 2007)

Thus, *Visionary Leadership* was apparent in Dr. Mirenda's concern for establishing effective relationships for the long-term success of the institution.

Furthermore, Dr. Mirenda engages in strategic decision-making to secure the right people to help fulfill the Catholic mission of Neumann College. The *Visionary Leadership* dimension was manifested in how she plans for the long-term success of the institution by building good leadership that carries into the future. She is not passive but is proactive in seeking the right people to take the institution to new heights. For

instance, she explained how she sought a doctorally prepared diocesan priest to be on campus to administer the sacraments, one who would also contribute to the scholarship of the community. As mentioned in the earlier section about her cultivation of off-campus relationships, Dr. Mirenda communicated with the diocese to request an academically credentialed diocesan priest. She was granted this request and secured a priest who is actively supporting the mission through scholarship and administration of the sacraments. Thus, Dr. Mirenda demonstrated the *Visionary Leadership* dimension by taking great care in succession planning to carry the mission of Neumann College into the future and in establishing middle-leadership positions to ensure the mission is carried out at multiple levels.

Principled Leadership

Principled Leadership is apparent in Dr. Mirenda's leadership in the ways in which she works to build a Catholic and Franciscan culture at Neumann College. These activities exemplify her fulfillment of the mission element of stewardship, as she seeks to uphold the founding religious traditions of the college in her role as president.

For instance, Dr. Mirenda cultivates effective relationships to strengthen a lasting campus culture consistent with the mission. She recognizes that effective relationships assist her in creating a culture on campus that embodies the Catholic mission. She consistently conveyed that one of her top priorities was to secure Neumann's future by grounding the culture in effective relationships that are supportive of the mission. She explained:

> I think bringing to a conscious, intentional level, activities, strategies, dialogue that focus on mission, doesn't make excuses about it, and then work to help people take that and apply it appropriately within their own, or his or her own area. (R. Mirenda, personal communication, November 26, 2007)

She demonstrated the priority she places on the future of the Congregation of the Sisters of St. Francis of Philadelphia. She explained how she seeks to do all she can to be a good steward of the office of the president and maintain the foundation and mission established by the sisters. As mentioned in previous sections, she participates as a partner in prayer with the sisters, she submits a special annual report to the congregation that is separate from the annual report to the board, and she engages in consistent dialogue with the sisters. Thus, Dr. Mirenda's actions and reflections showed that she fulfills the *Principled Leadership* dimension by striving to create a mission culture on campus through a very deliberate and long-range plan based on the shared values and beliefs of the college and the congregation.

In summary, Dr. Mirenda showed all ten of the leadership dimensions presented by Sashkin and Sashkin (2003). Table 16 provides a summary. *Capable Management* was evident in Dr. Mirenda's fundraising efforts that led to a 30 percent increase in annual and capital gifts to the college since she began her tenure as president. *Reward Equity* was apparent in her establishment of the importance of service for faculty and staff through Center for Sport, Spirituality and Character Development. She showed *Communication Leadership* through her intentional language surrounding the mission in her own writings on the topic. Dr. Mirenda's documents and interviews showed evidence of her *Credible Leadership* in her long commitment to Neumann College and her scholarship on Franciscan mission and identity. She demonstrated *Caring Leadership* in the ways in which she meets people where they are and the manner in which she shows

her concern for the dignity and worth of all people. She shows *Creative Leadership* in her involvement in launching the Center for Sport, Spirituality, and Character Development and in her subsequent efforts to offer the center as a model to the Holy See. Dr. Mirenda conveyed a sense of *Confident Leadership* by accessing prayer in her role as president and by remembering her family roots and values. She demonstrated *Follower-Centered Leadership* in her speeches, talks, and actions that use leadership as leaven to society. She was an example of *Visionary Leadership* in her emphasis on succession planning to ensure that legacy of the Sisters of St. Joseph of Philadelphia is safeguarded through a long-term joint agreement between the college and congregation, and also through her deliberate mid-level leadership decisions. Finally, she evidenced *Principled Leadership* in her work to build relationships to create a mission-culture on campus.

PORTRAIT TWO: PRESIDENT THOMAS H. POWELL

This section presents data collected on the leadership of Dr. Thomas Powell, the president of Mount St. Mary's University (Maryland). In 2003, Dr. Powell became the first lay president of the Mount. During his presidency, he initiated a strategic plan, directed the building of the university's first new residence hall in 30 years, initiated the move from college to university status, and led the installation of new academic majors. Working in collaboration with the leadership of the Mount's Seminary and Grotto, he launched the four pillars to unify the mission across this triumvirate. Powell's doctorate in special education provides him with an appreciation for quality educational programming and an appreciation for diverse learners. He is the author of several books on the topic of education and learning. (See Appendix E for additional information about Dr. Powell.)

The following overarching research question framed the data collection and analysis of this project: How do five lay presidents lead the various elements of Catholic mission at their respective Catholic college/university (CCU)? This main research question was operationalized by six research sub-questions that explored (a) the university's Catholic mission; (b) the president's leadership of the Catholic mission; (c) the influence of context; (d) on-campus relationships; (e) off-campus relationships; and, (f) the relationship of the data to *Leadership That Matters* (Sashkin & Sashkin, 2003). This section is organized into these research topics.

The Catholic Mission of Mount St. Mary's University

To answer research question A1, this section presents the various elements of the Catholic mission of Mount St. Mary's University, as articulated in the institution's mission statement. Before presenting the university's mission, this section provides a brief overview of the institution.

Comprised of three parts[42]—the University,[43] the Seminary,[44] and the Grotto[45]—Mount St. Mary's University is a unique institution. The institution was founded in 1808

[42] Dr. Powell focused his discussion on his leadership of the mission of the university. Although the seminary and grotto still fall under his leadership portfolio and therefore their mission statements are presented herein, the focus of this case study is on Dr. Powell's leadership of the university.

[43] See Table 17 for the University Mission Statement.

[44] The Seminary Mission Statement: "The mission of Mount St. Mary's Seminary is the formation of men for the Roman Catholic diocesan priesthood in the service of the Kingdom of God. Mount St. Mary's Seminary aims to establish a foundation within the seminarians for a lifetime of priestly ministry within the Church. This foundation is an intimate relationship with God the Father in Jesus Christ His Son through the Holy Spirit, a relationship nourished by Scripture and Tradition, celebrated in the sacraments, especially the Eucharist, and marked by a sincere devotion to Mary, the Mother of God and Mother of the Church. Through the interrelated components of priestly formation—human, spiritual, intellectual, pastoral—the Seminary strives to train men, called as priests to be living images of Jesus Christ, to become more like Christ the Good Shepherd, men of deep humility and genuine pastoral charity. The Seminary prepares the seminarians to share in a special way in the three-fold office of Christ: teaching the Gospel, celebrating the divine mysteries, and shepherding God's people. In its deep communion with the whole Church and its fidelity to Church teaching, the Seminary prepares its future priests to be men of ecclesial communion, united by special bonds with the Pope, the College of Bishops, their own Bishops, other priests, consecrated religious and the lay faithful. A distinctive characteristic of Mount St. Mary's Seminary is that

by Reverend John DuBois in Emmitsburg, Maryland. Nineteen years after fleeing from France as a refugee and 14 years after becoming pastor of Frederick, Maryland, he purchased the 64 acres on which the college and seminary were built (Mount St. Mary's University, 2007). As the first president of The Mount, he was "committed to keeping faith at the heart of all learning and growth at this peaceful campus" (p. 3). The university is the second oldest Catholic university[46] in the United States. It began as a college and seminary and gained full university status in 2004. The university has a nationally recognized[47] core curriculum, which is a four-year sequence of courses including the humanities, social sciences, math, and natural sciences completed by all undergraduates (Mount St. Mary's University, 2008i). Today, the university has five residential halls, and most full-time undergraduates live on campus. The university is classified as a private Master's M: Master's Colleges and Universities (medium programs) higher-education institution by The Carnegie Foundation for the Advancement of Teaching (2008). There are currently approximately 2,000 undergraduate and graduate students. (See Table 17 for additional information.)

The seminary is the second oldest seminary for the formation of men for the Roman Catholic diocesan priesthood in the United States. A unique characteristic of

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it is an integral part of Mount St. Mary's University. The various components of the university share the common ground of having been born from the heart of the Church. They are thus able to seek together in faith a more profound understanding of the Christian mystery. Not only does this relationship within the university provide the resources and support for academic, cultural and physical development, but it also provides seminarians with opportunities for learning pastoral skills for their future ministry, especially in the parish" (Mount St. Mary's University, 2008d).

[45] Grotto Mission Statement: "The Grotto is a sacred place of God's beauty and peace, where pilgrims are welcomed to visit, pray and recreate. Here, upon Mary's Mountain, the sacraments are offered, along with Marian devotion and informational-spiritual tours. The chaplain, staff and volunteers seek to preserve and promote a place of natural beauty and update it in keeping with the history and spirituality of Fr. Dubois, Mother Seton, Mount St. Mary's University and the Catholic faith" (Mount St. Mary's University, 2008g).

[46] The oldest is Georgetown University in Washington, D.C.

[47] The Mount's Core Curriculum has been cited by the National Endowment for the Humanities as "one of three model programs in the country" (Mount St. Mary's University, 2008i).

Mount St. Mary's Seminary is that it is an integral part of the university. Although it has a unique mission to educate men for the priesthood, the seminary maintains an important relationship with the university:

> The various components of the university share the common ground of having been born from the heart of the Church. They are thus able to seek together in faith a more profound understanding of the Christian mystery. Not only does this relationship within the university provide the resources and support for academic, cultural and physical development, but it also provides seminarians with opportunities for learning pastoral skills for their future ministry, especially in the parish. (Mount St. Mary's University, 2008d, para. 3)

The Mount's Seminary is known as the *Cradle of Bishops*, as the institution can boast some 48 episcopal alumni.[48]

The third part of Mount St. Mary's is the grotto. It is the oldest known replica of the Grotto of Lourdes in France. Its history dates back to 1728,[49] and it has been in use since 1805 as a place of prayer and devotion. During 1812-1815, the chapel was built at the grotto, and in 1965, the grotto was proclaimed a public oratory by His Eminence Lawrence Cardinal Shehan, Archbishop of Baltimore. The grotto draws hundreds of thousands of religious pilgrims and tourists annually from all faiths and all parts of the globe (Mount St. Mary's University, 2008c).

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[48] Alumni who went on to become bishops, archbishops, or cardinals in the Roman Catholic Church include: Most Rev. William B. Friend (seminary class of 1959), Bishop of Shreveport; Most Rev. Harry J. Flynn (seminary class of 1960), Archbishop of St. Paul-Minneapolis; Most Rev. William E. Lori (seminary class of 1977), bishop of Bridgeport; Most Rev. Michael O. Jackels (seminary class of 1981), Bishop of Wichita; and Most Rev. Paul S. Coakley (seminary class of 1983), Bishop of Salina. At present, Mount seminary alumni total more than 2,000, approximately half of whom are alive and active in priestly ministry. (Mount St. Mary's University, 2008f)

[49] In 1728, a group of Catholics wishing to find religious freedom left St. Mary's City, Maryland. The chief family of the group was the Elders, who settled in the Emmitsburg area with several others sometime after 1740. They called the valley "St. Joseph's Valley," nestled in the shelter of what they named "St. Mary's Mount." More than a half century later, the area continued to provide a secure haven for Catholics. In 1805, the Rev. John DuBois, a refugee from France, settled here. He built St. Mary's on the Hill church in 1807 on the site of the present Grotto parking lot, and founded Mount St. Mary's College in 1808 on the slopes below. He later became bishop of New York. (Mount St. Mary's University, 2008c)

Thus, although the university, seminary, and grotto have their own mission statements and respective leadership,[50] President Powell has sought to unify their missions by articulating the four pillars[51] that encompass key elements of all the missions. His plan to unify their missions will be presented in a later section.

Since its founding in 1808, The Mount has undergone several changes. Originally an all-male institution, it admitted the first women in 1972 (Mount St. Mary's University, 2008b). In the early years of the college, six professors were responsible for teaching a core curriculum that required seven full years to complete and offered no specialization. The original class was comprised of 47 male students. Today, the college employs 93 faculty members, serves 145 seminarians with two master's degree programs and a Pontifical degree program, and enrolls approximately 2,000 male and female students in more than 40 majors and minors, as well as in graduate programs in business and education. The core curriculum has been recognized by the National Endowment for the Humanities as "one of three model programs in the country" (Mount St. Mary's University, 2008e, para. 55). Two-hundred years ago, student co-curricular activities were limited, as life at The Mount revolved around academics and religious development. Recreation was limited to Wednesday and Saturday afternoons, and only walking was condoned on the grounds. Today, Mount St. Mary's offers more than 70 clubs and honor societies and participates in Division I of the NCAA; students participate in 19 varsity men's and women's teams and in 23 intramural sports. In addition, there are "service learning portions of the curriculum designed to enable students to give back to their college and community" (Mount St. Mary's University, 2008e). Another notable

[50] The University president is Dr. Thomas Powell. The Rector of the Seminary is Msgr. Steven P. Rohlfs, STD. The chaplain of the Grotto is The Rev. John J. Lombardi.
[51] The four pillars are: Faith, Discovery, Leadership, and Community.

characteristic about The Mount includes its relationship with the Sisters of Charity, which began in 1809 with the arrival of Elizabeth Ann Seton[52] in 1809. The relationship with the sisters continues today, although largely as a symbolic friendly relationship. Thus, The Mount has grown greatly in size and in breadth since its founding in 1808.

Using the various elements of The Mount's University mission statement as the framework, the following sections will answer research question B regarding how the president leads the Catholic mission of Mount St. Mary's University. Table 17 provides additional descriptive and demographic information about The Mount.

[52] Elizabeth Ann Seton was the first native-born American to be canonized. Known for her work in education, she was the foundress and first superior of the Sisters of Charity in the United States. (Emmitsburg Area Historical Society, 2008).

Table 17
Descriptive and Demographic Information about Mount St. Mary's University

Institutional Characteristics	Mount St. Mary's University Data
Year Founded	1808
Location	Emmitsburg, MD
University Mission Statement	Mount St. Mary's is a Catholic institution of higher education dedicated to liberal learning in the pursuit of truth. Mount St. Mary's, mindful of its role in the Church's mission to the world and respectful of the religious liberty of all, affirms the values and beliefs central to the Catholic vision of the person and society, and seeks to deepen understanding of our faith and its practice in just and compassionate engagement with the world. In order to enable individuals to understand and to challenge or embrace the cultural forces operating on them, Mount St. Mary's, in all its curricular and co-curricular programs, encourages each student to undertake free and rigorous inquiry leading to a reflective and creative understanding of the traditions which shape the communities in which we live. Mount St. Mary's strives to graduate men and women who cultivate a mature spiritual life, who live by high intellectual and moral standards, who respect the dignity of other persons, who see and seek to resolve the problems facing humanity, and who commit themselves to live as responsible citizens.
Core Values	Four Pillars: Faith, Discovery, Leadership, Community
Founding Mission	Founded by Father DuBois.
Geographic Size	1,400 acres
Fields of Study	Business; Communication Studies; Education; English; Foreign Languages/Literature; History; Math/Computer Science; Philosophy; Political Science; Psychology; Science; Sociology; Theology; Visual/Performing Arts
Carnegie Classification	Private Master's M: Master's Colleges and Universities (medium programs)
Institutional Accreditation	Middle States Association of Colleges and Schools, Commission on Higher Education (1922
Ranking	Named a *U.S. News* Top College for 2008-09 (13th consecutive year)
Students	1,695 undergraduates; 490 graduate
Ecclesiastical Authority	Archbishop of Baltimore, MD: Archbishop Edwin Frederick O'Brien

Note. Data in this chart were derived from: Carnegie Classifications, by the Carnegie Foundation for the Advancement of Teaching, 2008; Mount St. Mary's University, 2008a; *U.S. News and World Report*, 2008; personal communication with Dr. Thomas Powell, November 15, 2007; Mount St. Mary's University, 2008d and Mount St. Mary's University, 2008g.

President's Leadership of Catholic Mission

This section describes President Powell's leadership of the Catholic mission at Mount St. Mary's University. This inquiry is guided by four research sub-questions, each of which addresses a different facet of presidential leadership. First, how is the president's leadership of The Mount's mission manifested? Second, how does the

particular context of the university influence the president's leadership of the Catholic mission? Third, how does the president integrate leadership of the Catholic mission with his relationships with people on campus? Fourth, how does the president integrate leadership of the Catholic mission with his relationships with people off campus? This section addresses each of these areas with representative examples.

Leadership Manifestation of Catholic Mission

To address research question B1, this section describes how President Powell leads the Catholic mission of Mount St. Mary's University. Dr. Powell has encapsulated the Catholic mission of the institution into four pillars (faith, discovery, leadership, community). The purpose of the creation of the pillars was to coordinate the missions of the university, seminary, and grotto. As he explained:

> No matter what we do individually at Mount Saint Mary's, let this [the four pillars] be our common ground. Our missions so eloquently stated and displayed are not mere words but express our commitment to serve our students and society by seeking truth in a community of learners animated by love. (Powell, 2007a)

The university's website notes:

> The Mount is built on four pillars—faith, discovery, leadership and community. Students, faculty and alumni turn these words into action in the never-ending pursuit of becoming more fully realized human beings who seek to make the world a better place. (Mount St. Mary's University, 2008a)

This section will present representative examples of how Dr. Powell directs the various elements of The Mount's mission statement, as embodied in the four pillars described above.

Faith. The president integrates the principles of the faith mission pillar into his leadership at Mount St. Mary's University. As articulated in the university mission statement, the faith mission pillar is an integral part of life at The Mount: "Mount St. Mary's … seeks to deepen understanding of our faith and its practice in just and

compassionate engagement with the world" (Mount St. Mary's University, 2007a, para. 1). The Mount is dedicated to "liberal learning in the pursuit of truth" (Mount St. Mary's University, 2007a, para. 1). Its mission statement describes The Mount's commitment to encouraging a vibrant spiritual life and seeks to graduate "spiritually inspired citizens" (Mount St. Mary's University, 2007b, p. 3). A Mount St. Mary's University prayer built on the faith mission pillar reads as follows:

> Almighty God – Father, Son and Holy Spirit – we praise you and thank you for your many gifts: . . . For faith that enables us to enter into communion with you who are love. (Mount St. Mary's University, 2007c)

The mission pillar of faith is a central component of President Powell's leadership at The Mount. Dr. Powell leads this element of the mission by (a) articulating The Mount's service to the Church, (b) encouraging active participation in the faith, and (c) grounding his leadership in reflection and devotion.

Dr. Powell articulates the Mount's service to the Church. In his speeches, letters, and presentations, he connects the university's mission to the mission of the Church at large. For instance, in his 2006 Annual Addresses to The Mount community, he said:

> This will be a year that promises to be full of excitement as we continue our collective work to fulfill the promise of the Mount begun 199 years ago. An academic community in service to God, the Catholic Church and our nation. (Powell, 2006a)

In his other speeches, the president has conveyed a similar sentiment that The Mount operates in service to the Church. He explained how The Mount does not operate in isolation and how it has the Church's guidance in the area of identity, which he takes very seriously. He explained that he leads in a way that is in accordance with the Church:

> We've also said that part of our Catholic identity is to be in complete compliance with *Ex corde* both in the letter and the spirit of *Ex corde* . . . . Our job is not to change Church teaching. It might be to influence and teach about that, but what we have said here and what our board has said since the day that they've hired me is that this university will be in complete accordance with the teachings of the Catholic Church, at least publicly. We are not going to do anything publicly to say that we are taking a different stand than the Catholic Church in all we do. (T. Powell, personal communication, November 15, 2007)

While individuals may legitimately have disagreements or debates about the Church's teachings, Dr. Powell said that The Mount acts in full support of the Church, specifically *Ex corde Ecclesiae,* and that he as president upholds this trust. Thus, the president publicly articulates The Mount's service to the Church and describes his role as president to be in accordance with the Church.

Dr. Powell encourages active participation in the faith. The president communicates the importance of being energetic and passionate about the Catholic faith. For instance, in his introductory message in the bicentennial commemorative book entitled *The Mount: Mount St. Mary's University 1808-2008 Celebrating 200 Years of Faith and Distinction* (Mount St. Mary's University, 2007), Dr. Powell wrote:

> We are proud to be a Catholic university and we have the courage to be Catholic in all we say and do. We are called to be actively involved … not passive in our faith. This commitment to our faith requires us to have a deep respect and love for others of different faiths and to serve others in a manner that reaffirms human dignity and respect. (p. vii)

During his interview, he commented on how faculty, for example, should be able to reflect upon what they do to advance students' faith on a daily basis:

> [A]nd I say to faculty, and some of them roll their eyes at the president, but I'm also an academic, so I say that at the end of the day, can you go home honestly and say what did I do today about faith for my students? Whether I'm Catholic or not, have I helped them confront their spirituality and that they're not just living for today and in fact they're living for a broader calling, a broader purpose? (T. Powell, personal communication, November 15, 2007)

Another representative example of how Powell uses faith to guide his presidency was his confrontation with the entire student body to make a point. He recalled:

> There is a story about me my first semester here. Students were having a mud fight. Okay, fine, that's not a big deal. But someone took mud and put the word [racial expletive deleted] . . . . That happened late at night, and I was coming to the office [and] I see the whole physical plant [personnel] going over there to wash that off. They didn't want me to see it; they were all embarrassed about it. So of course I go over, and I said, "Whoa, Whoa, stop! Don't take that off of there. This is a teachable moment. We are a Catholic institution." . . . . This is about 7:30 in the morning. I said, "Wake everybody up in this residence hall," and that's what we did. They all come stumbling down in their pajamas and I said, "Now, look at that." Pardon me, but it said [racial expletive deleted], and . . . I said, "I'm not going to be president of such a place. And you see all these . . . people that don't make a lot of money? They're not cleaning that up. You guys are cleaning that up right now." The only better lesson that I realize I probably would have done today is if I would have said, "Let me take off my jacket and I want you all to sit there while I clean it up because I'm not having my physical plant people do that." That word went out all over the place, and I probably would have done that at a public institution, but at least here we have the issue . . . . Is this the way Jesus wants us to be? . . . And I said to the students, "It's not the little [wrist] bands 'What Would Jesus Do?'" I don't like that. I think the question is "What does Jesus want me to do?" . . . I'd rather confront things rather than let things pass by. (T. Powell, personal communication, November 15, 2007)

This action reflected the words he spoke during his inaugural address with regard to the faith mission pillar, in which he stated that The Mount community is called to be "actively involved … not passive in our faith . . . This commitment to our faith requires us to . . . serve others in a manner which reaffirms human dignity and respect" (Powell, 2003a, p. 6). Thus, the president leads by demonstrating how faith must be active. The president acted in a way that showed the students what it means to be the leader of a university committed to faith. Through his actions, he demonstrated his commitment to an active – not passive – faith.

Dr. Powell demonstrates his commitment to the faith pillar of the mission statement by grounding his leadership in reflection and devotion. He spends time in

reflection, usually by doing meditative activities. He attends Mass in the mornings when he can and he believes that he has a moderate prayer life. "I wish I had a better prayer life. I see these people who are very devout, and . . . I have spiritually envy for them . . . . I'm not there yet" (T. Powell, personal communication, November 15, 2007). However, the president said that he spends time in reflection through several contemplative activities. He explained how he often starts his day with a walk around the extensive rural campus. Sometimes begins with a game of Sudoku[53] to "get my mind clear" (T. Powell, personal communication, November 15, 2007). He commented: "I think the issue of reflection is important. I like to read an awful lot, and I like to do that and . . . I do woodworking" (T. Powell, personal communication, November 15, 2007). Thus, the president has several ways in which he fosters meditative reflection.

Dr. Powell also explained his devotion to certain saints. For instance, he has a devotion to St. Peter and St. Paul. During his interview, he showed the small statues on his desk and commented:

> I remind myself of Peter and Paul. You've got to have both. You've got to have the love of St. Paul but the authority of St. Peter in any decision making, so you can have love and authority at the same time. I think Peter and Paul are good examples for presidents. (T. Powell, personal communication, November 15, 2007)

He also described his devotion to St. Joseph. During his interview, he pointed to a large, solid wood cabinet on which was positioned a large statue of St. Joseph. He explained: "That's for St. Joseph, that's a statue of St. Joseph that somebody gave to me. . . So I tried to make it a good stand . . . I like to do wood work because I'm a big fan of St. Joseph" (T. Powell, personal communication, November 15, 2007). Thus, the president's commitment to faith, a pillar of the mission, is evident in the times he sets aside for

[53] Puzzle pastime based on number placement and logic.

reflection and through his devotions to St. Peter, St. Paul, and St. Joseph. In summary, Dr. Powell demonstrates his commitment to the faith mission pillar by articulating The Mount's service to the Church, encouraging active participation in the faith, and grounding his leadership in reflection and devotion.

Discovery. President Powell's actions demonstrate how he incorporates the discovery mission pillar into his leadership. In brief, the discovery pillar refers to the active participation, exploration, and learning about self and the world that occur at The Mount through a comprehensive core liberal arts curriculum, priestly formation program, service opportunities, internships, travel abroad, intramural sports, and other co-curricular opportunities (Mount St. Mary's University, 2007b). The pillar stems from the belief that:

> At the heart of education lies a natural curiosity and hunger to expand the parameters of the familiar. And at the heart of the Mount lies the desire to discover truths about life, the world and one's place in it. (Mount St. Mary's University, 2007b, p. 23)

A Mount prayer related to this mission pillar reads:

> Almighty God – Father, Son and Holy Spirit – we praise you and thank you for your many gifts: . . . For discovery that is our ongoing academic effort to unite faith and reason in truth. (Mount St. Mary's University, 2007c)

The president commented on how discovery can be implemented on a daily basis. In his interview, he said: "What are we doing to help students to discover the truth out there which is both faith and reason coming together with Thomas Aquinas?" (T. Powell, personal communication, November 15, 2007). On the mission pillar of discovery, Powell commented:

> Personal discovery is the primary goal of higher education. Through the liberal arts, students learn to respond to an ever-changing world, firmly rooted in values and traditions. Discovery at the Mount is founded on our common quest to understand God's creation and pursue truth. This discovery process is a lifelong endeavor that is nurtured and reinforced at the Mount. (Mount St. Mary's University, 2007b, p. vii)

Therefore, Dr. Powell advocates discovery through the liberal arts program offered at the university.

A representative example of how Dr. Powell incorporates the discovery pillar into his leadership is the President's Advisory Council on Catholic Identity and Mission. To help actualize the mission of The Mount, Powell launched this council as a way to collaborate with his leadership team on matters of mission and identity. It is important to note that even though the president has a council dedicated to such issues, he still considers the mission to be his primary responsibility, and thus, he seeks to keep charge over this council. He commented:

> [W]hy am I calling it the President's Council on Catholic Mission rather than the Council on Catholic mission? Because I say that is my job, and I'm not delegating that to anybody. It's the president's council, and the vice-president of Catholic mission advises me. I am not giving it up to somebody else. (T. Powell, personal communication, November 15, 2007)

He also explained:

> I do not delegate that [leading the council] to anyone on this campus. I have people to help me, but when it comes down to protecting and promoting the Catholic mission, that is the president's job, pure and simple. It is my responsibility, and if what makes us distinctive as a university is our Catholic mission, it is job one for me. (T. Powell, personal communication, November 15, 2007)

The council is comprised of eight members appointed by the president who have the role of advising the president on matters related to the mission and Catholic identity of Mount

St. Mary's University. There are nine duties[54] assigned to Council members, and each member receives a $3,000 annual stipend for his or her role as a council member. There is at least one meeting with the president each semester, with other meetings determined by the council (Powell, 2007b).

The structure of the council is created with an emphasis on assisting the president on matters of Catholic identity and mission. Dr. Powell explained:

> I have a number of advisors who are advising me so that I'm not mis-stepping in my chief responsibilities. So there's something called the President's [Advisory] Council on Catholic Identity and Mission, and that's made up of some of our priests as well as faculty and a few staff members, and they advise me on Catholic mission . . . . I also pay those people a little bit of a stipend . . . . Again, not without its controversy because . . . why would you pay us to sit on this committee when we do that for others? I said, "Because it's that important to the campus . . . . It's part of the job responsibilities, and it's a critical issue." (T. Powell, personal communication, November 15, 2007)

In his relationship with the council, the president fulfills the mission pillar of discovery through listening, reflecting, and learning. The president explained how he prepares for and contributes to council meetings. Although he arrives prepared, he is not rigid in his direction and instead comes ready to listen and learn from the council members. He recalled:

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[54] 1. Advise the President on critical issues effecting Catholic identity and mission of Mount St. Mary's University.
2. Promote, monitor, evaluate, and make recommendations regarding the goals of the strategic plan: *A Community Growing Together: A Vision for the Future of Mount St. Mary's University*.
3. Assist the President with the development of policies and programs to promote the Catholic identity of The Mount.
4. Design, deliver, and evaluate development workshops on Catholic identity for faculty, staff, administrators, executive officers, and trustees.
5. Assist with the selection of faculty, staff, and administrators.
6. Review publications and marketing materials.
7. A representative will serve on the Mount Council and the University Council.
8. Represent The Mount at special conferences and workshops (e.g. ACCU).
9. Other duties as assigned by the president. (Powell, 2007b)

> We are having a discussion on Saturday. These are my handwritten notes . . . . This is how I'm going to present it . . . . My staff is very, very driven, so they want to get everything together on these [PowerPoint color slides]. And I said, "No." This [handwritten notes] is perfect. This is good in my own handwriting because people will see he's thinking about it; it's a deliberate leadership issue. I can say I'm going to head in this direction, but I can make a change . . . . It's my own handwriting, and it's okay because people will then see it's a thought piece and I want you to help me think out loud. (T. Powell, personal communication, November 15, 2007)

The president's willingness to learn from his council members demonstrates his fulfillment of the discovery mission pillar. As he noted in his inaugural address, "All of us know that discovery process is a lifelong endeavor which is nurtured and reinforced at the Mount" (Powell, 2003a, p. 6). He uses this outlook in his actions with the president's council. Thus, the president's relationship with his council is a representative example of how Dr. Powell embodies the mission pillar of discovery through learning from the council members.

Leadership. Through his position as president, Dr. Powell models the leadership mission pillar. Briefly, the leadership mission pillar represents the university's commitment to preparing spiritually and intellectually equipped citizens to be future leaders who are "willing to take risks and bold leaps of faith" (Mount St. Mary's University, 2007b, p. 63). A Mount University prayer related to this mission pillar reads:

> Almighty God – Father, Son and Holy Spirit – we praise you and thank you for your many gifts: . . . For leadership that puts truth into action in the service of others, especially the poor and vulnerable. (Mount St. Mary's University, 2007c)

As President Powell explained: "Our goal is to prepare leaders: for the church, our nation, our communities, the professions, and most importantly, for social change" (Mount St. Mary's University, 2007b, p. 64). Dr. Powell leads the mission pillar of leadership through (a) the President's Leadership Lecture Series and (b) using a three-

pronged test for all his decisions. Each of these representative examples is presented below.

The Presidential Leadership Lecture Series is an example of the president's commitment to the leadership mission pillar. In his reflection on this aspect of his leadership, Dr. Powell commented:

> Our goal is to prepare leaders: leaders for the church, our nation, our communities, the professions, and most importantly leaders for social justice. Our task is to prepare leaders who are professionally competent and wise, and who are virtuous, possessed with discerning spirits and good hearts. (Mount St. Mary's University, 2007b, p. vii)

The President's Leadership Lecture Series embodies this commitment to developing leaders by welcoming those in the community who "strive for excellence in leadership and service" (Powell, 2008a). The series invites national and local leaders in academics, theology, philosophy, politics, and business to speak on their areas of expertise in relation to life at The Mount. The lecture series has presented a range of speakers[55] on diverse topics (Mount St. Mary's University, 2008h). Past locations of lectures have included the National Press Club and the Sulgrave Club in Washington, D.C., the Centre Club in Baltimore, Maryland, as well as Mount St. Mary's campus in Emmitsburg, Maryland. Dr. Powell's support of this series relates to the leadership mission pillar in that by supporting this forum, he has proclaimed his commitment to equipping participants to be knowledgeable future leaders who are engaged in civic discourse. Thus, the president's commitment to providing a forum for leaders to speak to The Mount's faculty, staff, and students conveys his dedication to fulfilling the leadership mission pillar.

[55] Past lecturers include: Diane Rehm (National Public Radio), Matthew McKenna (Senior Vice President of Finances for PepsiCo.), Archbishop Wuerl (Archbishop of Washington, D.C.), Monsignor Swetland (Vice President for Catholic Identity, Mount St. Mary's University), Anthony Williams (Mayor, Washington, D.C.), T. J. Harrington (Inspector and Deputy Assistant Director of the Federal Bureau of Investigation), and George Wiegel (Senior Fellow of the Ethics and Public Policy Center) (Mount St. Mary's University, 2008h).

The president uses a three-pronged test to guide his leadership discussions. He explained how he uses a baseline check when entering into conversations:

> Usually I have this little drill that I have with everybody. They ask me something, and I say, "Well, it's the three-pronged test: Is it immoral what you're asking me? Is it illegal? Are any babies going to die?" If you can answer all those questions in the affirmative that no, it's not immoral, no, it's not illegal, and no, no babies are going to die, then I say "Well, now we can talk about it." (T. Powell, personal communication, November 15, 2007)

This baseline test demonstrates that, although Dr. Powell seeks to listen to the concerns and requests of those around him, he is committed to the Catholic mission of the university and employs this three-pronged verification to guide his discussions and thus, ultimately, his decisions. This process demonstrates that Dr. Powell fulfills the mission dimension of leadership, as he bases his decisions on whether or not they are consistent with the mission. In sum, two representative examples of how the president is committed to the mission pillar of leadership is the President's Leadership Lecture Series and his use of his three-pronged test to make sure his decisions are consistent with the university's mission.

Community. President Powell's leadership embodies the community mission pillar, which refers to The Mount's commitment to being a community in which interpersonal relationships are valued, accomplishments are lauded, and integrity is central; this pillar also refers to the university's commitment to the service of others (Powell, 2007c). Content analysis of documents and interviews related to the community mission element resulted in descriptive terms such as loyalty, pride, service, social justice, sharing of time and talent, shared love, and belonging. A Mount prayer related to the community mission pillar reads:

> Almighty God – Father, Son and Holy Spirit – we praise you and thank you for your many gifts: . . . For community that binds us to one another and to the universal Church in every time and place. (Mount St. Mary's University, 2007c)

Dr. Powell explained The Mount's commitment to community:

> We are a beacon of what a community can and should be. We are a university community where we prize our interpersonal relationships, where accomplishments are celebrated and where integrity is our hallmark. The Mount is an exemplary community of learners in service to others. (Mount St. Mary's University, 2007b, p. vii)

Two representative examples of Dr. Powell's leadership of the community mission pillar are (a) his efforts to unify The Mount community and (b) his availability to students on campus. The president has sought to bring The Mount community together. When he arrived as president, he recognized that there were three different mission statements and several silos into which the Mount St. Mary's community was divided. Early on, as evidenced in his inaugural address, Dr. Powell helped to create a common identity through the four pillars. He stated:

> As I reflect on the mission and history of Mount St. Mary's College and Seminary, I use four simple words to describe our calling and promise: Faith, Discovery, Leadership, and Community. (Powell, 2003a, p. 6)

It is in these four pillars on which the mission of the Mount rests. In his interview, Dr. Powell noted how he unified the three missions that had existed at The Mount into the four pillars:

> I'll tell you from my leadership is what I'm trying to do with running curriculum is to remind people about the mission, and . . . I put it up on the wall. Phrases from the mission . . . what are we trying to do and then trying to get everyone to say listen, if you take a look at our mission, it's two long paragraphs and . . . we have three different missions here. The seminary has a mission, the grotto has a mission, this has a mission now, everybody's writing their own little mission statements, but you know it boils down to four things: it's about faith, it's about discovery, leadership, and community. (T. Powell, personal communication, November 15, 2007)

Thus, Dr. Powell has tried to make the mission real and tangible to unify the community, rather than simply relying on a lengthy document that goes unnoticed. President Powell's synthesis of the university, seminary, and grotto missions into the four pillars indicates how he directs the mission pillar of community by creating a unifying framework. By designing the four pillars, he has sought to create a common culture across the institution and thus to strengthen community.

Dr. Powell demonstrates his commitment to the Mount St. Mary's community by being available and visible on campus. For example, he lives on the university campus. He considers his role as president as a 24/7 position and one in which he seeks to live as part of The Mount family. Not only do he and his wife reside on campus, but he also extends his availability to The Mount community by giving his home telephone number to all of the students' parents. He reflected:

> We live here on campus, and just to take a glimpse, we give every parent our home telephone number and we put it on a magnet. We're that serious about it, and they get it on a magnet for their refrigerator . . . . It's what we're trying to do with the whole mission here at The Mount . . . the family way. (T. Powell, personal communication, November 15, 2007)

Therefore, Dr. Powell fulfills the mission pillar of community by being available to The Mount community, as he lives on campus and gives each student's parents his home phone number.

In summary, Dr. Powell leads the four mission pillars of faith, discovery, leadership, and community in his role as president of Mount St. Mary's University. Several representative examples were highlighted in this section. Table 18 provides a summary of these examples as they correspond to the university's mission. To recapitulate, he directs the faith pillar by articulating The Mount's service to the Church, encouraging active participation in the faith, and grounding his leadership in reflection

and devotion. Dr. Powell leads the discovery pillar through the President's Advisory Council on Catholic Identity and Mission. Dr. Powell's guidance of the leadership mission pillar was apparent through the Presidential Lecture Series and through his use of a three-pronged test when entering into discussions. The president demonstrates his commitment to the mission pillar of community by unifying The Mount community through the creation of the four pillars and through his availability to The Mount community by living on campus and distribution of his home telephone number to students' parents. Therefore, Dr. Powell demonstrates several ways in which he leads the mission of Mount St. Mary's University through his fulfilling the four mission pillars of faith, discovery, leadership, and community.

Table 18

Representative Examples of President Powell's Leadership of Mission

Mission Pillar	President's Leadership Action
Faith	
	Articulating The Mount's service to the Church
	Encouraging active participation in the faith
	Grounding leadership in reflection and devotion.
Discovery	
	President's Advisory Council on Catholic Identity and Mission
Leadership	
	President's Leadership Lecture Series
	Three-pronged test
Community	
	Efforts to unify community
	Availability to students on campus and to parents

Contextual Influences on President's Leadership of Catholic Mission

To address research questions B2, this section explains how context influences the president's leadership of the mission at Mount St. Mary's University. In particular, this section focuses on two prevailing themes that emerged from the data collection with respect to the contextual influences on the president's leadership: (a) the founding mission and (b) the Church. These representative examples are outlined in Table 19 and in the section below as they relate to the different aspects of the mission.

Table 19

Contextual Influences on Leadership of Catholic Mission

	Mission Pillars[56]			
Activity	Faith	Discovery	Leadership	Community
Founding Mission			X	
Church	X			

Founding Mission

The founding mission of Mount St. Mary's University's has influenced Dr. Powell's actualization of the mission. It is apparent from his actions and interviews that the founding mission of the university has influenced his leadership. The university did not have a founding order; thus, the president has sought to emphasize the spirit of the founder, Fr. Dubois, in actualizing the mission at The Mount. His emphasis of the founder's spirit relates to the mission pillar of leadership, as Dr. Powell has sought to create a tangible and practical way to make the mission manageable and accessible.

[56] The four mission pillars are: (1) Faith; (2) Discovery; (3) Leadership; (4) Community (Mount St. Mary's University, 2008j).

Through the creation of the four pillars, he synthesized the elements of the founding mission. For instance, he assisted in raising funds for the creation of a Founder's Plaza, which includes a statue of Fr. DuBois (T. Powell, personal communication, November 15, 2007). He retells the story of Fr. DuBois repeatedly in his speeches and writings. For example, he consistently relates the founding history of The Mount in his annual addresses to the university. He explained:

> Our story is a love story. Our story is a uniquely American story …. It is the story of the Catholic Church in America. Our founder, Fr. John DuBois, with courage, faith, and determination, escaped from a new form of tyranny in France for the promise of freedom in America. He arrived in (what was then) the wilderness of Maryland to establish our college as a seminary and institution of higher education. In 1808, our country was still learning about Lewis and Clark's voyage of discovery, while Fr. DuBois was taking us on a voyage of *faith, discovery, leadership,* and *community*. Consider, for a moment, how we have benefited from Fr. DuBois' vision, courage, self-confidence, and hard work. We are all heirs to his vision and labor. We are all successors to his calling, and we share in his legacy. (Powell, 2003b, p. 1)

Dr. Powell establishes the legacy of Fr. DuBois through his speeches, writings, and communications. Although Dr. Powell himself initiated the four pillars during his tenure as president, he attributes them to Fr. DuBois. In his interview, he explained how he has synthesized the elements of the founding mission by encapsulating the essence of the founding mission into the four pillars of the new university mission statement. In his interview, he reflected on the success of this synthesis and how The Mount community now attributes the pillars to Fr. DuBois, rather than to Dr. Powell:

> So I can rattle those [the four pillars] off because I use them a lot, but I think the big task for me is to get other people to rattle them off, and I'll tell you just a funny little thing. A student who wrote some article in the paper that said "John DuBois used those four words, and that those have always been used here for 200 years." And I'm thinking "Great!" (LAUGHS) I've got alumni using them, and you know, that whole issue. How do you make the mission come alive? If you just put it on the wall and it's a long paragraph that ever if you put it all over campus, you don't have it memorized. (T. Powell, personal communication, November 15, 2007)

Thus, the president encapsulated the founding mission into the four pillars of the university's current mission.

Church

The president discussed his perceptions of the influence of the local Church on his leadership of the mission at Mount St. Mary's University. This aspect of his leadership relates to the mission element of faith because he seeks to maintain The Mount as an institution that is respectful of the Church and her teachings, and, thus, the Church has had a strong influence on his leadership. Twenty-five percent of the board of trustees is comprised of ordained priests, specifically ordained priests in "good standing with their local ordinary" (T. Powell, personal communication, November 17, 2007). Dr. Powell also discussed his consistent and positive relationship with the local ecclesial authority, the Archbishop of Baltimore. He explained:

> We just did the board training with Archbishop O'Brien about two weeks ago . . . . We had a great luncheon, and we spent about two and a half hours with him . . . to teach him about Mount St. Mary's how unique it is, and . . . he appreciated that. He said "People assume that I know," . . . and we went through . . . how important Catholic identity is and what we mean by that. (T. Powell, personal communication, November 15, 2007)

There has been a consistent and ongoing relationship with the diocese that has continued through Dr. Powell's presidency. In particular, he explained how dynamic The Mount's relationships with Cardinal McCarrick and Cardinal Keeler have been. He commented:

> [Cardinal] McCarrick's been very active in our seminary committee on the board. Cardinal Keeler, if I call him, [and] . . . if he knows it's important, he will return my calls quickly and vice versa. . . . . We are friends, and he just did our Mass for our two- hundredth anniversary in the Basilica. We had a Bishops' Mass, and we had 37 bishops attend and he presided. He did the homily himself, wrote it himself about The Mount . . . and how much he loves the Mount. (T. Powell, personal communication, November 15, 2007)

Dr. Powell explained how his relationship with the diocese helps shape his mission-related decisions on campus. For instance, he had a difficult decision to make regarding faculty tenure and spoke with clergy on his board to come to a resolution. He described the decision-making process in his interview:

> Probably one of the most difficult issues is how do you deal with the openly gay faculty member who wants to say the Catholic Church is out to lunch and I want to do all of that, and we ended up having a potential schism on the board over that very issue and a lot of work with dealing with the bishops and some of the priests privately to talk about that. And when I made the decision to tenure that individual, it was very, very, difficult for me and the campus . . . . We ended up with a statement to her about what she could and couldn't say and those were the terms of hire and what her personal beliefs are and what her personal lifestyle is her business, but I don't want it on campus. And if you can live with that, you can be tenured, which she said she would live with it, so we tenured her but she immediately then quit . . . . I think she was looking for a fight. And we had a whole bunch of attorneys from the gay community waiting to see if we weren't going to do, and so she said this is just not going to work . . . but I think the important thing I think is that the board stayed together on that issue, even though some of them were saying we better not and you can't tenure. And I ended up doing it. (T. Powell, personal communication, November 15, 2007)

In this example, it was apparent that although he consulted with clergy on staff, he made a leadership decision that allowed him to continue leading the mission of The Mount by requiring that the faculty member agree to certain stipulations. Thus, the president's comments convey the influence of the local Church on his leadership of the Catholic mission at Mount St. Mary's University.

In summary, two representative examples of the influence of context on the president's leadership of the Catholic mission are how he has adapted the founding

mission and integrated into it the current mission and the way in which his decisions have shown the influence of the Church and her teachings. The president's leadership is influenced by these two contextual factors, as apparent in the examples discussed above.

Leadership of Catholic Mission and On-campus Relationships

To answer research question B3, this section provides representative examples of how Dr. Powell infuses his leadership of the Catholic mission into his relationships with others on campus. He builds on the mission using his on-campus relationships with others in three ways: (a) by seeking new knowledge of the Catholic faith; (b) by conveying the Catholic mission to those who are skeptical or critical; and (c) by being mindful of mid-level leadership. Each of these ways in which Dr. Powell leads the Catholic mission through his on-campus relationships will be explained below with representative examples cited as appropriate. Table 20 provides a summary of these representative examples of Dr. Powell's relationships on campus and connects them to the four mission pillars.

Table 20

Influences of On-campus Relationships on Leadership of Catholic Mission

	Mission Areas[57]			
Influence	Faith	Discovery	Leadership	Community
Seeks New Knowledge	X	X		
Conveys Mission to Skeptics/Critics			X	
Mindful of Mid-Level Leadership			X	X

[57] The four mission pillars are: (1) Faith; (2) Discovery; (3) Leadership; (4) Community (Mount St. Mary's University, 2008j).

Seeks New Knowledge

At times, Dr. Powell seeks the counsel of those more knowledgeable of the Catholic faith. This aspect of his decision-making process relates to the mission element of faith, as he tries to be mindful of the Catholic mission of the institution and seeks the counsel of those around him who are knowledgeable about theology. This decision-making process also relates to the mission element of discovery, as he is open to acquiring new knowledge in areas that enable him to best lead the Catholic mission of the institution. He explained how he interacts with the theology department and how this interaction influences his leadership. Without a formal background in theology, he has acquired the knowledge necessary to lead The Mount's mission, especially with regard to issues related to faith:

> I had people coming in quoting Canon law on me. I said, "What, Canon law? I didn't even read it!" So now I have over there shelf Canon law, so if somebody gives me a number, I look it right up and say, "Wait a second, that's not the way I read this." (T. Powell, personal communication, November 15, 2007)

He explained that, although he seeks to acquire new knowledge, the knowledge necessary to lead the university does not necessarily require an advanced knowledge of theology.

> People need to understand that the lay people are not coming from the seminary, don't have a theology background. I don't think you need a theology background. I think we need good Catholics who . . . care about the Catholic faith and are also Catholics in a contemporary robust manner. I don't want us to be back in the 1950s. There are a lot of issues the Church needs to deal with. I read the whole spectrum of publications from *Crisis*, now that it's online, to the *National Catholic Reporter* to everything in between, and you know, I find affinity with all of those issues. Now the question is if you have priests in there, are they going to give a more complex issue on theology, I'm not interested in that. I'm interested in you know, how do we run these places while we adhere to the mission, adhere to our issues and understand that there are issues of Canon law that we need to [INAUDIBLE]. What does it mean for *Ex corde*, and we can get into a discussion with presidents without the world listening to say, okay . . . . One of the standing issues with *Ex corde* is that 51% of the faculty need to be Catholic, okay, in the aggregate, sure. Take out your theology department, what do you got? And what happens, and this is a critical issue for me. I've got several departments here where I don't have a Catholic faculty member, so you know that this is not even on their radar screen. How do presidents deal with that? It would have been nice to at least get some of that training and background ahead of time. (T. Powell, personal communication, November 15, 2007)

He explained how he turns to particular faculty members for guidance. He is mindful of priests on campus and takes their advice as appropriate. He explained: "I pay a lot of attention to our campus chaplain, and you know we have no lack of priests around here because of the seminary" (T. Powell, personal communication, November 15, 2007). He explained how he relates to priests and religious on campus:

> I have a good rapport with them. I think the issue of respect. There used to be a lot of suspicion of lay leaders, and I know somebody who would disagree with me. Everybody is on a first-name basis. Well, publically, I'm not on a first-name basis, but privately, I would be a on a first-name basis with everybody but the Cardinal. The Cardinal, I'm not on a first name basis. He likes to call me President Tom. He doesn't even want to call me Tom. But I think privately, people need to be on a first-name basis, but I think publicly, I show them great dignity and respect and I think that was also lacking here. So with the rector I'm publicly respectful and privately too. And I think they appreciate that. . . . . There is no barrier, although there is a distance and I'm not part of that club and that's just the way it is. I'm not a priest. (T. Powell, personal communication, November 15, 2007)

He explained how he maintains a friendly yet respectful relationship with religious figures on campus. He turns to his ecclesiastical authority for advice when needed and characterizes his relationship with the local bishop as positive. He explained:

> Cardinal Keeler, if I call him . . . if he knows it's important, he will return my calls quickly and vice versa. I wouldn't say we have a good friendship, but we are friends. (T. Powell, personal communication, November 15, 2007)

In addition, he related how he turns to a particular faculty member for advice.

> The other faculty member we have here who is probably our most well-known is Germain Grisez . . . and I don't say this with exaggeration, [he] is confidant to popes. He has written some of the best theological works, and he is 80 and still comes to work every day . . . . He's very good, so I'll talk to him a little bit, saying "What do you think about this, Germain?" But I'd be the first one to say if he were sitting in this room listening to this, I would say, but if you ask Germain a question, you've got to have an hour. I'm not doing that as much as I used to do that. (T. Powell, personal communication, November 15, 2007)

Dr. Powell explained how his relationships with others on campus influence his leadership. He is not afraid to ask questions and seek counsel to become more knowledgeable about the Catholic faith.

Conveys Mission to Skeptics/Critics

Dr. Powell conveys the Catholic mission at Mount St. Mary's even to those who are skeptical or critical of the mission. This process relates to the mission pillar of leadership, as he seeks to convey the mission with which he was charged, even to those individuals and groups who may not agree with it and to open dissenters. In his interviews, he cited the example of how he resolved an issue with an openly gay faculty member. As noted in an earlier section about his relationship with the Church, Dr. Powell chose to act charitably to this faculty member, who was being critical of the Catholic Church and the mission of the Church. Although he perceived that the person was "looking for a fight" by not honoring the Church's position on the issue of sexuality

in her capacity as faculty member, he decided to offer her tenure anyway, after coming to a mutually agreeable resolution by which she would keep her personal beliefs private. Although Dr. Powell's decision was not entirely popular with his leadership team, it was a way to provide parameters for conduct on campus that fulfilled Catholic values, and thus he remained mindful of the institution's mission. He is careful to create an atmosphere where each individual is loved and respected, regardless of whether they may be skeptical or critical of the university's values and mission.

In another example, he explained how he actualized the Catholic mission with a campus gay/lesbian group called Allies. He explained how he honors the dignity of the person while also being attentive to the university's mission.

> We want to make sure we love our gay and lesbian students here, and it would be foolish to think we don't have gay students, homosexual students on this campus. That would be wrong, and so where do you locate that organization? . . . . It's called Allies. So Allies puts out a big announcement my first full week of the new semester after I get here saying, "We're very pleased to announce that we're going to have a club. It's called Allies and Allies is going to be meeting, and we're going to be talking about homosexuality, gay, transgender issues . . . . So it turns out this was taking advantage of the new president because the board had already had this discussion years before . . . but one of the . . . student development employees decided he was going to make an issue with the new president, so we're going to have a free-standing club. Well, no, the club is going to be there, [but] it's going to be [a responsibility] for Campus Ministry and for the Campus Minister . . . . They were going to meet in a pastoral way but not be a free-flowing club. They would get their money from Campus Ministry. (T. Powell, personal communication, November 15, 2007)

Thus, the president acted in a way that enabled this group to meet as a forum for discussion and camaraderie; although the group had originally intended to form an allegiance that would actively promote values and a lifestyle that was contrary to Catholic values and to the mission of the university, Dr. Powell found a way to honor the Catholic mission while still caring for individuals. By placing the group under the jurisdiction of Campus Ministry, students were able to have an outlet to meet while being

pastorally cared for by the Campus Ministers. He went a step further by inviting the group to his home for the first meeting. He explained:

> One of the first things we did was we had a meeting of that organization at the president's home, and you know, most of the people who joined that group are not homosexuals, they just want to support homosexuals. And it was a great pastoral meeting, and you know, all the fears of all the people that they're going to "make people homosexual," come on now. We're supporting them. But let's recognize the Church's teaching on that, whether we agree with it or not, it's clear that we are going to follow the Church's teaching on that. So that's what would happen on that subject and did happen and still does happen. You know, I haven't heard any more from that group . . . and . . . they're happy, and that's just fine. (T. Powell, personal communication, November 15, 2007)

The president explained his perception of how he has sought ways to convey the mission to skeptics and/or critics of the university's Catholic mission and values in a way that is fair yet does not compromise the Catholic identity of the institution.

Mid-Level Leadership

Dr. Powell sometimes needs to be watchful of mid-level leadership who does not accurately articulate the Catholic mission. His efforts in this regard show his direction of the mission pillars of leadership and community. To carry out the mission pillar of leadership, Dr. Powell reaches beyond his normal jurisdiction to provide more micro-level leadership when necessary for the sake of the mission. To fulfill the mission pillar of community, Dr. Powell reaches out pastorally, as would a teacher, to explain the mission to those who may not have a complete understanding of particular nuances. In his interview, he cited two examples of how he reaches out to mid-level leadership when there is an issue of mission at stake:

> There's the critical issue of do you have the right leaders there who can help people think about it [the mission]. And the big issue is what happens when there's a problem? . . . . So let me tell you one of the first problems, and it was I think . . . emblematic of not having people in the right position and not having training. It's women's history month. Great, wonderful, great for everybody. A person in the student activities who is no longer there but was not Catholic, didn't know anything about Catholic stuff, just got hired to do Student Activities. She's doing this big display board of famous women, and she starts out with a huge picture of Margaret Sanger, the founder of Planned Parenthood. Well, that took me hours, I had the seminarians storming in, I had Campus Ministry storming in . . . and she didn't know, she didn't understand. And then . . . we got into a big discussion about it. Why? Who is this Margaret Sanger? And interesting, this person happened to be African-American; she didn't realize that Margaret Sanger's whole issue was to do birth control, so we can have fewer African-American babies running around. And so she said, "Well, I shouldn't have that up anyway!" And I said, "Exactly the point. It was bigotry!" But it's [difficult] trying to deal with those kinds of problems on a regular basis. (T. Powell, personal communication, November 15, 2007)

In this situation, Dr. Powell took the time to explain to this member of the student activities department the reasons for the controversy and, as a result, educated her about why her actions were in direct conflict with the Catholic values that the institution upholds and that respect the dignity and worth of all, from conception to natural death. With respect to another example of how people's lack of understanding of the mission caused on-campus disruption, Dr. Powell recalled:

> Students are having a carnival, and they hire a carnival company to come out. . . . The carnival comes out, and what do they have? They have a fortune teller. The seminarians get all riled up about this. Here are young men in graduate school, and they're young and they have their corner [INAUDIBLE]. And so they decide to surround the fortune teller and pray the rosary. I said, "Gentlemen, come here. First of all, one thing, do you think that's helping us bring people to the Catholic Church? You know, you're all going to be pastors out there in churches, and you're going to be worried about the roof leaking and you're going to have a church carnival and they're going to bring in a fortune teller and nobody thinks it's devil worship. A lot of Catholic churches have them." And they are all, "Oh, that's a good point. We didn't think about that." . . . . And they all walked away. (T. Powell, personal communication, November 15, 2007)

Dr. Powell explained that although these were issues he has had to contend with in the past, because he has educated mid-level leadership about how to uphold the Catholic mission, he does not need to spend as much time on such issues as he did during the first year of his presidency. "The first year we got hit . . . [but] we don't have these issues anymore, and I think it's because we have better leadership at the lower and middle levels" (T. Powell, personal communication, November 15, 2007). Thus, the president conveyed the importance of an educated mid-level leadership as well as his willingness and aptness to step in to find solutions to issues that should have been resolved at levels other than the presidency.

In summary, Dr. Powell uses his leadership of the Catholic mission to build relationships with others on campus. He cultivates these relationships by seeking new knowledgeable in the Catholic faith, by conveying the Catholic mission to those who are skeptical or critical through his fair actions that do not compromise Mount St. Mary's values, and by being mindful of mid-level leadership and providing guidance when required.

Leadership of Catholic Mission and Off-campus Relationships

To answer research question B4, this section explains how Powell infuses his leadership of the Catholic mission into his relationships with others off campus. Two of the prevailing themes that emerged from the data analysis on this topic were the following: (a) critics and (b) the local and extended Church. Each will be explained below with representative examples cited as appropriate.

Table 21

Representative Examples of Leadership of Mission and Off-campus Relationships

	Mission Areas[58]			
External Influences	Faith	Discovery	Leadership	Community
Critics			X	
Local and Extended Church				X

Critics

Dr. Powell recognized the influence of critics on his leadership of the Catholic mission at Mount St. Mary's University. In his explanations of his leadership approach with regard to this issue, he conveyed his confidence in how he handles potential and actual criticisms of his leadership. He explained:

> There are, what I would call the dangerous groups . . . . I won't respond to them because of the relationship we have under *Ex corde Ecclesiae*. We're not responsible to [outside groups]. How dare [they] rank Catholic colleges? How dare [they] make a personal judgment about who is Catholic and who is not Catholic? I think that is a dangerous group, and we also have a lot of people who have a lot of free time who check out our website and are always looking to make a cause about who is invited. (T. Powell, personal communication, November 15, 2007)

Thus, although Dr. Powell engages with certain critical groups, he perceives such groups as harmful and not in a position to be judgmental about the Catholic status of his institution. In his speeches, he meets criticisms from both the left and the right head on, and he reinforces the Catholic mission of the institution. In his writings on the Catholic identity of The Mount, Powell explained:

[58] The four mission pillars are: (1) Faith; (2) Discovery; (3) Leadership; (4) Community (Mount St. Mary's University, 2008j).

> So often today when Catholic university communities reflect upon their identity and mission as Catholic, the discussion breaks down into labels like "conservative" or "liberal." Such labels completely miss the point. An authentically Catholic university transcends political labels because an authentically Catholic university seeks not political alliances but truth – always the truth. At times the world will label us as "conservative" because we uphold the right to life for the unborn. At other times the world will label us as "liberal" because we uphold the right to life of those condemned to capital punishment. But these are worldly labels that we should refuse to apply to ourselves. The confounding constant that eludes those who try to label us, the only label that ultimately fits, is "Catholic" and all that it implies. And at the Mount, we are unabashedly proud to be Catholic. (Powell, 2007a, pp. 3-4)

Dr. Powell is aware of the criticisms and outside scrutiny of The Mount. Although he acknowledges and will even engage critics, he is not swayed by critics but rather maintains his focus about how to remain true to the university's mission.

Local and Extended Church

Dr. Powell has an open relationship with the local Church. In his interview and throughout his speeches and writings, it is apparent that he communicates regularly with the local diocese. The bishop visits campus frequently to attend events, to meet with students, and to celebrate the Eucharist. Dr. Powell considers communication to be a two-way street. He explained that he has a friendly relationship with Cardinal Keeler and that there is open communication between them. Also, the Archbishop of Baltimore is ex-officio on the board of trustees and comes frequently to campus. Dr. Powell gave an example in which the Archbishop was part of the mission training for the board on the importance and uniqueness of Catholic identity at Mount St. Mary's. In essence, the Archbishop has an active role in the life of The Mount, as evidenced by his attendance at the board training on Catholic identity. The relationship between Dr. Powell and the diocese seems to be one of mutual benefit and communication. He also explained his relationship with several other bishops outside of his diocese with whom he described

good relationships and friendships. With regard to one bishop in particular, he explained their open relationship: "He'll come back anytime we call him . . . . My relationship with him is very, very good" (T. Powell, personal communication, November 15, 2007). Powell explained the two-way dialogue between the university and the ecclesiastical authority as grounded in *Ex corde Ecclesiae*:

> *Ex corde* is not a one-way street. They're supposed to be helping us out as much as we're helping them out . . . . And that's the other part of it that doesn't get talked about as much is what . . . you know, having the bishop say, "What can we do to help you?" (T. Powell, personal communication, November 15, 2007)

The president demonstrated that his relationship with the local church, as well as with bishops of other dioceses, involves frequent communication and friendship based on the spirit of *Ex corde Ecclesiae*.

In summary, Dr. Powell builds on his leadership of the Catholic mission in his relationships with outside critics and with the local and extended Church. Although he acknowledges and engages critics of the Catholic mission, he maintains the Catholic identity of the institution. He bases his relationship with the local and extended Church on dialogue and open communication, grounded in the spirit of *Ex corde Ecclesiae*.

Relationship to **Leadership That Matters**

Presidential leadership was examined in this study by using the theoretical framework provided in Sashkin and Sashkin's (2003) *Leadership That Matters*. This "new paradigm of transformational leadership" (Sashkin & Sashkin, 2003, p. 173) guided the study's data collection and analysis by providing a multi-faceted picture of leadership comprised of personal characteristics, behavior, and organizational context. This section answers Research Question C1 by examining how President Powell's leadership of the Catholic mission related to the ten dimensions operationalized by the *Leadership That*

Matters framework. In particular, this section describes how the president's leadership of Mount St. Mary's Catholic mission relates to: (a) *Capable Management*; (b) *Reward Equity*; (c) *Communication Leadership*; (d) *Credible Leadership*; (e) *Caring Leadership*; (f) *Creative Leadership*; (g) *Confident Leadership*; (h) *Follower-Centered Leadership*; (i) *Visionary Leadership* and (j) *Principled Leadership*. Each element is briefly summarized in Table 15 (found in Profile #1).

In this section, elements of Mount St. Mary's mission will be related to each of these ten dimensions to convey how they were evident in the president's leadership of the Catholic mission. In Chapter V, Research Question C2 will be addressed when the data from this study are determined to support, refute, or extend the *Leadership That Matters* framework.

Table 22
Evidence of Leadership That Matters *in President's Leadership of Mission*[59]

Dimension	Leadership Action/Characteristic	Mission Pillars[60]
Capable Management	University Classification Achieved; Strengthened Endowment	Discovery
Reward Equity	Not Found	
Communication Leadership	Consistency in Language; Use of Story Telling	Faith, Discovery, Leadership, Community
Credible Leadership	Consistency in Message; Personal Life	Faith, Discovery, Leadership, Community
Caring Leadership	Cares for other individuals' practices and customs; Emphasizes care of the planet and of vulnerable people	Faith, Community
Creative Leadership	Synthesized mission into Four Pillars	Faith, Discovery, Leadership, Community
Confident Leadership	Acquires new knowledge; Surrounded by honesty	Discovery
Follower-Centered Leadership	Resides on campus; Choice of personnel in the president's office	Community
Visionary Leadership	Fundraising initiatives; Commitment to the preservation and establishment of physical signs of Catholic identity on campus	Faith
Principled Leadership	Zeal to maintain distinctive Catholic identity	Faith

Capable Management

Dr. Powell shows *Capable Management* in his leadership of the mission at The Mount. Through collaboration with his leadership team, Dr. Powell has strengthened the university in the areas of institutional classification and growth of the endowment. In

[59] It is important to note that these are representative examples of the president's leadership, rather than an exhaustive list.
[60] The four mission pillars are: (1) Faith; (2) Discovery; (3) Leadership; (4) Community (Mount St. Mary's University, 2008j).

2004, the institution officially gained university status. Previously, the institution was named Mount St. Mary's College and Seminary; it was changed to Mount St. Mary's University during his tenure. This action signaled to The Mount community and to the public the institution's "broad mission to prepare both undergraduate and graduate students" (Powell, 2008b, p. 4). This action demonstrates Dr. Powell's fulfillment of the mission pillar of discovery, as the institution now provides new academic programming at the graduate level, offering new opportunities for learning and innovation.

Second, during Dr. Powell's tenure as president, the university has strengthened its endowment. From 2003 to 2007, the endowment grew by approximately 36%.[61] He explained that fundraising is a major priority during his presidency, as he seeks to keep Catholic education accessible, not just for "rich Catholics" (T. Powell, personal communication, November 15, 2007). To make his goal of growing the endowment a constant priority among his leadership team of vice-presidents, he created a desk-top paperweight that makes this goal visible on a daily basis. This paperweight is engraved with the incremental increases in the endowment as they occur. He explained:

> Every vice-president has this little thing on their desk [paperweight] that says the goal is $80 million, and so I take it every June. And when I got here, it was $28 [million], and this June it was $44 [million]. And that's how serious I am about [it]. . . . It needs to be, by the time I leave here, $80 million . . . . We pick them up, and we etch in the new money, so this is how directive I am. [Bangs it on his desk]. Put that thing on your desk! It's about the endowment. We're going to make sure the endowment is here and that we're going to leave it much better than we found it. (T. Powell, personal communication, November 15, 2007)

Although the economic recession that began in 2008 affected his goals for growth, the decline can be attributed to macro-economic factors, beyond the control of Dr. Powell's leadership capacity. In a letter on the topic to the university community, he explained:

[61] June, 2003 = 28,466,486; June, 2004 = $32, 606 958; June, 2005 = 34, 749, 602; June, 2006 = 39, 354, 098; June, 2007 = $44, 538, 884 (Powell, 2006c, p. 23)

> We find ourselves in an extraordinarily turbulent economic climate and all of us are sensitive to the ways in which this climate affects us as a university. I am closely monitoring the current situation and its potential impact on the Mount . . . . The recent upheavals in the financial markets have not left us unaffected and there are no reasonable estimates for a quick recovery. Our endowment has, like most endowments, lost value. . . . While it is unclear how long the recession will last, if past history serves as a guide, we can expect the next 10-12 months to be a difficult economic period for our nation. However, we all realize that the recession will end and our nation will again enjoy a period of prosperity. We will pursue strategic actions that will deal with the current economic reality as we also address our long-term goals to build a strong university for our third century of service. (Powell, 2008c)

Although the final 2008 endowment figures were not available at the time of this project's data collection, Powell demonstrated capable leadership in strengthening the endowment from 2003-2007, and, although there was a decline in 2008 and most likely in 2009, this can be attributed to the large-scale economic recession the nation, and much of the world, experienced during this time. Thus, Dr. Powell manifested *Capable Management* in leading the institution to university status and in growing the endowment by 36%.

Reward Equity

Reward Equity was not evident in Dr. Powell's documents or his reflections on his leadership of the Catholic mission for this project. Data analysis did not uncover evidence of a transactional approach by which the leader clarifies performance and goal expectations for the organization and provides rewards and incentives to those who meet expectations.

Communication Leadership

Dr. Powell demonstrates *Communication Leadership* of the Catholic mission at Mount St. Mary's University. Beginning in his inaugural speech and throughout his tenure as president, Dr. Powell has made it a priority to consistently relay the four pillars

of the mission to the Mount St. Mary's community. Two representative examples reveal how his use of *Communication Leadership* was apparent: (a) using consistent language and (b) story telling. In these ways, he maintains The Mount's commitment to the four pillars that encapsulate the university's mission.

Through his establishment of the four pillars, Dr. Powell has created consistent language through which to clearly articulate the mission. The four pillars of Faith, Discovery, Leadership, and Community are evident in his speeches and writings and are posted on the walls at Mount St. Mary's. He reflected:

> If you take a look at my written speeches and the way we talk about the place, you use the bully pulpit and you make it part of every conversation, and that's again why I'll go back to the four pillars. That is my stump speech, and I believe Ted Hesburgh said, "You blow a certain trumpet all the time." And if you're uncertain about that issue, you'll be all over the place. You make sure it's what you lead with in the strategic plan. It's what you lead with in terms of goals and objectives. What are we doing about our Catholic identity and Catholic mission, and then you put it on cards so everybody can see it . . . . And then when you're having meetings with your leadership team, you pull out something like that and say, "Let's go through it folks! Where are we? Where are we going?" . . . . You see [the four pillars] all over campus. Not by accident. (T. Powell, personal communication, November 15, 2007)

Dr. Powell's establishment of the four pillars has enabled him to articulate the mission using consistent and concise language. He recounted how he "blow[s] a certain trumpet" across campus. These examples point to the *Communication Leadership* dimension of his leadership.

Another way in which the *Communication Leadership* dimension of his presidency was apparent was Dr. Powell's use of storytelling as a communication strategy to convey the four mission pillars of The Mount. This aspect of *Communication Leadership* was evident throughout his speeches and writings; he consistently refers to the founding of the university and the legacy of Fr. Dubois as a way to remind the

community about the founding mission through the four pillars of Faith, Discovery, Leadership, and Community. For example, he recounts the story of the institution's founding to The Mount community, making special note of Fr. DuBois' faith, discovery, leadership and community. He explained:

> As we prepare to begin our third century, it is important for us to focus for a minute on our early beginnings. In 1791, Fr. John DuBois escaped a new form of tyranny in France for the promise of America. Landing in Virginia, he was sheltered by Patrick Henry and James Monroe. In 1808, with courage and faith, in the then wilderness of Maryland, he founded our college. In 1808, our country was still learning about Lewis and Clark's Voyage of Discovery, while Fr. DuBois was taking us on a voyage of faith, discovery, leadership, and community. For nearly 200 years, Mount St. Mary's College and Seminary has stood as a beacon of excellence throughout the founding and development of our nation. For nearly 200 years we have been teaching students to live lives as educated and virtuous citizens. We were here as witnesses to our nation's growth. Our story is a uniquely American story . . . it is a story of the Catholic Church in America. Our story is a proud story of courage, conviction and tenacity. It is a love story. We should tell it often. (Powell, 2003a, p. 1)

Not only does he draw on the past, but he also uses the history of The Mount to ground the four mission pillars of Faith, Discovery, Leadership and Community in actual events. Another way he tells stories is in connection to the Church at large and in telling the "story" as seen through the eyes of the Church. In this example, he relates the Church's love story and how it relates to the Catholic mission at the Mount.

> Pope Benedict XVI last January reminded us of the importance of love in his first encyclical letter, entitled *God is Love*. The supreme truth about God revealed in Jesus Christ is that God is love: God loves us and invites us to love him and one another – love that burns with holy desire and that is also selflessly sacrificial. The ultimate measure of all human activity is love. The most brilliant scholarship, the most dazzling campus grounds, the most innovative student life program – *all of it is worthless without love.* As we continue to discuss our mission as a Catholic university, we must all speak the truth as we perceive it – freely, clearly, passionately. There is no love in withholding truth. Yet we should also speak the truth humbly, patiently, mercifully, respectfully – in a word, lovingly – always conscious that as an institution we are committed to the belief that the fount of truth is love incarnate. To be a Catholic university means that we are a place where we can see and experience God's love on our campus. I believe the Mount truly is such a place. I am dedicated, as I know all of you are, to helping the Mount continue to be such a place in fulfillment of our mission. We are committed to be such a beacon of love for our society. (Powell, 2007a, pp. 7-9)

Dr. Powell connects his message to the larger Church by reminding people of the story of the Church. Dr. Powell's use of *Communication Leadership* emerged in the way in which he shares the spirit of the mission through telling stories about the legacy of Fr. DuBois and by reminding the Mount community about the Catholic story of love for others and for God.

Credible Leadership

Dr. Powell showed his use of *Credible Leadership* in guiding the mission of Mount St. Mary's University through consistency in his message. He continually reiterates the four pillars of faith, discovery, leadership, and community. This theme resonates throughout his speeches and documents. In addition, he conveyed that he places a high priority on being consistent in his message in his private life. Although he spoke with humility about not being perfect in achieving this goal, he nevertheless strives to embody the mission in every aspect of his life. He reflected:

> If you're consistent and also try to be consistent with your personal life, that to me is critical. I would be the first one to tell you if anybody looked to me as an example of piety, I would hope not . . . . I'm always trying to become [better]. . . . my wife is actively engaged here, my kids are actively engaged when they're around, and [we] try to be consistent. (T. Powell, personal communication, November 15, 2007)

Dr. Powell explained the importance he places on maintaining credibility in his leadership of the four mission pillars through constancy in his message and through consistency in his personal life, which pointed to the presence of the *Credible Leadership* dimension.

Caring Leadership

The president explained situations in which *Caring Leadership* was apparent in his leadership actions. In particular, he provided examples that described his leadership of the community and faith mission pillars. The community mission pillar refers to The Mount's commitment to being a community in which interpersonal relationships are valued, accomplishments celebrated, and integrity is considered a hallmark; this pillar refers to the commitment to the service of others (Powell, 2007c). The faith mission pillar refers to being guided by faith in all actions and interactions on campus. Two examples of Dr. Powell's *Caring Leadership* are the following: (a) how he cares for other individuals' practices and customs and (b) how he emphasizes care of the planet and of vulnerable people.

Dr. Powell explained how he is mindful of the practices and customs of others. He explained that, while he has a friendly and collegial relationship with the priests on campus, he does not eat with them, as he respects their time together and does not push the boundaries.

> The priests all eat by themselves, and I respect that space . . . . They've got their own dining room. I often stop in when I'm walking by . . . . There is no barrier, although there is a distance. And I'm not part of that club, and that's just the way it is. I'm not a priest." (T. Powell, personal communication, November 15, 2007)

In another example, Dr. Powell explained how he attends to details to make sure individuals are cared for. He recalled:

> [Name Deleted] is a very, very devout Jew, very active in his council and also on a very strict diet than most Jewish people. I make sure that our food service attends to him especially when [we have a gathering] . . . . We recognize that other people have other holidays that are important to them . . . (T. Powell, personal communication, November 15, 2007)

He possesses an inquisitive attitude that demonstrates that he seeks dialogue about individuals' differences. He explained:

> How do we show respect and dignity of people of other religions all the time, and I also think that part of respect . . . is that if I'm doing something and people don't [understand, then they should ask] . . . . I like to fly fish, and I think people might respect me more for fly fishing if they ask me, "How do you do that? What is that all about?" Just [have] some curiosity. I hope that I'm being curious about other people's religion. "How do you do that?" I wish more people would ask Catholics that. "Why do you do that?" (T. Powell, personal communication, November 15, 2007)

Thus, Dr. Powell embodies *Caring Leadership* as he respects interpersonal relationships and individual differences.

Dr. Powell also explained his regard for caring for the planet and vulnerable people, thereby demonstrating the *Caring Leadership* dimension. Relating to The Mount's faith mission pillar, he explained how he grounds his regard for the environment in Catholic teachings and his background in education (he holds a doctorate in special education). His background influences the importance he places on helping those who are in need:

> I think our Catholic mission requires us to be good stewards of the environment, and hopefully we're using the Papal Encyclicals and statements about our role as good stewards of the planet. We're looking right now at speech-language pathology. I think caring for vulnerable people is critical. My background is in special education, and I think we need to be leaders in that area. And all of that is directly related . . . it's not just a good thing to do, it's not just our sixties commitment, it is an issue that I think our faith is calling us to make the world a better place for vulnerable people. (T. Powell, personal communication, November 15, 2007)

Dr. Powell explained the ways in which he demonstrates respect and concern for those with individual differences and how he emphasizes caring for the planet and for vulnerable people, thereby manifesting the *Caring Leadership* dimension.

Creative Leadership

The transformational leadership behavior of *Creative Leadership* is embodied in Dr. Powell's leadership of all four mission pillars. To cite a representative example, when Dr. Powell assumed the office of the presidency, he inherited an institution that had three different mission statements: one for the university, the seminary, and the grotto. To make the mission more accessible, he initiated the idea of the four mission pillars: faith, discovery, leadership, and community. The initiation of the four pillars was a creative way to make the mission memorable, usable, succinct, and applicable across all three parts of the institution. He explained:

> What I'm trying to do . . . is to remind people about the mission, and as you walk around here you . . . I put it up on the wall. Phrases from the mission . . . if you take a look at our mission . . . we have three different missions here. The seminary has a mission, the grotto has a mission, this has a mission now; everybody's writing their own little mission statements, but you know it boils down to four things: it's about faith, it's about discovery, leadership, and community. (T. Powell, personal communication, November 15, 2007)

In his documents, speeches, and writings, Dr. Powell reiterates the four pillars constantly. It is clear that use of the four pillars is a trademark of his presidency. Thus, Dr. Powell

actualized the *Creative Leadership* dimension through the expression of the mission of Mount St. Mary's in the form of the four pillars.

Confident Leadership

Dr. Powell actualizes the *Confident Leadership* dimension. Throughout his interviews, he explained that to maintain a sense of confidence in his leadership, he does not hesitate to seek new knowledge or contact others for advice in order to gain a full understanding about certain issues, characteristic of the discovery mission pillar. He acquires new knowledge and surrounds himself with those who are frank and honest.

Acquiring new knowledge. Dr. Powell shared that he does not hesitate to acquire new knowledge necessary to lead the Catholic mission at The Mount. He recalled some of his early interactions as president with people who would quote Canon law to him. At that time, he had little awareness of the text. Now, he is prepared and owns his own copy of Canon law. He explained that he can now engage people in discussions about Canon law. These preparations and forms of learning allow him to speak with confidence and authority about issues related to Catholic identity. Dr. Powell also seeks to bolster his knowledge base through reading a range of Catholic publications. As explained earlier, he reads across the spectrum of Catholic publications to gain knowledge of a range of issues. While he is constantly acquiring new knowledge to best lead the institution, he demonstrates a sense of humility and the ability not to focus too much on himself: "While I'm serious about the job, I don't take myself too seriously. I mean, you've got to have a sense of humor about this stuff and you know . . . not take it too personal" (T. Powell, personal communication, November 15, 2007). Thus, Dr.

Powell discovers and learns new knowledge, which enables him to lead the institution with confidence, evidencing the *Confident Leadership* dimension.

Surrounded by honesty. Dr. Powell surrounds himself with people who can be frank and truthful with him. He started this practice very early in his presidency.

> I realized very quickly that if I was going to survive this, I had to make sure I had some confidants on whom I could call, and [NAME DELETED] was a person and also [NAME DELETED] who was then the rector became a really good [confidante]. (T. Powell, personal communication, November 15, 2007)

He explained how he maintains such an open and honest relationship with his board of trustees and senior leadership team, which is a source of confidence:

> I've got a great board chair. We talk, without exaggeration, four times a week, and there are some days when it's multiple times during the day. He's retired and a great, great guy and a very, very devout Catholic there and just a good man overall . . . . I think you have to have people around you who will tell the truth. I think you have to have vice- presidents who are free enough to really speak their mind. (T. Powell, personal communication, November 15, 2007)

Thus, he seeks frank and honest advice from a range of individuals, from cardinals to his board chair and senior leadership team. These relationships have allowed him to seek counsel from others when necessary. In summary, Dr. Powell embodies the *Confident Leadership* dimension. He maintains a sense of self-confidence in his leadership of the Catholic mission by acquiring new knowledge when necessary and by surrounding himself with honest and frank individuals who he can trust.

Follower-Centered Leadership

The transformational leadership characteristic of *Follower-Centered Leadership* was apparent in Dr. Powell's headship of the Catholic mission at Mount St. Mary's. This leadership dimension related to the mission pillar of community as he values interpersonal relationships and is committed to the service of others. This aspect of leadership is apparent in his on-campus living situation and his choice of personnel in the

president's office. Dr. Powell and his wife live on campus, which allows him to be accessible to students, staff, and faculty off hours. He reflected:

> We live here on campus, and just to take a glimpse, we give every parent our home telephone number and we put it on a magnet, we're that serious about it, and they get it on a magnet for] their refrigerator . . . . If you're the president at GW [George Washington University], you can't do that . . . but [you can] when you have 2,000 students . . . . We're trying to do with the whole mission here at The Mount . . . the family way. (T. Powell, personal communication, November 15, 2007)

His availability to students, faculty, and parents on a 24/7 basis demonstrates his commitment to the service of others.

Another way in which the *Follower-Centered Leadership* dimension is apparent is in his choice of personnel for the president's office. He has selected several students, including one with developmental disabilities, to work with him on a daily basis in the office of the president. This was something new that he brought to the office during his tenure. He explained:

> When I got here, there were no students who were allowed to work in the president's office. I have 14 students working in the president's office. I have a young man with Down's syndrome working in the president's office. Why? Because we're saying we're living out our Catholic mission, and if the president can have somebody with Down's syndrome, why can't the rest of them have somebody with Down's syndrome working with them? (T. Powell, personal communication, November 15, 2007)

The president's actions demonstrate that he is committed to creating situations for the best of his followers, in this case The Mount students, so that they might have an opportunity to gain experience working in his office. In summary, Dr. Powell demonstrates the transformational leadership dimension of *Follower-Centered Leadership* by living on campus with his wife and by overhauling personnel policy in the president's office to include students, including those with developmental disabilities.

Visionary Leadership

Dr. Powell demonstrates the *Visionary Leadership* dimension in his goals and priorities for the future of The Mount. In reflecting on his vision for the future of The Mount, Powell commented:

> I would hope we would be known as a place that is proudly Catholic and that is really dealing with contemporary issues in the Catholic Church in terms of preparing good parishioners . . . . I want kids to make sure they can confront their faith and that we have faculty members here and staff members who are very proud to be at a Catholic institution. (T. Powell, personal communication, November 15, 2007)

Dr. Powell's articulation of his aspirations for the future relates to the mission pillar of faith, as he considers the development of Catholic identity his first goal and top priority for The Mount. In a specific and representative example of how his use of faith is evident in fundraising, he explained how he makes certain that the Catholic identity and mission of the institution is protected and upheld while raising funds. He said:

> Well first of all, you have to make sure that all of our folks know that while we're [seeking] money, it's about our Catholic mission, and that is the most critical issue; we're not going to take funds from anybody to do anything . . . . Right on our solicitation is a picture of Mary, and it talks a lot about that whole issue about our Catholic identity over here and what are the projects that are going on to enhance our Catholic identity. And not that everybody's that interested in it, but you know it's hard at The Mount not to deal with Catholic identity everyplace here. (T. Powell, personal communication, November 15, 2007)

In the collateral pieces Dr. Powell presents to potential donors, he explains that Catholic identity is his first priority[62] in the goals and objectives for the institution. As stated in the document:

[62] The complete list of priorities is as follows: Priority 1 – Catholic Identity; Priority 2 – Academic Excellence; Priority 3 – Student Life; Priority 4 – Finances and Campus. (Powell, 2006b)

> While continually adapting to changes in society and the Church, Mount St. Mary's University has consistently sought to remain faithful to its Catholic identity since its founding in 1808. Today we maintain this institutional fidelity through our commitment to implement fully a pivotal document of the nature of contemporary Catholic higher education: *Ex corde Ecclesiae*. Its four essential characteristics of a Catholic university provide a clear perspective on the Mount as a vibrantly Catholic academy. (Powell, 2006b, p. 2)

The president also explained his goals for strengthening the Catholic mission through visible signs of Catholicism on campus. He explained:

> We're re-doing the chapel, and we're raising money for that [and also] the Pilgrim Center up there. The Terrace is our big [goal], that's our big residence hall and that was first built in the 1820s as the residence for our priests and seminarians. We're re-doing all of that now so . . . they understand that's the heart of the campus . . . . There's a new statue of John DuBois . . . . If you look out to the Founder's Plaza, we've raised a lot of money for that to really recognize our founder . . . (T. Powell, personal communication, November 15, 2007)

The president demonstrates *Visionary Leadership* in his fulfillment of the mission pillar of faith. He makes sure that Catholic identity is not compromised, but rather emphasized, in his fundraising initiatives. Through his commitment to the preservation and establishment of physical signs of Catholic identity and history on campus, such as the chapel and Founder's Plaza, his vision for continuing the Catholic legacy of The Mount is evident.

Principled Leadership

Principled Leadership was apparent in Dr. Powell's recollections relating to the faith mission pillar at The Mount. He discussed situations in which he has experienced conflict as a result of his leadership decision or preferences as he strives to strengthen the Catholic identity of the institution. Part of his zeal, he admitted, may be related to the fact that this is the first Catholic institution at which he has held the presidency. He reflected:

> This is my first Catholic institution. So I tend to be much more protective about it and say to people: 'Don't try to be like those others.' I've been there, and there's nothing special about that. We should be the special place. (T. Powell, personal communication, November 15, 2007)

In a representative example of *Principled Leadership,* Dr. Powell explained how he desires to overhaul the teacher education program, based on principal that it is not uniquely Catholic. He said:

> I have not been successful to convince everybody about this, but my dream is to dump our entire teacher education program out the window and just focus in on Catholic school teachers. The license is the same. Students can go and teach wherever they want to. But could we not be a place to do that? Well, there's a great debate. But if . . . and many of the faculty in teacher education are not Catholic, so they just don't get it. . . . Why would you want to do that? Well, it makes us distinctive from a curriculum standpoint to just focus in on that area. (T. Powell, personal communication, November 15, 2007)

Here it is apparent that his intentions are guided by principle to maintain the distinctiveness of the faith tradition at Mount St. Mary's University. Thus, he demonstrates *Principled Leadership* by basing his actions on beliefs and principle, even when faced with opposition.

In summary, nine of the ten leadership dimensions presented by Sashkin and Sashkin (2003) were evident in Dr. Powell's actions and recollections about his leadership of the Catholic mission at Mount St. Mary's University. *Capable Management* was apparent in Dr. Powell's leadership to gain university status for the institution and in growing the endowment. *Reward Equity* was not evident in this analysis of Dr. Powell's leadership of the Catholic mission at The Mount. *Communication Leadership* appeared in the president's consistency in language and use of storytelling. Dr. Powell demonstrated *Credible Leadership* in the constancy of his message related to the mission and in his personal life. He showed *Caring Leadership* in respecting individuals' practices and customs and emphasizing care of the planet and

vulnerable people. Dr. Powell used *Creative Leadership* in synthesizing the older mission statement into the four pillars of faith, discovery, leadership, and community. The president's interview and documents revealed his use of *Confident Leadership* in his quest to acquire new knowledge and his desire to be surrounded by those who will tell him the truth. *Follower-Centered Leadership* was evident in his residence on campus and his choice of personnel in the president's office. His use of *Visionary Leadership* was demonstrated through his fundraising initiatives and his commitment to the preservation and establishment of physical signs of Catholic identity and history around campus. Finally, *Principled Leadership* was found in his zeal to maintain the distinctive Catholic identity of Mount St. Mary's University. Chapter V will present analysis and application of how these data supported, refuted, or extended the *Leadership That Matters* theoretical framework.

PORTRAIT THREE: PRESIDENT JAMES BUNDSCHUH

This section presents data collected on Dr. James Bundschuh's leadership of the Catholic mission as the president of Marymount University (Virginia). Dr. Bundschuh became Marymount's first lay president in 2001 and brings with him a great deal of experience as a faculty member and administrator of Catholic higher education. Educated in the Jesuit tradition, he brings a strong partiality for liberal arts education to his presidency and has proposed a new core curriculum for Marymount. His presidency has also been characterized by a new strategic plan, new academic programs and student services, and physical plant construction, including a new academic building and residence halls. He holds a doctorate in chemistry, which provides him with an

appreciation for the sciences. His science background is evident in his methodical approach to leadership. (See Appendix F for additional biographical information.)

The following overarching research question framed the data collection and analysis of this project: How do five lay presidents lead the various elements of Catholic mission at their respective Catholic college/university (CCU)? This main research question was operationalized by six research sub-questions that explored (a) the university's Catholic mission; (b) the president's leadership of the Catholic mission; (c) the influence of context; (d) on-campus relationships (e) off-campus relationships (f) relationship to *Leadership That Matters* (Sashkin & Sashkin, 2003). This section presents the data organized into these research topics.

The Catholic Mission of Marymount University

To answer research question A1, this section will present the various elements of the Catholic mission of Marymount University, as articulated in the institution's mission statement, found in Table 23. Before presenting the mission, this section provides an overview of the institution.

Marymount University was founded as Marymount College of Virginia in 1950 as an independent Roman Catholic higher education institution by the Religious of the Sacred Heart of Mary (RSHM[63]) (Marymount University, 2007a). The governing board currently consists of 29 individuals who include members of the RSHM, educators, attorneys, and executives of business corporations. The board structure currently reserves

[63] "The RSHM began its legacy of service in Beziers, France in 1849 (Marymount University, 2008a). This order was responsible for the founding of many schools in Europe and extended this heritage of serving educational needs to the United States in 1877. Their service expanded to higher education in 1917. There are currently five CCUs in the RSHM tradition in the US.: Marymount College, Tarrytown, New York; Marymount Manhattan College, New York City; Marymount University, Arlington, Virginia; Marymount College, Palos Verdes, California; and Loyola Marymount, Los Angeles" (Marymount University, 2008a). The mission of the RSHM describes the faith commitment of the order. (See Table 23.)

five places for the RSHM members, but as their numbers are in decline, their influence on institutional decision-making is less than it was in the past. Marymount University is located in the Roman Catholic Diocese of Arlington, Virginia, with Bishop Paul S. Loverde as the ecclesiastical authority; however, all juridical governing powers are reserved for the institution as governed by the board of trustees.[64]

The RSHM mission at Marymount was first to educate women through career preparation; the institution began as a two-year women's institution offering an associate-level degree (Religious of the Sacred Heart of Mary, 2008c). The RSHM had a commitment to equipping graduates with practical skills geared toward career preparation in areas such as business administration, teaching, and nursing.

The university maintains a commitment to educating a diverse student body. The commitment to diversity is apparent as far back as 1972, when the first male students were admitted to the nursing program; in 1986, the institution became fully coeducational. A representative example of the university's commitment to diversity is the Campus Ministry Association (CMA). Open to students of all faiths while remaining grounded in the Catholic faith, the CMA strives to "create a family of faith where students encounter God's unconditional love" (Marymount University, 2008c, para. 2). The CMA plays a key role in the service element of Marymount's mission, as it is the most evident way in which service to students is actualized at Marymount University. In addition, service scholarships are offered to students in need to foster a diverse socioeconomic student body at Marymount.

[64] "The board is an active policy-making body for the institution and is ultimately responsible for ensuring that the financial resources of the institution are adequate to provide a sound educational program. The board is not controlled by a minority of board members or by organizations or interests separate from it" (Marymount University Compliance Certification, p. 2).

Since its founding in 1950, Marymount has expanded its commitment to the liberal arts.[65] In 1973, Marymount became a senior college and began offering bachelor's degrees in 20 fields. In 1979, master's degree programs were added. The college gained full university status in 1986 and began offering its first doctoral program, a doctorate in physical therapy, in 2004. Marymount University was awarded Level V membership as a doctoral-granting institution by the Southern Association of Colleges and Schools' Commission on Colleges (Marymount University, 2007b). Today, Marymount University is classified as a private, Master's L[66] higher education institution by The Carnegie Foundation for the Advancement of Teaching (2008). The university is comprised of four schools. To expand the academic programming it offers, Marymount takes advantage of its proximity to other universities by being a member of the Consortium of Universities of the Washington Metropolitan Area.[67] This body is comprised of 13 universities and two colleges in the Washington, D.C. metropolitan area.[68] Additional descriptive information about Marymount University is located in Table 23.

[65] However, with these mission changes, Marymount still maintains ties to its founding mission based on the RSHM principles of service and career preparation. Currently, there are seven RSHM sisters who reside on Marymount University campus. They work in various capacities on campus as faculty and administrators and provide other guidance and services to the university community.

[66] Master's L institutions award more than 50 master's degrees but fewer than 20 doctorates. Master's institutions are split into three categories based on the volume of master's degree production. Master's L institutions are "Larger" versus Small (S) and Medium (M).

[67] This collaborative academic relationship among institutions began in 1964 and allows member students access to 15 different libraries, thousands of graduate and undergraduate courses, and the expertise of hundreds of faculty. In addition, the consortium has fellowships with local institutes to connect students to research opportunities. Its membership in the Consortium of Universities indicates Marymount's commitment to scholarship by providing students with a wide range of resources to enhance their academic experience.

[68] Institutions within the Consortium are: American University, The Catholic University of America, Corcoran College of Art and Design, Gallaudet University, Georgetown University, George Mason University, The George Washington University, Howard University, Marymount University, National Defense Intelligence College, National Defense University, Southeastern University, Trinity University, University of the District of Columbia, University of Maryland College Park (Consortium of Universities of the Washington Metropolitan Area, 2008).

Table 23
Descriptive and Demographic Information about Marymount University

Institutional Characteristics	Marymount University Data
Year Founded	1950
Location	Arlington, VA
University Mission Statement	"Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels. Committed to the liberal arts tradition, the university combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development. Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual. Scholarship, leadership, service, and ethics are hallmarks of a Marymount education."
Core Values	Scholarship, Leadership, Service, Ethics.
Sponsoring Religious Congregation	Religious of the Sacred Heart of Mary • An international community of 1,000 women serving in 14 countries. Diverse yet united in a common spirit of faith and enthusiasm for the mission of Jesus Christ; Founded in 1849 by Father Jean Gailhac.
SRC Mission	• To share in the life-giving mission of Jesus Christ • To promote the life and dignity of all sisters and brothers, at this time and place selves and resources at the service of those who are most in need of justice, enabling the powerless, the deprived, the marginalized, the voiceless to work effectively for their own development and liberation • To be community; To know and celebrate God's love and to make that love known to others; To use individual and corporate talents to work creatively in diverse ministries for the promotion of justice. • To live vows of chastity, poverty, and obedience, striving through these vows to be one with Jesus, who gave his life so that all might have life. (Religious of the Sacred Heart of Mary, 2008b)
Geographic Size	21 acres
Schools	Arts & Sciences Business Administration Education and Human Services Health Professions
Carnegie Class'n	Private, Master's L higher education institution
Accreditation	Southern Association of Colleges and Schools as a Level V, doctoral-granting institution
Ranking	Ranked number 45 in the category of Universities – Master's in the South in the *U.S. News and World Report* (2008).
Undergraduate Students	2,238
Graduate Students	1,371
Ecclesiastical Authority	Bishop Paul S. Loverde; Bishop of Arlington, VA.

Note. Data in this chart were derived from "RSHM Life" by Religious of the Sacred Heart of Mary, 2008a; "Carnegie Classifications," by the Carnegie Foundation for the Advancement of Teaching, 2008; "Facts and Stats," by Marymount University, 2008b; "Mission Statement" by Marymount University, 2008p. *U.S. News and World Report* (2008); and personal communications with J. Bundschuh, October 26, 29, 2007.

President's Leadership of Catholic Mission

This section describes President Bundschuh's leadership of the Catholic mission at Marymount University. This topic is guided by four research sub-questions that each addresses a different facet of presidential leadership. First, how is the president's leadership of Marymount's mission manifested? Second, how does the particular context of the university influence the president's leadership of the Catholic mission? Third, how does the president integrate his leadership of the Catholic mission with his relationships with people on campus? Fourth, how does the president integrate his leadership of the Catholic mission with his relationships with people off campus? This section addresses each of these areas and provides representative examples.

Leadership Manifestation of Catholic Mission

To address research question B1, this section describes how President Bundschuh leads the Catholic mission of Marymount University. The University mission statement will be used to frame this section and reads as follows:

> Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels. Committed to the liberal arts tradition, the university combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development. Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual. Scholarship, leadership, service, and ethics are hallmarks of a Marymount education. (Marymount University, n.d.)

The section will present representative examples of how Dr. Bundschuh leads various elements of Marymount's Catholic mission.

Independent Catholic university and academic excellence. Marymount University is an independent Catholic university that emphasizes academic excellence at

the undergraduate and graduate levels. Dr. Bundschuh demonstrates leadership of this aspect of the mission by the following actions: (a) strengthening the university fiscally to maintain its independence, (b) articulating his plan for the Center for Mission and Ministry to assist in strengthening the Catholic identity of the university, and (c) placing emphasis on academic excellence by strengthening the core curriculum. These examples are explained below.

Throughout his presidency, Dr. Bundschuh has expressed the priority he places on the fiscal health of the institution. In his reports to the board of trustees at the start of his presidency, Dr. Bundschuh made the financial health of the institution a main focus of his leadership. Upon assuming the presidency, his first report to the board of trustees stated his concern:

> The financial situation at Marymount is not as good as I would have liked to report. We had a deficit for the 2001 fiscal year, brought on mainly by greater student attrition than anticipated from fall to spring semester . . . . It is important that we have better control of our budget and concentrate our efforts on sustaining strong enrollments and retaining students. (Bundschuh, 2001, p. 1)

The president made it a priority to turn the situation around to improve the fiscal well-being of the institution. He led this effort through budgetary restraint and increasing enrollment. In February, 2002, his introduction to his report to the board of trustees again noted: “Sound fiscal management must be a priority at Marymount” (p. 1). Content analysis of the president’s reports to the board over the seven years of his presidency consistently revealed language referring to financial management, restraint, and responsibility to ensure the viability and growth of Marymount. He identified areas causing fiscal problems, including declining enrollments and increased attrition rates,

especially in the wake of September 11, 2001.[69] He consistently addressed these areas before the board and regularly reported on improvements in these areas. The results of his fiscal restraint and attention to this aspect of his leadership were apparent in his most recent report to the board of trustees, in which he stated: "For the sixth straight year we have realized an operating surplus" (Bundschuh, 2007a, p. 2). The president's attention to the fiscal health of the institution has helped to maintain the university's independence and viability.

The president built the administrative scaffolding necessary to remain attentive to Marymount's mission as an independent Catholic university. The president discussed his plan to establish a Center for Mission and Ministry to safeguard the mission of the institution:

> I want to start a Center for Mission and Ministry here on campus and that would have sort of an intellectual basis as well as . . . providing sacraments on a regular basis to provide more opportunities for people to discuss things in-depth intellectually, and I think that's necessary. Eventually, it's going to be very necessary. (J. Bundschuh, personal communication, October 29, 2007)

The proposed center would provide a forum for discussions about Catholic identity, would be staffed with administrators and personnel versed in the Catholic mission and identity of Marymount, and would provide programming and activities to further strengthen the Catholic mission of the institution. This goal is stated in the Strategic Plan.[70] Although Marymount does not currently have a position of vice-president for mission, Dr. Bundschuh indicated that the university may create this position in the future.

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[69] After the terrorist attacks on the World Trade Center and the Pentagon and the crash of United flight 93 in Shanksville, Pennsylvania, there were declines in enrollment on many college and university campuses in the country.

[70] Critical Success Factor 2, Strategic Initiative 1: "Create an Office of Mission and Ministry to facilitate discussion and activities focused on Marymount's Catholic Identity" (Marymount University, 2005, p. 3).

Dr. Bundschuh demonstrated his commitment to academic excellence at Marymount in his revision of the core curriculum. Dr. Bundschuh is dedicated to maintaining a curriculum reflective of the Catholic mission of the institution, and this dedication is a central theme in the analysis of the data related to his leadership. In his actions as president, speeches, reports, and letters, Dr. Bundschuh has consistently tried to maintain and improve the academic quality of Marymount. He described that his goal of establishing a core academic curriculum had to reinforce the Catholic identity of the institution:

> What I've done here with respect to the core is that essentially I had to accept what existed, but I've asked for a review of the core curriculum. And I've asked in that review, that we focus on the Catholic mission. So I fully expect that the new core . . . will have both a philosophy and theology requirement with an emphasis [on] the Catholicity of the institution. (J. Bundschuh, personal communication, October 26, 2007)

Not only did he propose a core requirement of courses,[71] he also presented a plan for its further development, which consisted of four components. First, it had to be supported by the faculty. Second, it had to be at the heart of the institution's commitment to provide a liberal education. Third, it had to be consonant with the mission of the institution. Fourth, the core had to be comprised of an array of integrated requirements among the humanities, social sciences, and natural sciences (Bundschuh, 2006a). Although Dr. Bundschuh sought to improve the core curriculum, he was challenged in implementing this change, as the core curricular focus had no particular intellectual tradition at Marymount. He recognized that the founding religious congregation (the Religious of the Sacred Heart of Mary) did not establish the institution with a liberal arts

[71] Dr. Bundschuh's sample core undergraduate curriculum: Theology (2 courses); Philosophy (2); Literature (2); Writing (1); Communication (1); History (1); Communication (1); History (1); Mathematics (1); Natural Science (1); Social Science (1); Fine Arts (1): Total of 14 courses (42 Credit Hours) (Bundschuh, 2006a).

core curriculum, nor did this congregation have an academic intellectual tradition. Thus, he looked elsewhere to develop this curricular element that he deemed in need of refinement at Marymount. He explained how he drew on his Jesuit educational experience, with its theology and philosophy core course requirements, in leading the institution toward a new core curriculum:

> When I was an undergraduate at St. Louis University, I majored in chemistry. I minored in math, physics, and philosophy and had three courses in theology and was intrigued by the academic discipline of theology. (J. Bundschuh, personal communication, October 29, 2007)

In addition, he referred to his knowledge of *Ratio Studiorum*,[72] which influenced his approach to curriculum at a Catholic institution. Dr. Bundschuh's Jesuit education and his academic and professional experiences have had a strong influence on his leadership of Marymount University.

In sum, Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels. President Bundschuh led this element of the mission by leading the institution to fiscal health, setting a goal of establishing a Center for Mission and Ministry, and leading the institution to adopt a new core curriculum.

Liberal arts and career preparation. Committed to the liberal arts tradition, the university combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development. Dr. Bundschuh's actions demonstrate leadership of this aspect of the mission through his support for greater emphasis on liberal arts and the initiation of a revised core curriculum while maintaining

[72] The *Ratio Studiorum* (1599) of Jesuit education explained the methods and practices of pedagogical practices, content, and philosophy of teaching from primary school through college/university level. The full title is *Ratio Atque Institutio Studiorum Societatis Iesu* ("Method and System of Study of the Society of Jesus") and it was the result of many educational experts at the time (Fuerst, 1925).

the university's commitment to career preparation. These representative examples will be discussed in the sections that follow.

Dr. Bundschuh places a strong emphasis on the liberal arts tradition. Specifically, he has proposed and initiated a revision of the core curriculum that will require integrated requirements among the humanities, social sciences, and natural sciences. Working with what existed —namely a focus on practical skills and career preparation with minimal attention to core academic courses—Dr. Bundschuh reflected: "I had to accept what existed, but I've asked for a review of the core curriculum. And I've asked in that review that we focus on the Catholic mission" (J. Bundschuh, personal communication, October 26, 2007). Dr. Bundschuh described his actions to broaden the mission and to increase the scope of the university's academic programming. In particular, Dr. Bundschuh is leading the university toward a core curriculum grounded in Catholic Intellectual Tradition that is more rigorous than what previously existed. He explained:

> They [the SRC] have tried, and they may have even created a mission statement for higher education . . . . It's pretty much cloaked in career preparation for women. There's nothing wrong with that. But that's not the mission of our institution . . . . I think we're a university, and I think that's a very narrow way to look at things. And it indeed is important, but it's not going to be our mission. We do that, but it's not going to guide us. (J. Bundschuh, personal communication, October 27, 2007)

The president explained that he considers this extension of the mission beyond career preparation to a more rigorous liberal arts education to be important in extending Marymount's reach to a broader range of students. Thus, although the president acknowledged and respects the RSHM contribution and presence on campus, he conveyed the need to also enhance the institution's commitment to the liberal arts, as outlined in the mission.

Student centered and holistic. Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual. Dr. Bundschuh's actions demonstrate his commitment to a student-centered community by (a) making connections with students on campus, while he demonstrates his commitment to the education of the whole person, (b) strengthening campus ministry, (c) emphasizing the Catholic Intellectual Tradition in his leadership, (d) encouraging spiritual reflection on campus, and (e) participating in national discourses. These representative examples are detailed in the narratives below.

Connecting with students. Dr. Bundschuh makes it a point to make connections with students on campus on a daily basis. He explained how he reaches out in hospitality to all students, staff, faculty, and visitors to welcome them to the campus. His trademark way of greeting everyone he comes into contact with on campus is acknowledging them with a familiar phrase:

> I . . . have this little thing to say: "It's a beautiful day." You know, I don't care if it's . . . 20 inches of snow or it's sleeting or it's raining or it's windy, and when it's really miserable and I say it's a beautiful day, they all laugh. . . . . And then when it is a beautiful day, they'll agree with me, but it's you know, I think they'll put on my tomb-stone "It's a beautiful day." . . . [It] has a sort of a religious consequence, . . . and it has some sort of a belief consequence. (J. Bundschuh, personal communication, October 29, 2007)

In addition to using informal greetings, the president drops into student meetings. For example, students open their town hall meetings to the president, and he attends if his schedule permits. The president's informal communication style conveys a leader who connects with students, staff, and faculty in a non-threatening way. As he explained, "They open up to me" (J. Bundschuh, personal communication, October 29, 2007). The

president demonstrates a hospitable attitude when communicating daily with students on campus.

Strengthening campus ministry. Since he assumed the presidency in 2001, Dr. Bundschuh has consistently communicated his commitment to Campus Ministry as an important part of student development. He emphasizes his commitment in his speeches, newsletters to the campus community, and his leadership choices. For example, Dr. Bundschuh made strategic decisions to grow the personnel in Campus Ministry to make it a more vibrant and visible presence on campus. He explained that since he has been president, Campus Ministry has expanded noticeably. "We really went from essentially a closet to an office and one staff member now to two priests and five staff members and a much bigger role in the university" (J. Bundschuh, personal communication, October 29, 2007). He highlights Campus Ministry programming in his letters to the Marymount community. For example, in a recent letter, he referred to the Alternative Spring Break opportunity as being consonant with the Catholic mission at Marymount. He described this opportunity as "a chance to make a difference in the world by serving others" (Bundschuh, 2006d). Campus Ministry is a priority of Dr. Bundschuh and offers students opportunities for moral and spiritual growth.

Emphasizing Catholic Intellectual Tradition. To further the institution's Catholic mission to focus on the education of the whole person,[73] Dr. Bundschuh draws on his understanding of the Catholic Intellectual Tradition. Dr. Bundschuh's Catholic educational experiences have equipped him with skills and knowledge that he draws upon in his leadership. The president's professional *vita* contains many educational and

[73] The president also spoke about his emphasis on intellectual growth through the revision of the core curriculum and his emphasis on moral growth through his development of the Center for Ethical Concerns. These two areas are explained in greater depth in other sections.

professional experiences at Jesuit institutions. He served as professor of chemistry and vice-president for academic affairs at Xavier University in Cincinnati, Ohio and as professor of chemistry and dean of the College of Arts and Sciences at Saint Louis University, where he also completed his undergraduate degree[74] (Marymount University, 2008q). The president's Catholic education has resulted in his making the Catholic mission a natural part of his leadership. He conveyed that his understanding of what it means to be Catholic is deeply ingrained in his thinking after his early Catholic formation experiences and 21 years of professional experience in Catholic higher education. His understanding of the Catholic mission was something that came naturally, as he said: "I don't … have to take a card out of my drawer that says, 'Remember, you're at a Catholic institution'" (J. Bundschuh, personal communication, October 29, 2007). The president made it clear that his leadership today has been strongly influenced by his educational and professional experiences in the Jesuit tradition. He commented:

> So things Catholic to me are always relative to a very strong Jesuit education that I received as a student but also the Jesuit values and Jesuit traditions that I experienced first as a dean of arts and sciences and secondly as a vice-president for academic affairs . . . . So when I look at Marymount closely as its president, and I relate most of the things that I do to what I experienced, what I believe, what I promoted in my role at Jesuit institutions. (J. Bundschuh, personal communication, October 26, 2007)

Dr. Bundschuh was very forthright in communicating the strong role that his Jesuit education and experiences have had on his current role as president at Marymount. The president's comments and documents indicate that his Jesuit values and the strong intellectual tradition have been influential in his leadership. Thus, as a leader of the

[74] Dr. Bundschuh completed his doctorate in chemistry at Duquesne, a Catholic University in the Spiritan tradition. He was also a visiting professor at the University of Stuttgart in Germany from 1973-1974 (Bundschuh, 2007e).

Catholic mission at Marymount, Dr. Bundschuh draws upon his rich educational and professional experiences in the Jesuit tradition.

Encouraging spiritual reflection. To help promote spiritual reflection, Dr. Bundschuh is mindful to maintain a visible Catholic presence on campus through symbols that have special meaning to students, alumni, faculty, and staff. For example, crosses and crucifixes are apparent in and on campus buildings. Also, he insisted that the new Reston campus contain a room for prayer and meditation and a visible crucifix. In addition, the president ensured that the chapel remained at the center of the main campus in the midst of a large new construction project on campus. Instead of including a new state-of-the-art chapel in the building plans for the campus, he decided to stay with tradition. He explained:

> . . . The chapel is right here, and it stays in the center of the campus. It's a very simple and usable chapel. It holds 180 people. On Sunday nights when we have the student Mass there, they're packed to the walls . . . . The chapel is going to stay where it is . . . . I've had people say, "Boy, I'd like to . . . help to pay for you to get stained-glass windows in there." You know, not really. I like it this simple. Maybe the next person will want to do that, but I just don't. I think it's been around for 50 years, and it makes people return to it, as they remember it. (J. Bundschuh, personal communication, October 26, 2007)

The chapel remains a gathering place for current and past students as well as a welcoming location for the local community to enter onto campus. Sunday Masses on campus draw a consistent presence from community members, making Marymount a visible instrument for conveying Catholic identity to not only the university community, but also to the surrounding area. Dr. Bundschuh's leadership of the Catholic mission and identity is conveyed in the manner in which he has upheld tradition and symbols on campus.

Participating in national discourse. Dr. Bundschuh has been active in national-level discussions that show his commitment to the integration of the whole person, regardless of the context. Specifically, in 2006, he was only one of two lay people[75] to have met with a group of the top leaders[76] in Catholic higher education in the country. The purpose of the meeting was to participate in a conversation about the responsibilities of Catholic colleges and universities with regard to Catholics in political life. He met with other leaders in Catholic higher education to voice concerns on the topic of the responsibilities of Catholics whose roles influence public politics. The group produced a document to be presented to the United States Conference of Catholic Bishops (USCCB) Task Force on Catholic Bishops and Politicians, led by Cardinal Theodore McCarrick. The document was offered to the Task Force "as an aid to further discussion, not as a definitive expression of our views or those of the broader membership of the Association of Catholic Colleges and Universities" (*Catholics in Political Life: Reflections*, 2006, p. 1). In collaboration with the team of leaders in Catholic higher education, Dr. Bundschuh was involved in addressing the issue of how to integrate the 2004 USCCB's statement on "Catholics in Political Life" in the Catholic college/university context.

In summary, Dr. Bundschuh's actions demonstrate his commitment to holistic education. He shows this commitment by making connections with students on campus, strengthening campus ministry, drawing on the Catholic Intellectual Tradition in his

[75] The other was Dr. Mary Pat Seurkamp, president of College of Notre Dame of Maryland.
[76] The group was comprised of eight leaders in Catholic higher education: James E. Bundschuh (president, Marymount University), Joseph R. Hacala, S.J. (president, Wheeling Jesuit University), James L. Heft, S.M. (chancellor, University of Dayton), William P. Leahy, S.J. (president, Boston College), David M. O'Connell, C.M. (president, Catholic University of America), Mary Pat Seurkamp (president, College of Notre Dame of Maryland), Carol Jean Vale, S.S.J. (president, Chestnut Hill College), and Richard A. Yanikoski (president, Association of Catholic Colleges and Universities).

leadership, encouraging spiritual reflection on campus, and being part of a national conversation about how to integrate Catholic commitments into political life.

Four Hallmarks. The four hallmarks of the mission—scholarship, leadership, service, and ethics— are apparent throughout the university. They articulate the core values of the institution and are evident in Dr. Bundschuh's leadership. As noted in the University's Quality Enhancement Plan, *scholarship* refers to the enhancement of student research, creative-thinking skills, and the provision of high-quality academic programs. *Leadership* refers to opportunity to enhance skills to lead others in graduate and undergraduate programs through peer mentoring, collaborative research, and modeling. These activities support the mission to create a student-centered environment. *Service* involves integration of service with academic endeavors, as Marymount encourages opportunity for scholarly inquiry and research that can provide service to the university and broader community. In addition, students are encouraged to consider service to others and consider social justice issues. *Ethics* at Marymount involves developing a deeper awareness of ethical implications and concerns in students' scholarly work and promoting students' moral and spiritual growth. Dr. Bundschuh shows his commitment to the four mission hallmarks in numerous ways. Table 24 provides a brief overview of representative examples of how the president's leadership reflects these four mission hallmarks as they relate to elements of the mission statement.

Table 24
Representative Examples of President Bundschuh's Leadership of Mission

	Hallmarks				
Mission Element Action(s)	Hallmarks[77]				President's Leadership
Independent Catholic University and Academic Excellence	Scholarship	Leadership	Service	Ethics	
			X		Improved fiscal health; Balanced budget; Improved student retention
			X	X	Initiated new Center for Mission and Ministry
	X				Proposed new core curriculum for 2008-09
Commitment to Liberal Arts and Career Preparation					
	X				Revision of core curriculum
		X	X	X	Maintained SRC tradition commitment to career preparation
Student-Centered and Holistic					
		X			Connects with students on campus
		X	X	X	Increased Leadership of Campus Ministry Association
	X	X	X	X	Emphasizes Catholic intellectual tradition
		X	X		Encourages spiritual reflection through maintenance of Catholic symbols on campus; Mass availability;
			X	X	Catholics in Political Life Meeting

[77] The four mission hallmarks are: (1) Scholarship; (2) Leadership; (3) Service; (4) Ethics.

Contextual Influences on President's Leadership of Catholic Mission

To address research questions B2, this section explains how context influences the president's leadership of the mission. In particular, this section focuses on the two prevailing themes that emerged from the data: the influence of the RSHM on the president's leadership of the mission and the influence of the larger Church on his leadership. These representative examples are outlined in Table 25 and in narrative below, as they relate to the mission areas presented in the previous section.

Table 25

Contextual Influences on Leadership of Catholic Mission

	Mission Areas[78]		
Activity/Center/Program	1	2	3
	Independent Catholic University and Academic Excellence	Commitment to Liberal Arts and Career Preparation	Student-Centered and Holistic
SRC Influence	X		
Church at Large			X

Dr. Bundschuh has sought to acknowledge and extend the SRC mission at Marymount. In acknowledging the influence of the SRC, Dr. Bundschuh expressed a fondness for the Religious of the Sacred Heart of Mary and conveyed his appreciation for their presence on campus. "I love the nuns here; they're great. They're just wonderful

[78] The three mission elements are: (1) "Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels;" (2) "Committed to the liberal arts tradition, the University combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development;" (3) "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual" (Marymount University, 2008p).

people" (J. Bundschuh, personal communication, October 29, 2007). The RSHM sisters are invited to campus events, and they hold positions on the board of trustees.[79] As documented in the reports to the Board of Trustees, the president honors past accomplishments of the founding sisters and displays a serious commitment to the SRC's mission of service. For example, every year since his installation as president, he has encouraged students to become involved in service opportunities such as Alternative Spring Break. Dr. Bundschuh has also sought to extend the SRC mission through his development of the new Strategic Plan, his revised core curriculum initiative, and his reports to the board of trustees. These actions show that he is leading Marymount beyond the RSHM's initial focus solely on students' career preparation. His extension of the founding mission relates to the element of the current mission to keep the university independent and grounded in the mission of the founders. Thus, the president has expressed his fond regard for the RSHM sisters on campus and their founding tradition. He acknowledges and is currently extending their founding mission to include a strong liberal arts core curriculum.

The president said that the situations affecting the Church at large have had minimal influence on his leadership of the Catholic mission at Marymount. Specifically, when asked about any outside influences on his leadership such as the Church sex scandal,[80] Dr. Bundschuh explained that he did not feel any direct effect of this situation

[79] Marymount University by-laws reserve seats for five RSHM religious members on the board of trustees.
[80] Between the years of 1950 and 2002, Church records indicate that 4,392 U.S. priests were accused of engaging in sexual abuse of a minor. This number represents 4% of the 109, 694 priests active in ministry during that time period. Because there are no reliable estimates of American adults who have engaged in sexual abuse of minors, it is impossible to determine whether the percentage of priests engaged in such conduct is higher than the percentage in the general population or among such groups as teachers, coaches, or other religious leaders (USCCB, 2004a). "However, given the moral stature of the Church, the role of priests and bishops in providing moral leadership within the Church, and the obligations of priests and bishops to foster the spiritual and moral development of children and young people, when sexual abuse

on his leadership of Marymount. Although he conveyed his disappointment in and embarrassment of this unfortunate circumstance as a Catholic, he reported that the larger Church situation has not had a direct influence on his leadership of the Catholic mission and identity at Marymount. Related to the holistic view he holds of the education at Marymount, he expressed his profound sorrow at the situation and stated his commitment to being mindful of any impact it might have in the future on the Marymount community.

Leadership of Catholic Mission and On-campus Relationships

To answer research question B3, this section explains how Dr. Bundschuh infuses his leadership of the Catholic mission into his relationships with others on campus. The prevailing theme that emerged from the data was the influence of his relationships with his vice-presidents.

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occurs in the Church, it is particularly abhorrent. Thus, Catholics take no solace from the fact that sexual abuse of minors occurs outside the Church as well" (p. 19). As a result of the crisis, in 2002 the full body of Catholic bishops in the United States met in Dallas, Texas to approve the Charter for the Protection of Children and Young People. Since the implementation of the Charter, the Office of Child and Youth Protection was created and seminary protocol and training have become more stringent in the protection of children and youth (USCCB, 2004a).

Table 26

Leadership of Catholic Mission and On-campus Relationships

Influential Relationship	Mission Areas[81] 1	2	3
	Independent Catholic University and Academic Excellence	Commitment to Liberal Arts and Career Preparation	Student-Centered and Holistic
Vice-Presidents	X	X	X

Although Dr. Bundschuh identified several influential constituents who have supported him in his leadership of the Catholic mission (the board of trustees, deans, faculty, alumni), he identified his five vice- presidents[82] as the most influential group on his leadership of the Catholic mission. This relationship relates to all mission elements, as his vice-presidents provide important feedback and collaborative leadership in areas such as university status, academics, university mission, and student life. He explained how he collaborates with and is influenced by their honesty in meetings and discussions:

> We have very, very frank discussions. These are people who feel free to disagree with one another, and I don't believe anybody holds grudges . . . . We talk about things relative to the Catholic mission . . . and a lot of these topics get discussed very thoroughly from the point of view of what it means to be a Catholic institution. We don't want it to deteriorate. (J. Bundschuh, personal communication, October 29, 2007)

[81] The three mission elements are: (1) "Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels;" (2) "Committed to the liberal arts tradition, the University combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development;" (3) "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual" (Marymount University, 2008p).

[82] The five vice presidents are in the areas of academic affairs, communications and marketing, development, enrollment and student services, and financial affairs.

The president conveyed the great value he places on the forthright nature of his relationship with the institution's vice-presidents. In the president's reports to the board of trustees, he describes his close communication with the vice-presidents on various mission-related projects. For example, in a report to the board of trustees, he described his progress in creating the Strategic Plan[83] in collaboration with the vice-presidents:

> Working together, the vice presidents and I have identified seven critical success factors, which are outlined in an attachment to this report. We will be working throughout the spring to develop a functional strategic plan for presentation to the Board next fall. It is my intention that the resulting plan will guide our internal and external operations, serve as the basis for determining strategic initiatives in preparing fiscal-year budgets, and provide the rationale for the case statement for our next capital campaign. (Bundschuh, 2002a, p. 1)

The vice-presidents had worked together for nine months on this process with the president (Bundschuh, 2002c). Although Dr. Bundschuh acknowledged the support of many constituents, the institution's vice-presidents were the most influential on his leadership of all aspects of the Catholic mission of Marymount University.

Leadership of Catholic Mission and Off-campus Relationships

To answer research question B4, this section explains how Dr. Bundschuh infuses his leadership of the Catholic mission into his relationships with others off campus. Three prevailing themes emerged from the data analysis on this topic: his relationships with critics, religious leaders, and colleagues. Each type of relationship will be presented in the subsequent sections.

[83] Critical Success Factor 2 is on Catholic Identity (Marymount University, 2005).

Table 27

Leadership of Catholic Mission and Off-campus Relationships

	Mission Areas[84]		
Relationships	1	2	3
	Independent Catholic University and Academic Excellence	Commitment to Liberal Arts and Career Preparation	Student-Centered and Holistic
Critics	X		
Religious Leaders	X		
Colleagues			X

Critics

The president identified the influence his critics have on his leadership of the Catholic mission. He acknowledged that both liberal and conservative groups and individuals have expressed their views that the university is either too Catholic or not Catholic enough. This relates to the mission element of the independent nature of the university as Catholic. Specifically, he identified certain outside groups as critics of any Catholic institution they do not deem sufficiently orthodox. For example, he noted that there is some general criticism on the issue of Catholic identity in Catholic higher education:

[84] The three mission elements are: (1) "Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels;" (2) "Committed to the liberal arts tradition, the University combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development;" (3) "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual" (Marymount University, 2008p).

> They don't mention us by name . . . . People write letters to the editor of the newspapers and that. These are people who go online and say, . . . "Why can't everybody be like Ave Maria and Steubenville and Christendom? You know, why . . . isn't Mass everyday required?" It isn't. It isn't at Georgetown, it isn't at Marymount. Do we think we're Catholic institutions? Yes, we are. Yes, we are. (J. Bundschuh, personal communication, October 29, 2007)

Despite dealing with general criticisms leveled at Catholic higher education at large, Dr. Bundschuh remarked that these criticisms have had minimal influence on his leadership of the Catholic mission and identity at Marymount. In particular, the president noted that he does not enter into dialogue with these individuals:

> I won't get into any kind of a dialogue with these people or these places because it's a no-win situation. They're convinced they're right. I'm convinced I'm right. There just doesn't seem to be any common ground for dialogue . . . (J. Bundschuh, personal communication, October 29, 2007)

Dr. Bundschuh reported that this type of feedback generally provides distractions rather than true constructive criticism. Although the president, and Catholic higher education in general, have had their share of critics, Dr. Bundschuh explained that he does not allow such criticism to influence his leadership of the Catholic mission and identity at Marymount University. Thus, the answer to the research question about how the president integrates his leadership of the Catholic mission with his relationships with critics is that he does not enter into dialogue but rather stays the course with his leadership of the mission according to his own convictions.

Religious Leaders

Dr. Bundschuh spoke of the nature of his relationships with religious leaders on and off campus. In particular, he explained his interactions with the priests who are part of the leadership team of the Campus Ministry Association, his relationship with Bishop Loverde of the Arlington Diocese, and his interactions with non-Catholic religious

leaders in the surrounding community. These relationships relate to the element of the mission that states the university has a Catholic identity, as such interactions are grounded in the president's stewardship of the institution with regard to its Catholicity. The president expressed his respect for and confidence in the leadership of the priests at the Campus Ministry Association. The president shared that they are "religiously much more conservative than I am," yet he conveyed his respect for their work with the CMA and his appreciation for the growth of Campus Ministry under their leadership (J. Bundschuh, personal communication, October 29, 2007). In addition, Dr. Bundschuh described his relationship with Bishop Loverde as one of respect. The bishop comes on campus to attend certain special events and to celebrate Mass. Finally, the president identified his positive relationship with the pastor of the Episcopal Church across the street from Marymount. Dr. Bundschuh meets with him occasionally and invites him to campus for lunch occasionally. The president described his positive and respectful regard for the priests on campus, for Bishop Loverde, and for the pastor of the neighborhood Episcopal Church. These relationships convey Dr. Bundschuh's awareness of religious leaders' diversity of beliefs. He respects diversity by maintaining a friendly and respectful relationship with the CMA, Bishop Loverde, and his Episcopal neighbor.

Colleagues

Professional relationships with colleagues have also enriched Dr. Bundschuh's leadership. These relationships are connected to the element of the mission that recognizes the development of the whole person, as Dr. Bundschuh made clear the personal and professional value he places on his relationships with colleagues. Data analysis suggested that his personal relationships in the field of Catholic higher education

have provided him with a network of colleagues with whom he can converse on a wide range of issues. Dr. Bundschuh conveyed that he considers these relationships–lay and religious, Catholic and non-Catholic–beneficial to him in his leadership of the Catholic mission. He referred to colleagues and friends he has established relationships with over the years and explained how he values these connections:

> Many, many religious have been my friends, and we've engaged in dialogue over the years . . . . Some of them disagree with me or agree with me . . . but the fact of the matter is I feel comfortable in these surroundings. (J. Bundschuh, personal communication, October 29, 2007)

It is apparent that Dr. Bundschuh's professional relationships are a source of knowledge and collegiality. He explained that his strong network of professional friendships create a sense of comfort for him in Catholic higher education surroundings. He communicates with his network via e-mail, phone calls, and visits; he also reported that he attends the annual Association for Catholic Colleges and University (ACCU) meeting, and, although he does not attend many of the workshops and sessions, he uses this meeting as a time to re-connect with friends and colleagues. He referred to these relationships in amicable terms as one would refer to good friends. The president made it clear that these relationships were mutually beneficial and were not limited to the confines of "the job," but rather were friendships that have enhanced his role as leader of Marymount University. In sum, the president described his professional colleagues and friends that provide him with a collegial network in his leadership at Marymount University. Dr. Bundschuh integrates his leadership of the Catholic mission at Marymount with these relationships by learning from his colleagues, creating a professional network for himself, and maintaining relationships at ACCU.

In summary, this section answered research question B4 by explaining how Dr. Bundschuh infuses his leadership of the Catholic mission into his relationships with others off campus. Three prevailing themes emerged from the data analysis on this topic: his relationship with critics, religious leaders, and colleagues.

Relationship to Leadership That Matters

Presidential leadership was examined in this study by using the theoretical framework provided in Sashkin and Sashkin's (2003) *Leadership That Matters*. This "new paradigm of transformational leadership" (Sashkin & Sashkin, 2003, p. 173) guided the study's data collection and analysis by providing a multi-faceted picture of leadership comprised of personal characteristics, behavior, and organizational context. This section answers Research Question C1 by examining how President Bundschuh's leadership of the Catholic mission related to the ten dimensions operationalized by the *Leadership That Matters* framework. In particular, this section describes how the president's leadership of Marymount's Catholic mission relates to: (a) *Capable Management*; (b) *Reward Equity*; (c) *Communication Leadership*; (d) *Credible Leadership*; (e) *Caring Leadership*; (f) *Creative Leadership*; (g) *Confident Leadership*; (h) *Follower-Centered Leadership*; (i) *Visionary Leadership*; and (j) *Principled Leadership*. Each dimension is briefly summarized in Table 15, found in Profile #1.

In this section, elements of Marymount's mission will be related to each of these ten dimensions to convey how each of these dimensions was evident in the president's leadership of the Catholic mission at Marymount. In Chapter V, Research Question C2 will be addressed when the data from this study are determined to support, refute, or extend the *Leadership That Matters* framework.

Table 28

Evidence of Leadership That Matters *in Dr. Bundschuh's Leadership of Mission*

Dimension	Leadership Action/Characteristic	Mission Element[85]
Capable Management	Financial health of institution	1
Reward Equity	Not apparent	
Communication Leadership	Use of philosophy, theology, literature; prayer	3
Credible Leadership	Met with staff, faculty, students on campus to listen/learn; commitment to integrity	3
Caring Leadership	Hospitality; prayer	3
Creative Leadership	Center for Mission and Ministry; Core Curriculum; new building plans	1, 2
Confident Leadership	Dealing with critics and working with others	1
Follower-Centered Leadership	Listening to constituents	3
Visionary Leadership	Academic excellence; new Strategic Plan; increased enrollment; fiscal health; core curriculum	1,2
Principled Leadership	Jesuit educational formation, professional experiences, and continued interest in learning	1

Capable Management

Dr. Bundschuh's leadership of the mission to maintain Marymount as an independent Catholic university involves his use of the *Capable Management* dimension. A representative example was his improvement of the fiscal health of the institution. The president explained that he made financial stewardship a priority from the outset of his

[85] The three mission elements are: (1) "Marymount University is an independent Catholic university that emphasizes academic excellence at the undergraduate and graduate levels;" (2) "Committed to the liberal arts tradition, the University combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development;" (3) "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual" (Marymount University, 2008p).

presidency and has succeeded in leading the institution to balance its budget and maintain its fiscal health. Being mindful of the fiscal health of the university on a daily basis is important for its continued viability and sustainability. Thus, Dr. Bundschuh's leadership of maintaining Marymount's identity as an independent Catholic university, an element of its mission, relates to *Capable Management* in safeguarding the fiscal health of the institution.

Reward Equity

Use of *Reward Equity* is not apparent in the data collected relating to Dr. Bundschuh's presidential leadership of the Catholic mission at Marymount. Instead of basing his leadership on a system of rewards and incentives in exchange for goal achievement, Dr. Bundschuh seeks to motivate and inspire followers (students, staff, faculty, and administrators) to see the value of new ideas. For instance, when introducing the new core curriculum, the president sought to make a convincing argument for why new programmatic structures should be implemented. He wanted to convey the excitement and value that he recognized in this decision to faculty and students. As he stated: "If we don't believe in our curriculum, how are we going to get other people to believe in it?" (J. Bundschuh, personal communication, October 29, 2007). Thus, *Reward Equity* was not apparent in Dr. Bundschuh's leadership of the Catholic mission at Marymount.

Communication Leadership

His use of *Communication Leadership* is reflected in Dr. Bundschuh's maintenance of Marymount as an institution dedicated to the education of the whole person, an element of its mission. Content analysis of the president's interviews identified

the language he uses to explain his leadership of the Catholic mission and identity at Marymount. He frequently uses the words "Jesuit" and "intellectual tradition" when referring to his influences and descriptors such as "honest" and "frank" when referring to how he leads and interacts with others. The president formally communicates the Catholic commitment at Marymount through reports, speeches, and letters. For example, in a recent president's report, he referred to the fifteenth-century German mystic and ecclesiastic Thomas à Kempis when the president was looking back at his recent accomplishments at Marymount. He set the optimistic tone of this report by noting that Kempis "reminds us that reflections on a day well spent are one of life's greatest joys" (Bundschuh, 2006b). In his inaugural address, the president affirmed the Catholic identity of Marymount by celebrating the works of St. Ignatius of Loyola,[86] John Henry Cardinal Newman,[87] and C.S. Lewis.[88] In yet another example that conveys his mindfulness of his leadership of Catholic identity, he quoted Thomas Paine in his speech entitled "Defense of the Faith to the Knights of Malta"[89]: "reputation is what men and women think of us; character is what God and angels know of us" (Bundschuh, 2006c). These examples demonstrate his regard for the importance of great thinkers, including theologians and doctors of the faith, to inform hearts and minds on campus. Through his intentional and deliberate references to Catholic writers and thinkers, he reinforces the Catholic identity and the Catholic Intellectual Tradition and shows his use of the *Communication Leadership* dimension.

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[86] St. Ignatius Loyola was the Spanish theologian who founded the Society of Jesus (the Jesuits) in the 16th century.
[87] John Henry Cardinal Newman was the renowned 19th century educator who urged that universities to teach knowledge, including theology.
[88] C.S. Lewis is known for his works on Christian apologetics, as well as for his literary criticism and fiction.
[89] A Catholic fraternal and charitable organization established in 1530.

In addition, when appropriate, the president leads the Marymount community in prayer, another example of his use of *Communication Leadership*. Although the president made it clear that he is very personal about his faith and he does not wear his faith "on his sleeve" (J. Bundschuh, personal communication, October 29, 2007), he uses prayer when appropriate to provide spiritual leadership for the community. For example, in response to the Virginia Tech tragedy,[90] the President led a prayer service:

> When the Virginia Tech students were killed, we had a prayer service . . . and I did lead some prayers because I thought we needed to do that. It was a shocking thing for the academy. . . . So I felt we had to do that, and we drew out from our inner strength and I think prayer was one of the things we had to go for . . . (J. Bundschuh, personal communication, October 29, 2007)

The president led the Marymount community during a time of mourning while drawing on prayer as a source of healing. Thus, Dr. Bundschuh's leadership evidences the *Communication Leadership* dimension in his intentional use of philosophy, theology, literature, and prayer in his reports, speeches, and letters to lead the hearts and minds of the Marymount community.

Credible Leadership

Dr. Bundschuh exercises *Credible Leadership* in guiding ethics, a hallmark of the Catholic mission at Marymount. Dr. Bundschuh explained how he makes himself accessible to faculty, staff, and students in a relationship characterized by openness and consistency in his words and actions. To maintain his integrity and honesty as a leader, he is not afraid to deliver news that people do not want to hear, and he refuses to make

[90] "On Monday, the 16th of April, a campus resident senior student shot two students in Ambler Johnston residence hall and proceeded shortly thereafter to the other side of the Drillfield, entered Norris Hall and randomly shot more than 40 students and faculty in several classrooms. He then turned his gun on himself and took his own life" (Tillar, 2007). A total of 33 students and faculty lost their lives that day, including the gunman, who took his own life (Virginia Tech, 2007).

promises he knows he cannot keep. Dr. Bundschuh used language illustrative of his commitment to character in his President's Message in the 2005-2006 Annual Report:

> Thomas Paine observed that "reputation is what men and women think of us; character is what God and angels know of us." Certainly, we all recognize the value of maintaining a positive reputation. But character trumps reputation. In the end, each of us will be judged not on what others think of us, but on what God knows of us. We will understand, with absolute clarity, that what really matters is the content of our character: what we believe; what we value; what we have chosen to do and not do, even when no one else seemed to be watching. Character development is an essential part of Marymount University's mission. (Bundschuh, 2006b)

In particular, Dr. Bundschuh's leadership of the mission element of ethics relates to *Credible Leadership* by making himself accessible and visible on campus, aligning his actions with his words, and illustrating his commitment to character in his communications with the university community. Thus, the *Credible Leadership* dimension was apparent in the president's leadership of the Catholic mission.

Caring Leadership

Caring Leadership is an evident part of Dr. Bundschuh's dedication to the education of the whole person, an element of Marymount's mission. The president's interest in each person was obvious in his reflections on his leadership. For example, he explained how he makes a special effort to extend a greeting to faculty, staff, and students as he walks about the campus. He identified a past experience in which he was a minority on a university campus and how this simple gesture of being acknowledged by students, faculty, and staff made him feel welcomed and accepted (J. Bundschuh, personal communication, October 29, 2007). He has continually sought to extend this same hospitality and warmth to those on campus at Marymount. Another representative example of exercising caring leadership was the community response to the Virginia Tech tragedy of 2007, as he explained:

> After much reflection, I have concluded that the base consolation in times of tragedy is the warmth of a group of people who come together to pray, to support one another, and to reach out to others with caring and compassion. After all, that's what it means to be a community. (Bundschuh, 2007b)

These examples demonstrate his consideration of the whole person, part of the university's mission statement. (See Table 23.) Dr. Bundschuh's personal greeting to people on campus and his outreach to students in a time of grief are but two examples of his mindfulness of the affective component of his presidential leadership at Marymount. Thus, Dr. Bundschuh's leadership embodies the *Caring Leadership* dimension.

Creative Leadership

Creative Leadership is manifested in Dr. Bundschuh's leadership of the mission elements of maintaining Marymount's identity as an independent Catholic university and protecting its academic excellence. This transformational leadership behavior was revealed in the ways that the president creates innovative opportunities for success. This dimension is apparent in the ways in which Dr. Bundschuh has been willing to take risks to introduce new directions for Marymount, including the plan for the Center of Mission and Ministry, the revision of the core curriculum, and the new building plan for the institution.[91] In each of these instances, the president sought to create new opportunities to strengthen the Catholic mission of Marymount by building a stronger curriculum reflective of the institution's Catholic Intellectual Tradition and by expanding the physical campus to enhance its environment. The president said that he does not spend a lot of time worrying about failure but instead relies on his experience to guide his actions, a key part of *Creative Leadership*. Dr. Bundschuh's development of Marymount's

[91] Dr. Bundschuh has led a multi-million-dollar capital campaign—the 26th Street Project – to enhance the physical campus of Marymount University (J. Bundschuh, personal communication, October 29, 2007).

identity as an independent Catholic university and his furthering of its academic excellence, elements of its mission, show his use of *Creative Leadership*.

Confident Leadership

Dr. Bundschuh demonstrates *Confident Leadership* in his dedication to maintaining Marymount as an independent Catholic university. Although the president conveyed great humility in his reflections about his leadership, his interviews and writing showed his confidence and sense of self-efficacy. Specifically, when asked about sources of his confidence, Dr. Bundschuh explained that his confidence comes from his more than 30 years of experience in Catholic higher education, his strong Jesuit background, and his wife as a great source of strength and grounding. His confidence was apparent in how he deals with critics and how he works with others. He draws on his experience when dealing with critics and does not allow their criticism to distract him from his goals. When he works with others, he has his own vision in mind but will receive criticism and suggestions and alter his course if necessary. Thus his fulfillment of the mission to maintain Marymount as an independent Catholic university was apparent and showed his use of *Confident Leadership*.

Follower-Centered Leadership

President Bundschuh demonstrates *Follower-Centered Leadership* in his contributions toward the creation of a student-centered environment, an element of Marymount's mission. This transformational leadership characteristic was apparent in his reflections and documents that showed his humility and willingness to listen. When he first assumed the presidency, one of his first priorities was the development of a strategic plan. Before creating this plan, he sought to learn about Marymount by spending time

during the first few months of his presidency meeting with individuals across campus. In his first report to the Board of Trustees, he explained:

> I have spent much of my first couple of months at Marymount listening, and I will continue listening, in both formal and informal settings, throughout the fall. I'm meeting with the people in each of the University's departments and asking to hear their ideas and dreams for this university. (Bundschuh, 2001, p.1)

He reflected on this process of creating a new strategic plan in his interview:

> I went around and visited with every possible group at the university, and I took notes and . . . this had a lot of input into my strategic thinking. I listened to people, what they have to say . . . . I had 80 some pages of notes . . . . I did my listening . . . . I was sitting in with all of the security people who watch the guard house . . . and I'm asking what they think about the University . . . . No one's ever asked their opinion before . . . . I met with every conceivable group . . . . We have 500 employees. Not everybody went, but . . . I listened to them. (J. Bundschuh, personal communication, October 29, 2007)

Dr. Bundschuh explained that these early conversations influenced his leadership by allowing the voices of nearly everyone on campus to be considered in his decision-making process. He fulfilled the mission element of creating a student-centered community by listening to students–and other constituents on campus–to learn about Marymount upon his assumption of the presidency. He sought to empower others by listening to them and taking into account their concerns in his leadership goals. Thus, the *Follower-Centered Leadership* dimension was exemplified in Dr. Bundschuh's leadership.

Visionary Leadership

Dr. Bundschuh shows *Visionary Leadership* in his direction of academic excellence, scholarship, and protection of Marymount as an independent Catholic university, all elements of the mission. To foster academic excellence and scholarship, Dr. Bundschuh articulated his vision for the university during the first year of his

presidency when he issued a statement outlining his vision for Marymount to become a distinctive institution known nationally for undergraduate education and regionally for outstanding graduate education. With regard to protecting the institution's status as an independent Catholic university, he led the crafting of the institution's first Strategic Plan in collaboration with his vice-presidents, deans, and faculty to articulate his vision for the institution (J. Bundschuh, personal communication, October 27, 2007). In terms of maintaining Marymount as an independent Catholic university, he established and is now realizing his long-range plans for a new building project (26th Street Project), increased enrollment, fiscal health, and a core curriculum. In each of these examples, Dr. Bundschuh developed plans that are poised to extend beyond the present and into the future. These visionary leadership actions align with the mission hallmarks of academic excellence and scholarship by providing the scaffolding necessary to bolster Marymount's academic excellence. This dimension of leadership is connected to his commitment to the element of the mission related to Marymount's identity as an independent Catholic university poised to be viable and successful into the future. Thus, the dimension of *Visionary Leadership* is apparent in Dr. Bundschuh's leadership of Marymount University.

Principled Leadership

Principled Leadership is an element of Dr. Bundschuh's leadership of the Catholic mission. In particular it emerged as he leads the mission element of maintaining Marymount's identity as an independent Catholic university. In these efforts, he has led Marymount based on principles and values that are embodied in the university's commitment to remain a Catholic university. Dr. Bundschuh leads these actions by

remaining grounded in the current knowledge in the field. For instance, in addition to his Jesuit education and professional experiences in Catholic higher education, Dr. Bundschuh continues his Catholic professional education by steadily acquiring new knowledge. He reported that he reads local news, *America Magazine*,[92] Internet sources, and articles referred to him by colleagues. Also, his inquisitive nature draws him to continue reading in philosophy as well as in areas related to his own academic disciplines of physics and chemistry. The data revealed that Dr. Bundschuh accesses a range of information that provides him with knowledge that he draws upon in his leadership of the Catholic mission and identity at Marymount University. In sum, through his educational formation, his professional experiences, and his interest in learning, Dr. Bundschuh continues his own professional and personal growth, which equips him with an eclectic base of skills and knowledge to lead Marymount University as an independent Catholic university. Thus, *Principled Leadership* is apparent in Dr. Bundschuh's direction of the Catholic mission at Marymount.

In summary, the ten dimensions of the *Leadership That Matters* framework provided a descriptive profile of the leadership of the Catholic mission by Dr. Bundschuh at Marymount University. Nine of the ten dimensions are present in Dr. Bundschuh's leadership; only *Reward Equity* was not identified, as expected based on the literature. *Capable Management* was evident in Dr. Bundschuh's commitment to the fiscal health of the institution and his balancing the budget. *Reward Equity* was not apparent in Dr. Bundschuh's documents or reflections on his leadership; instead of using rewards and incentives for his staff's goal achievement, he seeks to use ideas to motivate and inspire

[92] *America* is the national Catholic weekly magazine published by the Jesuits. See www.americamagazine.org

people. *Communication Leadership* was evident in Dr. Bundschuh's commitment to the education of the whole person and the ways in which he uses philosophy, theology, literature, and prayer in his reports, speeches, and letters to lead the hearts and minds of the Marymount community. Dr. Bundschuh made use of the *Credible Leadership* dimension in the way he makes himself accessible and visible on campus, aligns his actions with his words, and illustrates his commitment to character in his communications with the university community. The *Caring Leadership* dimension was apparent in Bundschuh's commitment to the education of the whole person, through his greeting to everyone on campus, and his readiness to reach out to the community in prayer in times of need. *Creative Leadership* was evident in Dr. Bundschuh's plan for the Center of Mission and Ministry, his revision of the core curriculum, and his launching the new building plan for the institution. Dr. Bundschuh made known the *Confident Leadership* dimension in using his experience to deal with critics and not allowing their criticism to distract him from his goals; he identified his sources of confidence as his extensive experience in Catholic higher education, his strong Jesuit background, and his wife. *Follower-Centered Leadership* was apparent in how Dr. Bundschuh sought to empower others by listening to them and taking their concerns into account in his goals. He manifested *Visionary Leadership* by issuing a statement about his vision for Marymount to become a distinctive institution known nationally for undergraduate education and regionally for outstanding graduate education. He also led the crafting of the institution's first Strategic Plan that articulated his vision for the institution. Finally, Dr. Bundschuh's interviews and documents conveyed *Principled Leadership*, through his continued professional and personal growth that has equipped him with an eclectic base

of skills and knowledge to lead Marymount University as an independent Catholic university. Chapter V will present analysis of how these data supported, refuted, or extended the *Leadership That Matters* theoretical framework.

PORTRAIT FOUR: PRESIDENT MARY PAT SEURKAMP

This section presents data about how Dr. Mary Pat Seurkamp leads the Catholic mission of College of Notre Dame of Maryland (Baltimore, Maryland). In 1997, Dr. Seurkamp was installed as the eleventh president of the college. She holds a Ph.D. in higher education from the State of University of New York, Buffalo. As the first permanent lay president of the college, she has actively worked to maintain and affirm the institution's status as a women's college. She has increased enrollment and continues to strengthen the institution's academics through the creation of new programs and study formats. She communicates on the national level through her writings and relationships. As a woman leader, she is a strong supporter of the college's mission of educating women to transform the world. (See Appendix G for additional biographical information for Dr. Seurkamp.)

The following research question framed the data collection and analysis of this project: How do five lay presidents lead the various elements of the Catholic mission at their respective Catholic college/university (CCU)? This main research question was operationalized by six research sub-questions that explored (a) the university's Catholic mission; (b) the president's leadership of the Catholic mission; (c) the influence of context; (d) on-campus relationships; (e) off-campus; (f) relationship of the data to *Leadership That Matters* (Sashkin & Sashkin, 2003). This section presents the data organized into these research topics.

The Catholic Mission of College of Notre Dame of Maryland

To answer research question A1, this section presents the various elements of the Catholic mission of College of Notre Dame of Maryland as articulated in the institution's mission statement, found in Table 29. Before presenting the mission, this section provides an overview of the institution.

The history of College of Notre Dame of Baltimore began in 1847, when Mary Theresa Jesus Gerhardinger, founder of the School Sisters of Notre Dame, traveled from Germany to Baltimore to educate poor girls and women. The college started as Notre Dame of Maryland Preparatory School and Collegiate Institute in 1873 and served elementary and high school students (College of Notre Dame of Maryland, 2009a). College of Notre Dame of Maryland was established as a four-year college in 1895, and in 1899 it became the first Catholic college for women in the United States to award the four-year baccalaureate degree. "The School Sisters of Notre Dame remain the sponsoring congregation of the college, which follows the motto, *Veritatem Prosequimur* (We Pursue Truth)" (College of Notre Dame of Maryland, 2009a, para. 3). The undergraduate Women's College remains focused on women's education, while men are accepted in the Accelerated College, the Weekend College, and the Graduate Studies Program (College of Notre Dame of Maryland, 2007a). College of Notre Dame of Maryland is located in northern Baltimore City, Maryland, and its stated mission is to educate women as leaders to "transform the world" (2007a, p. 5).

Over the years, the college has expanded and changed. In 1972, the college began offering returning students opportunities to study and earn bachelor's degrees through the Continuing Education program for women age 25 and older; it is now fully integrated

into the Women's College. The college also expanded its reach by offering employed students the opportunity to study at the Weekend College, established in 1975. Academically, the College further expanded to offer graduate studies in 1984 and in 2003 launched the Accelerated College for working professionals, which is also open to both women and men. To reach students, both men and women aged 50 and older, the Renaissance Institute began in 1989 to offer noncredit programming (College of Notre Dame of Baltimore, 2009b). Most recently, in 2008, the College graduated its first Ph.D students in Instructional Leadership for Changing Populations (College of Notre Dame of Baltimore, 2009a, 2009c) and in 2009 its first Master of Science in Nursing students. In 2009, the College opened its School of Pharmacy.

Using the various elements of College of Notre Dame's mission statement as the framework, the following sections will answer research question B1: how does the president lead the Catholic mission of College of Notre Dame of Maryland. Table 29 provides additional descriptive and demographic information about College of Notre Dame of Maryland.

Table 29
Descriptive and Demographic Information about College of Notre Dame of Maryland

Institutional Characteristics	College of Notre Dame of Maryland Data
Year Founded	1895
Location	Baltimore City, Maryland
University Mission Statement	• College of Notre Dame of Maryland educates women as leaders to transform the world. • Embracing the vision of the founders, the School Sisters of Notre Dame, • The college provides a liberal arts education in the Catholic tradition. • Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence, to build inclusive communities, to engage in service to others and to promote social responsibility.
Core Values	(1) The education of women to transform the world; (2) the vision of College of Notre Dame's founders; (3) liberal arts in the Catholic tradition; (4) excellence (academic and professional), community, service, responsibility.
Founding Mission	School Sisters of Notre Dame (SSND)
Geographic Size	58 acres
Schools/ Academics	• Women's College: 27 areas of study (majors and/or minors), 4 interdisciplinary minors; • Certificates: communication and new technology, leadership and social change; • Five-Year Programs: business/management, education/teaching; • Weekend College: 10 areas of study (majors and/or minors); • Accelerated College: business, nursing, elementary education
Carnegie Class'n	Master's L: Master's Colleges and Universities (larger programs)
Institutional Accreditation	Middle States Association of Colleges and Schools, Commission on Higher Education (1925)
Ranking	Ranks 30th, Tier 1; Universities-Master's (North)
Students	AY 2007= 3, 402 (1, 476 undergraduates; 1, 926 graduates) AY 2008 = 2,935 (1,338 undergraduates; 1, 597 graduates)
Ecclesiastical Authority	Archbishop Edwin Frederick O'Brien, Archbishop of Baltimore, MD

Note. Data in this chart were derived from "The Notre Dame Mission" (College of Notre Dame of Maryland, 2009e); "Undergraduate Majors" (College of Notre Dame of Maryland, 2009d); "History of Notre Dame" (College of Notre Dame of Maryland, 2009a); "Carnegie Classifications" (The Carnegie Foundation for the Advancement of Teaching, 2008); "College of Notre Dame Fact Sheet" (College of Notre Dame of Maryland 2007b, 2009j); U.S. News and World Report, 2008; and personal communications with M.P. Seurkamp, November 20 and 30, 2007).

President's Leadership of Catholic Mission

This section describes President Seurkamp's leadership of the Catholic mission at College of Notre Dame of Maryland. This topic is guided by four subsequent research questions, each of which addresses a different facet of presidential leadership. First, how is the president's leadership of Notre Dame's mission manifested? Second, how does the particular context influence the president's leadership of the Catholic mission? Third, how does the president infuse leadership of the Catholic mission into his on-campus relationships with others? Fourth, how does the president infuse leadership of the Catholic mission into his off-campus relationships with others? This section addresses each of these areas with representative examples cited when appropriate.

Leadership Manifestation of Catholic Mission

To address research question B1, this section describes how President Seurkamp leads the Catholic mission of College of Notre Dame of Maryland. The University mission statement will be used to frame this section, (See Table 29) which will present representative examples of how Dr. Seurkamp fulfills the various elements of the college's mission. The representative examples are summarized at the end of the section in Table 30.

Educate Women as Leaders to Transform the World (College of Notre Dame of Maryland, 2009e)

Dr. Seurkamp leads the mission element of educating women as leaders to transform the world by clarifying and proclaiming her commitment to it through her words and actions. This element articulates the college's commitment to creating

transformational leaders. As a women's college that is "not just for women"[93] (M. P. Seurkamp, personal communication, November 20, 2007), the institution maintains its commitment to the legacy of cultivating graduates who are equipped to effect positive change in the society at large. One way the college does this is through academic programming such as The Transformational Leaders Program, which prepares students for "innovative and cutting-edge careers" (College of Notre Dame of Maryland, 2009f, para. 2). In reflecting on this aspect of the College's mission in her interviews, Dr. Seurkamp explained:

> What does it mean to be a Catholic women's college? As you can imagine, there is some pretty healthy debate around that. But I think the important thing is that people are being asked to grapple with the issues . . . . We are not 'just' a women's college. We are a women's college and also a Catholic college, so you know, there's got to be recognition of the various aspects that need to be considered . . . . What I can tell you is how embedded that notion [Leadership to Transform the World] is in the culture of this institution; they are not just idle words that roll off people's lips. . . . . I have taken . . . more time, beginning at admissions open-houses with prospective students coming in and carrying it on through every opportunity I have, to try to get people to think carefully about what that means. This is a perfect example of a Gospel value. The education of women was an early commitment of the School Sisters; because of the time when they were starting the school, there were not many opportunities for girls or women. . . . . The notion of education to transform the world is very much connected to those Gospel values . . . that there is an essential social responsibility and a commitment to service that we all must have. So what I say to students and their parents all the time is, while their education is very much about them—and it is about their growth and development and the things that they'll be able to do—it carries the serious responsibility to make sure they use that education in some way to bring about positive change in the world. The world can be as narrowly defined as their families or neighborhood or city. It can be as small or as big as they want it to be, and in fact, when the School Sisters founded this congregation to teach girls and young women, it was because of the belief that they had about the influence that women had on their families; therefore education was transformative in a much broader way beyond just the individual . . .This emphasis on leadership transformation is just part and parcel of who we are, and

[93] It is important that if be clear that while College of Notre Dame is not just for women anymore, the full-time undergraduate program is still only for women; only part-time undergraduate and graduate are women and men. It is an important distinction.

> it's . . . also helping students understand the nuance of leadership. Leadership doesn't always mean being in a big public role of leadership. There are all kinds of ways to lead — having the courage to speak up . . . when it's time to speak up about something important. (M. P. Seurkamp, personal communication, November 20, 2007)

Dr. Seurkamp described her understanding of this element of the mission, that the cultivation of education for transformation is linked to the Gospel value of service. There are many different ways to embody leadership. Through an education at College of Notre Dame, students are encouraged to find ways to be transformative in their respective areas of knowledge and expertise. To cite two representative examples, Dr. Seurkamp leads the mission commitment of educating women as leaders to transform the world by (a) finding creative ways to clarify and proclaim to the community the college's commitment to educating women as leaders to transform the world; and (b) by demonstrating change-oriented actions in her own leadership.

Dr. Seurkamp finds creative ways to clarify and proclaim the college's commitment to educating women as transformative leaders. Document analysis revealed several instances in which she articulated this commitment. In her inaugural address, she proclaimed the importance of educating women to be leaders and strong individuals. She explained:

> I recently came across a mid-1960s article I had saved from *Life* magazine about Jacqueline Grennan, then a sister of Loretto and President of Webster College, my alma mater. "Sister J," as we called her, was quoted in this article as saying, "We don't want a weak girls' school where parents send their daughters to be sheltered. We want a school with an open door, with terrible variety." The words of Sister J capture a theme that is so very important to me and, students, embody what I hope for, for you. [Seurkamp's Emphasis] A women's Catholic college is not about providing a protective environment for women; rather, it is about challenging and strengthening your intellect, your involvement in the world, your conviction about the goodness and richness of life, and the belief in your ability to make a difference . . . . You reflect so very profoundly the SSND mission, consistent and complimentary to the college's mission, which speaks of transforming persons who will transform the world . . . . This educational goal of

> transformation is critical in our world today, a world that has become so singularly focused on individual accomplishment. As Robert Bellah argues in the book *Habits of the Heart*, we must realign our moral ecology–our web of understandings and commitments that bind us together–so that we may bring into balance healthy individualism with a focus on the common good. Women's colleges . . . are uniquely positioned to prepare women to be leaders in such a transformation of our society. Education at Notre Dame is not for the faint-hearted. (Seurkamp, 1998a, pp. 7-8)

She explained how this aspect of the mission resonated with her decades ago. In another example, in a speech to prospective students at an open house, she described how the college regards women as strong, independent, and intelligent. To do this, she used hyperbole to contrast this notion of women as leaders with sentiments about women in education that prevailed in the 1800s. She told her audience:

> "Women are frail–over-study will give them brain fever." "If women should survive college, their children will be sickly, if they will be able to have children at all." "If women spend their limited energy on studying, they will endanger their female apparatus." We may all laugh . . . but those were statements made by well-educated individuals in the late 1800s about the education of women, as the first colleges for women were opening . . . . So, brain fever, sickly children, endangering bodily powers, and functions–that is not what your journey here at Notre Dame will be about. Your educational experience at Notre Dame will be about tradition, engagement, leadership, and values. (Seurkamp, 1999, p. 3)

She further explained how, with leadership as a priority in the college's mission, women are regarded as strong and competent individuals who are expected to be leaders:

> Notre Dame is the kind of place that expects leadership from all its students. Women succeed at Notre Dame not because they are protected or isolated from the "real" world, but rather because we challenge them to recognize their abilities and to appreciate their capabilities and to assume leadership in and outside of the classroom. Notre Dame women just do it–they lead! (Seurkamp, 1999a, p. 5)

She articulates the commitment of College of Notre Dame of Maryland to educating women to be leaders. Starting with her inaugural address, she underscored the expectation that students become leaders and move beyond a self-focused approach to education. She conveys this commitment to students during her open houses, even before

they are accepted to begin study. Thus, Dr. Seurkamp finds ways to clarify and proclaim the college's commitment to educating women to be leaders who will transform the world, an aspect of its mission.

Dr. Seurkamp also communicates this commitment to educating women as leaders to transform the world by demonstrating change-oriented actions in her own leadership. In an action that underscored the importance of the Catholic mission in her presidency, she created the position of vice president for mission as a way to help with the administrative leadership of the Catholic mission. The position is currently held by a School Sister of Notre Dame. Also, Dr. Seurkamp is active in the national-level discourse on issues surrounding Catholic identity at Catholic colleges and universities. She participates in national conferences and workshops for the purpose of effecting change at the macro level. To cite a representative example, in 2006, Seurkamp was invited to meet with a group of the top leaders[94] in Catholic higher education in the country. The purpose of the meeting was to participate in a dialogue on the responsibilities of Catholic colleges and universities with regard to Catholics in political life. She was only one of two lay presidents of Catholic colleges/universities on the committee (the other was Dr. James E. Bundschuh, president of Marymount University). She met and talked with other leaders in Catholic higher education in order to voice concerns about the responsibilities of Catholics who influence public politics. The group produced a document to be presented to the United States Conference of Catholic Bishops (USCCB)

[94] The group was composed of eight leaders in Catholic higher education: James E. Bundschuh (president, Marymount University), Joseph R. Hacala, S.J., (president, Wheeling Jesuit University), James L. Heft, S.M., (chancellor, University of Dayton), William P. Leahy, S.J., (president, Boston College), David M. O'Connell, C.M., (president, Catholic University of America), Mary Pat Seurkamp (president, College of Notre Dame of Maryland), Carol Jean Vale, S.S.J., (president, Chestnut Hill College), and Richard A. Yanikoski (president, Association of Catholic Colleges and Universities).

Task Force on Catholic Bishops and Politicians, led by Cardinal Theodore McCarrick. The document was offered to the Task Force "as an aid to further discussion, not as a definitive expression of our views or those of the broader membership of the Association of Catholic Colleges and Universities" (*Catholics in Political Life: Reflections*, 2006, p. 1). In collaboration with the team of leaders, Dr. Seurkamp addressed issues such as how to integrate the 2004 USCCB's statement on "Catholics in Political Life" into the Catholic college/university context.

Two key areas of particular relevance in the context of Catholic higher education were the importance of persuading "all people that human life is precious and human dignity must be defended" *(*USCCB, 2004b, para. 8) and the principle that those who are in defiance of fundamental Catholic moral principles "should not be given awards, honors or platforms which would suggest support for their actions" (para. 10). The document provided clarification on issues that presidents and leaders in Catholic higher education across the country had been wrestling with. The document identified several areas of specific contextual importance, such as how to promote "more effective dialogue and engagement" with public officials who act inconsistently with the teachings of the Church and in what cases should awards, honors, or platforms not be given to individuals (*Catholics in Political Life: Reflections*, 2006). In reflecting on the experience in her interview, Dr. Seurkamp articulated her commitment to a style of leadership that would uphold the principles laid out on the document, while also being mindful of her current local challenges. She explained:

> I found [the cardinals and bishops on the committee to be] very balanced, and they said, you know, "We simply ask that you don't give significant recognition [to those who are in active defiance of Catholic fundamental moral principles], but we're not telling you [that] you can't have these people on your campus. We understand you need to be engaged with them. We would hope that . . . you do it so there is enough balance and perspective in what you're doing." I know what would happen if I tried to bring in a speaker who had taken very public positions inconsistent with Church teaching. (M. P. Seurkamp, personal communication, November 30, 2007)

Dr. Seurkamp's participation on the committee of presidents regarding the application of the *Catholics in Political Life* document on Catholic college/university campuses exemplifies her actions toward affecting change at a national level. Through her work on in the meeting, as well as her thoughtful application of the *Catholics in Political Life* document on campus, the president affirmed her commitment to strengthening the Catholic mission and Catholic identity at campuses across the country. Dr. Seurkamp's active approach to these issues reflects her personal commitment to the element of her mission that involves educating women as leaders to transform the world. Through her example, she is effecting change in her own corner of the world. To summarize, Dr. Seurkamp demonstrated leadership with regard to educating women as leaders to transform the world by finding creative ways to clarify and proclaim to the community the college's commitment to doing so, and by demonstrating change-oriented actions in her own leadership as president of College of Notre Dame of Maryland.

Embrace Vision of Founders (College of Notre Dame of Maryland, 2009e)

Dr. Seurkamp embraces the vision of the College's founders, which is an aspect of her mission as a leader. The vision of the School Sisters of Notre Dame (SSND) at College of Notre Dame of Maryland is grounded in the education of women for the transformation of the world (College of Notre Dame of Maryland, 2009a). The sisters are part of a world-wide congregation. The SSND, who have six provinces in North America

and around the world, is the world's second-largest missionary group of women religious, with more than 4,000 sisters working across five continents. "Ministries include education, social service, health care, and direct service to those in need. As a Non-Governmental Organization (NGO) operating under the United Nations Department of Public Information, the sisters are zealous advocates for human rights, care of the earth, and world peace" (College of Notre Dame of Maryland, 2009g, para. 2-3). In the particular context of the College of Notre Dame, their founding vision was to provide women with college-level education and training. "Sisters educate with a world vision believing that the world can be changed through the transformation of persons. The Sisters work to empower others through education and spread Jesus' message of love and unity" (School Sisters of Notre Dame, 2009a). With a special commitment to helping the poor and underrepresented, the SSND at College of Notre Dame began their mission with the vision of bringing education to women in need. Dr. Seurkamp encapsulated the founding mission values on which the vision is built, as being grounded in the Gospel. She explained:

> So those values you hear described in the mission statement come both out of the Catholic tradition and our of the School Sisters' tradition and obviously they are both very much interrelated, because the School Sisters will say to me all the time: "They're Gospel values," you know, so when we're talking about tradition, we're talking about that larger Catholic tradition or the congregational connection to the Gospel values. (M.P. Seurkamp, personal communication, November 20, 2007)

Two representative examples of how Dr. Seurkamp embraces the SSND vision are: (a) recalling the story of the founders, making it relevant to today, and (b) ensuring that there are visible symbols of the SSND influence on campus. Each of these will be explained below.

Dr. Seurkamp embraces the vision of the SSND by frequently recalling the story of the college's founders and demonstrating its continuing relevance. Through document analysis of her speeches, writings, and presentations, it was apparent that Dr. Seurkamp supports the founding vision of educating women to transform the world. She begins her speeches and addresses by acknowledging the past and articulating how that past grounds the college for the future. In a Community Day address to the college community she proclaimed: "One hundred [and] sixty years ago, when three School Sisters of Notre Dame came to the United States from Germany, they established a mission [that] we still embrace today: to educate women as leaders to transform the world" (Seurkamp, 2007a, p.1). This theme of continuing the SSND legacy by recalling the past and looking to the future ran through the documents analyzed for this project.

In her inaugural address, Dr. Seurkamp recalled the founding mission and then articulated how that mission is enacted as a vision for the future. She recalls the past:

> The Notre Dame story has unfolded in Baltimore for more than a century. But her roots stretch back much further, to the origins of the School Sisters of Notre Dame. Our heroines are women–religious women–whose faith, courage, and spirit of adventure are embedded in Notre Dame's genetic code. We are honored to have with us today three former presidents of the College who are part of that heritage of leadership. (Seurkamp, 1998a, pp. 4 -5)

After recalling the founding vision, she links the past to the present and future:

> The reality of life on this campus today–and our ability to move the college forward into her next chapter–has antecedents. Notre Dame students, you are here in this room with a long line of Notre Dame women, including our past presidents and alumnae from the classes of 1931 on. You are part of a rich history. No string of quotes, historical references, or impressive statistics can recapture for us the passion, the faith, the spirit of innovation and adventure that set Notre Dame in motion. What we can capture, however, is the sense of purpose, momentum, and energy that has marked each chapter of the College's history. In an age when women were not educated, the School Sisters of Notre Dame founded us. When other women's colleges struggled with their identity and many refocused on their mission, we remained committed to the founding vision and chose to remain a women's college. Today, this campus is alive with

> creative programs that respond to contemporary needs. Our expanded commitment to the community is made tangible through the Weekday College for Adult women, the Weekend College and Graduate programs, the Renaissance Institute, the Women's Institute, and the English Language Institute. We continue to reach out so that more and more men and women–of different ages, different needs, and in different locations across the state–can also call Notre Dame "home." (Seurkamp, 1998a, pp. 5-6)

The president recalls the past while linking the institution's legacy to what makes the college great and unique today through its spirit, programming, and commitment to the founding vision. As the recently installed president, she leads the institution and articulates its commitment to serving the underrepresented. In an interview with a local newspaper ten years later, Dr. Seurkamp expressed her appreciation of the sisters and their founding vision and explained how this vision is embodied in the students today, proclaiming that students personify this vision through an understanding of its transformational element.

> I will say that the longer I have been here, the more deeply I feel gratitude to the School Sisters of Notre Dame. I say this all the time to students and parents, what a wonderful gift they gave to all of us. The college was ahead of its time, a college for women at a time when there were not a lot of Catholic colleges around . . . . Our students understand something the SSNDs say in a powerful phrase, that we are educating women who can change the world. This is not some commencement address line; students clearly understand the power as individuals they have to bring about change. (Seurkamp, as cited in Hill, 2007)

Thus, Dr. Seurkamp expresses her support of the vision of the SSNDs by telling the founding legacy story and linking it to present-day reality. Representative examples demonstrating this element of her leadership of the mission include a Community Day address to the College, her inaugural address, and in an interview with a local newspaper.

Dr. Seurkamp expresses her support of the vision of the founding congregation through her advocacy for visible symbols of the SSND on campus. She explained how physical symbols are an important reflection of the institution's identity and SSND

legacy. In an address to faculty and staff on the topic of identity, she proclaimed: "The renovation of the Chapel is a highly tangible and symbolic reflection of our Catholic identity and will be one of our major projects in this coming year" (Seurkamp, 2000a, p. 2). The design of the new chapel was created by a collaborative committee composed of faculty, staff, students and architects. During her interviews, Dr. Seurkamp explained the great importance of the chapel on campus. Its reconstruction was a priority for her, despite opposition from several constituencies on campus, even some SSND, who felt there were more pressing priorities. She recalled:

> The renovation of the chapel four years ago was a major event and a major project, and the use of art and architecture both in the chapel and outside are things that we try to be more intentional about . . . . In the sixties, the chapel went through a renovation where they took this beautiful, vaulted-ceiling chapel, put in a drop-ceiling to accommodate air conditioning . . . lowered stained-glass windows that were made in Germany, threw the pieces away, cut through a mural that a School Sister had painted and threw two thirds of it away, and then proceeded to cover up the top one third and save the whole space when they never had to cut through any of it. . . . Now I go through these stories and people go "Oh no! What were they doing?" All very well-intentioned. . . . It was the sixties, and we were changing the way our chapels and churches functioned. So, as part of our campaign, we said that this was a major initiative. We received a $2 million gift. . . . And were roundly criticized by sisters as well as lay [people] that the college had so many more important things to do; why were we spending it on a chapel? So we proceeded to still do it, and it has been the most wonderful space to have, and it has reinvigorated the campus. . . . I know it's a place that students are drawn to because they tell me about it as quiet space, reflective space, that they can use. (M.P. Seurkamp, personal communication, November 20, 2007)

Dr. Seurkamp also spoke of the importance of statuary on campus, which demonstrates how she embraces the SSND's founding vision in this way. For instance she explained:

> There's also a grotto . . . with the statue of the Sacred Heart. It needs some repair, but it's the first time I've heard students talking about that's a space that they're visiting. And then we have the statue of our foundress . . . Blessed Mary Theresa of Jesus Gerhardinger reaching out to a college-aged student and . . . when we were putting this up people wanted me to kind of tuck it away behind the residence hall here and I kept saying "That's not the purpose. It needs to be in the open where people have to walk by it and where they're just kind of drawn naturally to sit there." And we had many debates about that but [the statue is now

> out in the open] and I see people sitting there all time and it's done what we wanted it to do. And who knows what they're thinking about when they're there. . . . I just hope there's some kind of inspiration that's going on when they're sitting there. … Would you officially call them co-curricular? I don't know, but they're things outside of the real formal academic program . . . to solidify the culture. (M.P. Seurkamp, personal communication, November 20, 2007)

Through her emphasis on the importance of tangible symbols on campus, such as the chapel and statuary, Dr. Seurkamp emphasizes the embodiment of the SSND founders in her leadership. Thus, she embraces the SSND vision, which is an element of the mission, by recalling the founding story of the order and making that story applicable to today's college community and by ensuring that there are visible signs of the SSND influence on campus.

Provides a Liberal Arts Education in the Catholic Tradition (College of Notre Dame of Maryland, 2009e)

In her leadership, Dr. Seurkamp shows support for the mission's commitment to providing a liberal arts education in the Catholic tradition. The provision of a liberal arts education in the Catholic tradition refers to the integration of faith with reason in a holistic pursuit of education, uniting mind and spirit. Dr. Seurkamp described the learning process in this tradition as:

> A mouthful (at least in Latin): "Veritatem Prosequimur." It means simply, "We pursue truth." But of course there's more to it than that. Pursuing the truth goes far beyond learning. It means holding yourself to a higher standard of integrity and empathy reflected by our Catholic tradition. It means being a Notre Dame woman. (College of Notre Dame of Maryland, 2009h, para.1)

Dr. Seurkamp referred to liberal arts in the Catholic tradition as giving the opportunity to grapple with issues that affect both the heart and the mind. When referring to the college's commitment to the Catholic Intellectual Tradition, she explained:

> The engagement on the curricular side is about raising those significant, important, intellectual questions so that the students . . . are getting as broad a perspective as they can about things [while being] . . . broad and nuanced at the same time. And so they've got to grapple with these issues. . . . I don't think it's our job to give them the answers for those things. We can help them figure out how to begin to make some sense of those things but they've got to [do it]. (M.P. Seurkamp, personal communication, November 20, 2007)

Dr. Seurkamp fulfills her role of embracing liberal arts in the Catholic tradition in several ways. Two representative examples of such leadership are: (a) her initiation of the Catholic Intellectual Life Committee, and (b) the help she gives new faculty and administration to put the college's mission into practice.

Dr. Seurkamp demonstrated her embrace of liberal arts in the Catholic tradition through her initiation of the Catholic Intellectual Life Committee in 2002, with the purpose of supporting "a campus culture that affirms Catholic Intellectual Life as a key element of the institution's identity" (Franklin, 2009, para.1). The committee reports directly to the president, and she maintains regular involvement. She appoints the committee chairperson, who provides quarterly progress reports to the president, as well as meeting with her monthly. The committee is composed of ten members, who come from the ranks of staff, faculty and administrators. The vice president for mission also sits on the committee as an ex-officio member (Franklin, 2009). The committee has six main responsibilities[95] that fulfill the mission of the supporting Catholic Intellectual Life on campus. Through the launching and continued collaboration with the committee, Dr.

[95] (1) "To develop programs throughout the academic year that foster Catholic Intellectual Life on campus, with a particular focus on fostering a teaching/learning environment enlivened by inquiry based on faith and reason; (2) To model ways the Catholic Intellectual Life can support learning; (3) To provide opportunities for faculty and staff to deepen their understanding of Catholic Intellectual Life and Catholic social teaching; (4) To plan one major event every year with a focus on the entire College community's growth in the Catholic Intellectual Life and commitment to Catholic social teaching; (5) To plan at least one event every year with a focus on faculty development in the Catholic Intellectual Life; (6) To provide ongoing opportunities for faculty to work together in bringing elements of Catholic Intellectual Life into their teaching" (Franklin, 2009, para. 2-7).

Seurkamp demonstrated her leadership of the mission area of embracing liberal arts in the Catholic tradition.

Not only did Seurkamp initiate the committee, she is also involved in ongoing committee activities. Community Day is an example of an activity organized annually by the Catholic Intellectual Life Committee in which Dr. Seurkamp plays a leadership role. Community Day is an opportunity for the entire campus to gather in a discussion on Catholic Social Teaching in an academic context. Examples of events during the day include keynote speakers, workshops,[96] paper presentations, and religious celebrations such as Eucharistic Liturgy, dedication of a peace pole, prayer services, and community recommitment to the campus honor code. Discussions integrate faith with reason in the context of Catholic Social Teaching. Dr. Seurkamp always welcomes the community to the day and highlights particular events by linking them to the vision of the college's founders. She announced:

> As our speaker today discussed the impact of faith on culture and culture on faith, I encourage all of us to think about the School Sisters leaving Germany those many years ago and engaging in the American culture. It is probably hard to imagine how many challenges unfolded in those early years. The Sisters met those challenges because of their deep faith and commitment to education and social justice for the American children in their care. Today, those same elements of faith, the pursuit of truth–or education–and a commitment to social justice are at the very foundation of being a Catholic college. (Seurkamp, 2007a, p. 2)

As a common technique in her speeches, Dr. Seurkamp links the legacy of the past with the present, making the past a canopy under which the college embodies the founding mission. Thus, her initiative in creating the Catholic Intellectual Life Committee and

[96] Workshops have included the following topics: "The Ethics of Biofuels," "Non-Governmental Organizations: The Conscience on the Big Screen," "Catholicism and Feminism," and "Liberation Theology and Liberation Ecology" (Franklin, 2009, para. 8).

maintaining involvement with the community through such events as Community Day express her embrace of liberal arts in the Catholic tradition at College of Notre Dame.

Another way in which the president embraces liberal arts in the Catholic tradition is helping new faculty and administration put the college's mission into practice. Dr. Seurkamp is active in leading the Mission Orientation Program. The program is "for new faculty and academic administrators . . . and is based on the characteristics of the Notre Dame educational experience" (Mission Orientation Program brochure, 2007, para.1). It does this by "embracing the vision of the founders, the School Sisters of Notre Dame . . . [to provide] a liberal arts education in the Catholic tradition" (2007, para. 2). The program is held in the form of six meetings–each of varying themes and with different speakers–over four months. As a finale to other sessions on topics such as "The Vision of our Founders," "Catholic Tradition: Intellectual Life," and "Catholic Tradition: Faith and Spirituality," Dr. Seurkamp opens her home to new faculty and academic administrators. The president concludes the program by leading the final event: dinner and discussion on the topic of mission. In reflecting on this program, Dr. Seurkamp stated:

> We are trying to continue to orient them to the college. So it's not explicitly only about the Catholic tradition throughout, but it was our feeling that those issues were going to come up throughout . . . . So I wind up [the program], and my charge is to talk to them about what we call this One College concept . . . . We have a fairly complex organization, 3,400 students with Women's College, Accelerated, Weekend, and Graduate, but what holds it together? . . . What holds those together? Commitment to women's education and educating women as leaders. . . . I'm going to go back to the mission statement: women, Catholic, leadership, excellence, service, international, and inclusiveness. (M.P. Seurkamp, personal communication, November 20, 2007)

By providing a panorama of the mission, the president helps new faculty get oriented to the larger implications of embracing liberal arts in the Catholic tradition at College of

Notre Dame of Maryland. In summary, Dr. Seurkamp demonstrates her embrace of the liberal arts in the Catholic tradition, which is an element of the mission, through her initiation of the Catholic Intellectual Life Committee, her articulation of the institution's legacy at Community Day, and by orienting new faculty and administration to the College's commitment to liberal arts in the Catholic tradition.

Excellence, Community, Service, Responsibility (College of Notre Dame, 2009e)

The College is committed to preparing graduates to become leaders to transform the world. One way the college prepares leaders is through its commitment to excellence, building community, service, and responsibility. Briefly, this mission element states:

> Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence, to build inclusive communities, to engage in service to others, and to promote social responsibility. (College of Notre Dame of Maryland, 2009e, para. 4)

The college offers students a holistic education in which students are challenged in various areas of personal and cognitive growth, as well as through development of commitment to community and a spirit of service. Reflecting on this aspect of the mission, Dr. Seurkamp explained:

> We . . . challenge students to strive for intellectual and professional excellence; that includes community, engaging in service, and so on. So those values you hear described in the mission statement come both out of the Catholic tradition and out of the School Sisters' tradition, and obviously they are both very much interrelated because the School Sisters will say to me all the time, "They're Gospel values." So when we're talking about tradition, we're talking about that larger Catholic tradition or the congregational connection to the Gospel values. (M.P. Seurkamp, personal communication, November 20, 2007)

As president and leader of the Catholic mission at the college, Dr. Seurkamp challenges men and women to strive for excellence in intellectual and professional areas, community-building, service activity, and social responsibility. Two representative

examples of how she leads in this way are (a) through her support and articulation of the honor code, and (b) her recognition and participation in national-level dialogue.

Dr. Seurkamp leads the mission element of challenging students to strive for intellectual excellence, community, and social responsibility through her support and promotion of the honor code. The honor code is a "philosophy of conduct developed and managed by students. It is based on the belief that students can take responsibility for their own behavior" (College of Notre Dame, 2009i, para. 2). The code not only promotes intellectual excellence, it also emphasizes integrity and honesty through unsupervised tests and examinations. A valued tradition that was initiated in 1936, the honor code is a personal oath taken by each student.

> [Each student pledges] to act with integrity in both her academic and personal life–the Code's purpose is to establish and maintain a college community founded on personal honor and mutual trust. This combination of personal commitment and community responsibility helps to strengthen each student as an individual and helps her to develop mature powers of judgment, reason, and intellectual and social honesty. (para. 1)

All first-year students complete the honor pledge[97] during orientation. During the third week of the Fall semester, all new students dress in their graduation attire and recite the pledge in the presence of family, friends, faculty, and administration. This activity reinforces public accountability. In addition, graduation robes are worn to encourage academic excellence, accountability, integrity, and community, giving the students an extra incentive to adhere to the pledge. In explaining the Honor Code, Dr. Seurkamp reflected on the importance of promoting the tradition before the Notre Dame community:

[97] The honor pledge: "With a keen sense of responsibility, I accept this symbol of my entrance into the world of scholarship. And I give this pledge of my purpose to wear it worthily. I shall try to follow all truth. I shall try to see all beauty. I shall try to be all goodness. And thus to come to that Eternal Wisdom which is the Word of God" (College of Notre Dame of Maryland, 2009i, para. 5).

> It's a big part of who we are, and we talk about it a lot because if you don't talk about it, people tend to take it for granted. There's an Honor Board that meets to make certain that that education is going on, but also to review any infractions that exist. But . . . we do remind students, and this is all students, it's not just Women's College. (M. P. Seurkamp, personal communication, November 20, 2007)

Dr. Seurkamp articulated the importance of continually reminding students of the importance of the honor code. At the Honors Convention, she addresses the community through word and in the presentation of awards. She proclaimed:

> In taking the honor pledge today, you became full-fledged members of our academic community. You are continuing a distinguished tradition. Generations of women, dressed in caps and gowns just like you, have taken the same pledge. We are delighted that you are here at Notre Dame, and look forward to seeing each of you contribute to the life of the college in a special way. To our students who received honors today . . . with your academic leadership and your commitment to scholarly excellence, you are an inspiration to our college community. To our honorees on stage . . . thank you for continuously exemplifying honor and service in your work and in your lives. (Seurkamp, 2007b, p. 1)

By publicly calling attention to the honor pledge, adorning the value of academic excellence and integrity with the formality of a ceremony that started decades before, Dr. Seurkamp challenges students to achieve intellectual excellence while also cultivating the virtue of integrity, community, and the characteristic of social responsibility. To do so is an element of her leadership of the mission. Thus, Dr. Seurkamp leads the mission by challenging men and women to strive for intellectual excellence, community-building, and social responsibility through her support and articulation of the honor code.

Dr. Seurkamp also leads the mission element of challenging students to strive for intellectual and professional excellence, to build inclusive communities, to engage in service to others, and to promote social responsibility by demonstrating excellence in her own leadership through her national-level recognition and participation. Seurkamp is recognized at the national and international levels for her contributions to leadership. For

instance, in 2004 she was awarded the Papal Honor for her service to the Church at a local level. The ceremony, at the Cathedral of Mary our Queen, made Dr. Seurkamp a Dame of the Order of St. Gregory (College of Notre Dame, 2004a). She also demonstrates her commitment to professional excellence through her contributions to national-level publications. She participates in local and national dialogue on issues related to Catholic higher education. For instance, in an article published in *University Business*, Dr. Seurkamp explained the national benefit provided from accessibility in higher education:

> If the disparity in the college attendance rates of the highest-income and lowest-income Americans were reduced considerably, nearly $250 billion would be added to the gross domestic product and $80 billion would be collected in taxes, according to a 2001 report of the U.S. Education Department's Advisory Committee on Student Financial Assistance. These additional graduates with essential skills would also contribute greatly in addressing the critical shortages we know we will face in the workforce.
>
> When the founders of College of Notre Dame, the School Sisters of Notre Dame, came to the United States in 1847, they were motivated by a desire to offer education to secure a better place in society for women and the country's poorest and most overlooked residents.
>
> Today that same compelling need for education remains, even as the faces of those students have changed. The responsibility to ensure that higher education is accessible and that success is attainable falls on the shoulders of each and every college and university today. As we embrace these challenges, we will become not only stronger institutions but also a stronger nation. (Seurkamp, 2007c, p.2)

Dr. Seurkamp identified some financial concerns about higher education in general and then linked her points to the specific context of College of Notre Dame. By looking outward and contributing to the national-level dialogue on issues such as access, Dr. Seurkamp demonstrates her own professional excellence. She demonstrates her leadership of the mission with regard to challenging students to strive for intellectual and professional excellence, to build inclusive communities, to engage in service to others,

and to promote social responsibility. She accomplishes these goals bysupporting and articulating the honor code, and by demonstrating her own professional excellence and responsibility by receiving the Papal Honor, and by participating in national-level dialogue by means of contributing articles to national publications.

In summary, Dr. Seurkamp leads the four elements of College of Notre Dame of Maryland's mission in a multitude of ways. (See Table 30.) The previous sections outlined representative examples of Dr. Seurkamp's leadership in each of the mission areas in order to provide a profile of how she leads the mission. First, she shows her commitment to educating women to transform the world by clarifying and proclaiming it in her speeches and messages, for example in her articulation of the role of the college in forming transformational leaders. In doing so, she uses strong language and even hyperbole when necessary. She also embodies change-oriented action in her own leadership, through her participation in national-level dialogues such as those conducted by the meeting concerning Catholics in political life. Second, Dr. Seurkamp affirms the vision of the college's founders by frequently recalling the story of the SSND and linking the relevance of the vision to today. She has also advocated for visible symbols of the founding congregation on campus, such as the chapel and statuary. She contributes to providing liberal arts in the Catholic tradition by initiating the Catholic Intellectual Life Committee and remaining active in Community Day. She also participates in a leadership role in the Mission Orientation Program for new faculty. Finally, she leads by fostering intellectual and professional excellence, the building of inclusive communities, service to others and social responsibility. Representative examples of leadership of this mission element were her leadership and support of the honor code and her recognition

and participation in national-level dialogue. Thus, Dr. Seurkamp demonstrated her leadership of all four elements of the Catholic mission at College of Notre Dame of Maryland. She did so in ways that reflected her own characteristics and leadership vision, as well as the unique context of College of Notre Dame.

Table 30
Representative Examples of President Seurkamp's Leadership of Mission

Mission Element	President's Leadership Action
Educate Women to Transform the World	
	Clarifies and proclaims this commitment to the Notre Dame Community (uses hyperbole, strong messages to convey importance of forming transformational leaders)
	Demonstrates change-oriented actions in her own leadership (participates in national-level dialogue, i.e., Catholics in Political Life)
Embraces Vision of Founders	
	Frequently recalls vision of founders (tells stories in speeches and writing; recalls the past and links it to future)
	Advocates for visible symbols on campus (chapel, grotto, statue of foundress)
Provides Liberal Arts in the Catholic Tradition	
	Initiated Catholic Intellectual Life Committee; Community Day
	Mission Orientation Program
Excellence, Community, Service, Responsibility	
	Honor code
	Recognition and participation in national dialogue

Contextual Influences on President's Leadership of Catholic Mission

To address research question B2, this section explains the president's perceptions of how context influences her leadership of the mission at College of Notre Dame of Maryland. This section centers on two prevailing themes that emerged from the data collection: (1) the influence of the School Sisters of Notre Dame, and (2) the influence of the Archdiocese of Baltimore. These representative examples are summarized in Table 31 below and are also discussed in the following narrative, which links each to its respective mission area.

Table 31

Contextual Influences on Leadership of Catholic Mission

	Mission Areas[98]			
Activity	1	2	3	4
	Educate women to transform the world	Embrace the vision of our founders	Provide liberal arts in the Catholic tradition	Excellence, community service, responsibility
SSND		X		
Archdiocese of Baltimore			X	

Dr. Seurkamp identified how the presence of the School Sisters of Notre Dame influences her leadership decisions. She keeps their mission as a priority and referred to her awareness of this presence as an integral component of her leadership. "It just is part of who I am in leading this institution" (M.P. Seurkamp, personal communication, November 30, 2007). In her writings and interviews, the theme of the importance of the SSND influence permeates her communications to the Notre Dame community. Dr. Seurkamp explained how she infuses the SSND mission and message in her communications and how this message has been embodied by the students:

[98] The four mission areas are: (1) educate women to transform the world; (2) embrace the vision of our founders (3) provide liberal arts in the Catholic tradition (4) excellence (academic and professional), community, service, responsibility. (College of Notre Dame of Maryland, 2009e).

> [In my] speeches . . . you'll find references to that throughout, so that hopefully as we're recruiting students, they and their families understand what [are] our core values and traditions that continue when the students are here. . . . I find that we have a lot of conversation on campus about mission, and students can articulate what that means and what their responsibility is, and they take it quite seriously. So I think what we've done formally—orientation, speeches . . ., programs—but also what happens in the informal conversations, what happens in the classroom because the faculty use that phrase a lot themselves to help students think through what they need to be considering. But the things that are so central to the School Sisters get carried out in the institution. (M.P. Seurkamp, personal communication, November 30, 2007)

As part of the context of Notre Dame, the mission and message of the SSND permeates Dr. Seurkamp's communications and actions. She explained how the students have taken this message into their own vocabulary and worldview. Dr. Seurkamp reflected on how she works in collaboration with the sisters, especially her vice president of mission: "With the Sisters, it's regular . . . [there is] a frequent interaction with the Sisters and it's an easy interaction. You know, sometimes it's quick phone-calls, sometimes it's an e-mail . . . So [there is] . . . lots and lots and lots of interaction there" (M.P. Seurkamp, personal communication, November 30, 2007). Thus, Dr. Seurkamp identified the contextual influence of the SSND on her leadership by observing that she infuses their story throughout her speeches and communications, and maintains frequent interaction with them.

Dr. Seurkamp also identified the influence of the Archdiocese of Baltimore on her leadership of the mission at Notre Dame. Throughout her interviews, she explained how she maintains consistent communication with the ecclesiastical authority and invites him to the campus when appropriate. This relationship has to do with the mission element of providing liberal arts in the Catholic tradition, as the Church is most concerned with helping the college maintain its fidelity to Church teaching in the provision of higher education in the Catholic tradition. In her interviews, Dr. Seurkamp characterized her

relationship with the local Church as regular. She explained, "My interaction with the Archdiocese is . . . this may not be the right word . . . limited, but the access is always there and there's regular contact" (M.P. Seurkamp, personal communication, November 30, 2007). She also characterized the nature of the relationship by calling attention to the fact that she is female and to the ways in which this fact influences her interactions with the Archdiocese. She stated that from her perspective, "there is no question" that her being female affects the relationship (M.P. Seurkamp, personal communication, November 30, 2007). She described the dynamic of being a woman, from a women's college, in a male-dominated environment:

> We also go to our comfort zones and there's nothing wrong with that. I mean, you look at when you walk into a room, and if you don't know anybody where do you go? And so I understand that in our Church. . . . There are most times in settings with predominantly men and their world, and that's where their comfort zone is. So it does make my access a little harder because I'm just not part of that natural group. (M.P. Seurkamp, personal communication, November 30, 2007)

As a woman, Dr. Seurkamp identified the dynamic as a matter of fact when engaging with Church hierarchy. She recognizes the natural inclination of people to stay within their comfort zones, she understands the demographic reality of working within the Church, and she navigates this leadership demographic. She also identified the reality of her own faith where there is a natural sense of deference:

> It's amazing to me how quickly we allow ourselves to go back to childhood days. There you are in Catholic school, how do you relate to priests, and oh my, a bishop, a cardinal! So you've got to be pretty intentional about okay, put it aside, think about who you are today, what you've accomplished, what you can do. But I think part of it, too, is again, we never get to operate in that world. They all do but we don't. And it's like anything else–the more you're in a certain environment, the more comfortable you become with it. (M.P. Seurkamp, personal communication, November 30, 2007)

As a lay person, she identified the influence of the deference of the clergy. She also relayed how she intentionally confronts this deference and recognizes her own strengths

and training that she brings to conversations. She was very frank in identifying her conscious decision to recognize clergy as fellow professionals. Dr. Seurkamp explained the influence of this relationship, the reality of the male-dominated demographic of the Catholic Church leadership and how she responds:

> For me . . . it has always been a matter of can I demonstrate [my capacity] . . . . I may not know the theology in the way that they know it, but can I demonstrate that I have thought through things carefully and can I be articulate about how I do it. That's the way I know how to establish myself. (M.P. Seurkamp, personal communication, November 30, 2007)

She recognizes the reality of the male-dominated office and finds ways to establish her credibility among this important constituency. She demonstrated her recognition that she leads in this context and has found ways to operate successfully within this environment. Thus, Dr. Seurkamp articulated the influence of the local hierarchy–the Archdiocese of Baltimore–on her leadership of the mission at College of Notre Dame of Maryland. In summary, two prevailing themes of how context influences Dr. Seurkamp's leadership of the mission at College of Notre Dame of Maryland were the influence of the School Sisters of Notre Dame and of the Archdiocese of Baltimore. Dr. Seurkamp communicates consistently with the SSND and relays their legacy story throughout her communications. With regard to her relationship with the Archdiocese of Baltimore, she conveyed the reality of interacting within a male-dominated environment and the sense of deference she felt as a lay person interacting with Church hierarchy. She consciously confronts that natural reaction to interact closely with clergy as fellow professionals. In all of these cases, she has found ways to access her strengths while working within the unique context of the College of Notre Dame of Maryland.

Leadership of Catholic Mission and Relationships On-Campus

To answer research question B3, this section explains representative examples of how Dr. Seurkamp infuses her leadership of the Catholic mission into relationships with others on campus. A prevailing theme that emerged from the data was intentionality. This theme will be explained below with representative examples cited. The table summarizes this descriptor of Dr. Seurkamp's relationships on campus and connects it to the respective elements of her mission.

Table 32

Influences of On-Campus Relationships on Leadership of Catholic Mission

	Mission Areas[99]			
Influence	1	2	3	4
	Educate women to transform the world	Embrace the vision of our founders	Provide liberal arts in the Catholic tradition	Excellence, community service, responsibility
Intentionality		X		X

Dr. Seurkamp conveys an intentional and deliberate approach as she infuses the Catholic mission into her relationships with others on campus. Her documents and interviews, her recounting of her actions, and her personal reflections demonstrate her intentionality, how she relates to others when she is leading in areas related to the Catholic mission. Her intentionality relates to professional excellence, an element of the mission, as she strives to gather all information necessary to lead the college with

[99] The four mission areas are: (1) educate women to transform the world; (2) embrace the vision of our founders (3) provide liberal arts in the Catholic tradition (4) excellence (academic and professional), community, service, responsibility. (College of Notre Dame of Maryland, 2009e)

distinction; it also relates to her embrace of the vision of the founders as she carries on traditions from her predecessors. Three ways that her intentionality was conveyed were (a) through her deliberate carving out of time to interact with faculty, staff, and students; (b) her embrace and use of ceremonies to highlight the mission of the college; and (c) her conducting of focus groups. Each of these will be described below.

First, Dr. Seurkamp sought ways to interact with faculty, staff, and students on topics related to the mission. For instance, as described in an earlier section, she is involved in the Mission Orientation Program for new faculty and staff; although it is an intentional way of helping newcomers become acquainted with the mission of the school, Dr. Seurkamp holds her session in an intimate setting: "We made it a semester-long program, and it culminates with dinner at my home" (M.P. Seurkamp, personal communication, November 20, 2007). She also interacts with students in a personal setting by hosting student lunches or sharing coffee with students in her office. "[A student] said something once about how she was really confused about things and I said 'Well, let's have a cup of coffee sometime and talk about it.'" (M.P. Seurkamp, personal communication, November 30, 2007). She also invites students to her home to have informal discussions on various issues related to the college's mission:

> For the past two years, Mary Pat Seurkamp . . . has invited members of the incoming freshman class to her home for dessert and conversation, a friendly, casual orientation. They talk mostly about academics, but Seurkamp seizes the last hour of the get-together to address the students, about half of whom are not Catholic, and to ask them why they chose the school and, particularly, "Why did you choose a Catholic college?" What she hears for the most part, she says, is that "they want a consistency in values and while this may not be their faith tradition, they find (in a Catholic college) a commitment and orientation to life and relationships and all those things that are consistent with the way they want to lead their lives." (Gaul, 2004, p.1)

Dr. Seurkamp intentionally found ways to promote discussions of the college's Catholic mission and identity. Sometimes when interacting with students she receives criticism that the college is not Catholic enough. She explained:

> Sometimes students . . . don't think we're Catholic enough (LAUGHS) and then I had a student who isn't Catholic say she was surprised we didn't require everyone to go to Mass. What we saw . . . is that we're attracting a more fundamental Christian student. So that presents challenges because I find they don't understand Catholic colleges and so they do expect, because there are some very fundamental Christian schools that only recently have moved away from required chapel and all those things, and I find that there's a lot of confusion about the intellectual tradition in Catholic higher ed. So [it is] a challenge, while some people might say "Oh, that's great! [There are] great complementarities between Christians of other faiths and Catholicism." But it's been challenging trying to get them to understand who we are and what our tradition is all about. (M.P. Seurkamp, personal communication, November 30, 2007)

Although there may be some misunderstanding about how the college actualizes its mission among a certain cohort of students, it is through these on-campus relationships and interactions with students that she can help them to understand what the Catholic identity at College of Notre Dame is all about. Thus, data analysis revealed that Dr. Seurkamp is intentional about dedicating time to interact with faculty, staff and students to discuss mission-related topics.

Another way her intentional leadership is apparent is through her embrace and use of ceremonies to highlight the mission of the college, which relates to the mission element of embracing the vision of the founding congregation. She explained: "I was fortunate when I came here that I inherited a lot of traditions, and so that's a richness that exists here" (M.P. Seurkamp, personal communication, November 20, 2007). She spoke of her frequent use of ceremonies in on-campus leadership interactions. She explained how the use of ceremonies allows a celebration of mission. For instance, Notre Dame Day is the annual community celebration of the college to recognize excellence in

academics, athletics, service, and spirit on campus. Dr. Seurkamp proclaimed her support for such ceremonial events:

> I hope we won't be too quick to put our "red carpet" away. One of the things I love about College of Notre Dame is that we are a community where not only are faculty eager to acknowledge their students' accomplishments, but students are quick to congratulate each other on their success–and perhaps even more important . . . our students, are quick to support and encourage each other to achieve great things. (Seurkamp, 2009a)

Dr. Seurkamp conveyed the way that ceremony and recognition can encourage great achievement. Thus, her support and use of ceremonies and other forms of public recognition expresses how she infuses leadership of the Catholic mission into her on-campus relationships.

To cite another intentional way of interacting, Seurkamp has also conducted focus groups on campus to receive input from students, faculty, and staff on various mission-related issues. She explained how she drew on these informal groups to inform her leadership decisions. For example, in her interviews, she described one focus group on the nature of the college:

> We just ran focus groups to talk about "What does it mean to be a women's college?" What do we think that future is? One of the questions was: "What does it mean to be a Catholic women's college?" As you can imagine, there is some pretty healthy debate around that. But, I think the important thing is that people are being asked to grapple with the issues. You can't . . . you know, we are not 'just' a women's college. We are a women's college and also a Catholic college, so you know, there's got to be recognition of the various aspects that need to be considered. (M.P. Seurkamp, personal communication, November 20, 2007)

Dr. Seurkamp spoke of the importance of drawing on the knowledge of her faculty, staff, and students, which she later accessed in her leadership. She also described a focus group held when she was interested in knowing what attracted men to a women's college. She explained:

> I held some focus groups last year about [what draws men to a women's college] . . . so you know, it's anecdotal. They will say the academic programs, and they will say the environment. So those are the two things, and that they speak eloquently about it doesn't bother them at all . . . . that our language is so focused on the development of women as leaders. They know that in the work that they do, that it doesn't necessarily exclude them, and they see the value of a kind of different learning environment that exists here, that they haven't experienced at other places . . . more collaborative, not quite as competitive . . . and not that competition is bad, but what people will comment on all the time, and it's an adjustment when they come from co-ed settings, is they find our students very willing to help each other out in the classroom. So if someone is falling behind, the others in the class help bring that person along. It's not . . . it's rarely about, you know, "Am I going to be top and get ahead of the people in the classroom." (M.P. Seurkamp, personal communication, November 20, 2007)

Dr. Seurkamp's use of focus groups to obtain knowledge about her constituents on topics related to the mission and identity of College of Notre Dame of Maryland exemplify her purposeful way of leading. Dr. Seurkamp has a very intentional and deliberate way of interacting with others on-campus. By intentionally interacting with staff, faculty, and students through purposeful events such as the Mission Orientation Program and conversations in her home and office, by embracing ceremonies on campus to highlight the mission, and through focus groups, she is able to engage in meaningful discourses, celebrate achievements, and hear individuals' concerns while communicating the mission of the college in her on-campus relationships.

Leadership of Catholic Mission and Relationships Off-Campus

To answer research question B4, this section explains how Dr. Seurkamp infuses leadership of the Catholic mission into her off-campus relationships. Three of the prevailing themes that emerged from the data analysis on this topic are: (a) her relationship with the local Baltimore area, (b) her relationship with critics, and (c) her relationship with the local Archdiocese. Each will be explained below and representative examples cited as appropriate.

Table 33

Representative Examples of Leadership of Mission and Relationships Off-Campus

Mission Areas[100]

External Relationships	1	2	3	4
	Educate women to transform the world	Embrace the vision of our founders	Provide liberal arts in the Catholic tradition	Excellence, community service, responsibility
Local Baltimore Community			X	
Critics			X	
Local Archdiocese			X	

Dr. Seurkamp's reflections demonstrate how she reaches out to the surrounding Baltimore constituents on issues of Catholic identity. She reflected that the adjacent community has expressed interest in the Catholic identity of the institution, which affects how she articulates the decisions she makes with regard to issues of Catholic identity, such as the selection of speakers and honorees on campus. This relates to the mission element of embracing liberal arts in the Catholic tradition; Dr. Seurkamp spoke of the palpable influence from the Baltimore community (both left- and right-leaning) with regard to the issue of the Catholic identity and tradition of the institution. She explained how contextual influences that critique the issues of Catholic identity have caused her to be more mindful of issues related to the mission. For instance, she cited the example of

[100] The four mission areas are: (1) educate women to transform the world; (2) embrace the vision of our founders (3) provide liberal arts in the Catholic tradition (4) excellence (academic and professional), community, service, responsibility. (College of Notre Dame of Maryland, 2009e)

speakers on campus. “What causes me to bring in the Catholic piece? . . . Speakers on campus. Commencement addresses” (M.P. Seurkamp, personal communication, November 30, 2007). Dr. Seurkamp recognized how she is highly sensitive to the need to vet speakers that are invited to campus, especially with regard to Catholic mission and identity issues. Thus, she described the influence of the local Baltimore community on her leadership of the Catholic mission with regard to speakers invited to campus.

Dr. Seurkamp also identified the influence of off-campus critics on her leadership of the Catholic mission at Notre Dame. This relates to the mission element of embracing liberal arts in the Catholic tradition; the basis of the criticisms Dr. Seurkamp receives are perceptions that the College is either becoming too Catholic or that it is not sufficiently orthodox. She particularly mentioned one group [name deleted] as the most outspoken critic. Dr. Seurkamp said that although she receives the group’s criticisms, she does not consider their opinions to be credible and, as a result, does not take these opinions seriously. She explained:

> I think we’ve all really grappled with what’s going on in our church, and these groups like the [name deleted] who want to pretend that there’s only one way to be a Catholic institution are doing so much damage to the understanding of what Catholic higher education is all about. So, you know, I think . . . sometimes I just ignore it. I ignore the [name deleted]. I don’t respond to anything they send me. I read it because I want to know what they’re doing, but I don’t respond to any of it. Sometimes I’ll check in with ACCU and say “Okay, what are you thinking?” and most of the time we all agree . . . [I] just don’t respond. (M.P. Seurkamp, personal communication, November 30, 2007)

Although she does not give credibility to the [name deleted] in their assessment of which institutions meet their predetermined criteria, she identified another group of critics from the local Baltimore area with which she does engage. In these cases, she tries to interact and come to an understanding. She explained:

> There was concern at one time . . . that . . . the College [was] drifting away from its Catholic roots. I don't think anybody thinks that anymore. When [certain] groups start to voice their displeasure or they're going to protest or whatever . . . sometimes I talk to them and I tell them what we're trying to do, but I tend not to engage a lot with them because my experience tells me I'm not going to make much progress with them. On the other hand, there are individuals who, early in my presidency, had strong feelings and fears that we were moving away from our Catholic traditions. They were reasonable people and I invested a lot of time with them, so I think that was worth the investment of time, and one of them is on the board right now. (M.P. Seurkamp, personal communication, November 30, 2007)

When asked why she engages with this group of critics, versus the [name deleted] that she tends to ignore, Seurkamp explained that the difference was that they were willing to enter into constructive dialogue with her.

> They were willing to talk. They were willing to consider what we were trying to do. They were willing to listen to me clarify where I thought there were some misunderstandings and they were people who, quite frankly, understood . . . . When it comes to speakers, the importance of having good, intellectual discourse on a campus and that that doesn't mean you're being unfaithful to your tradition. (M.P. Seurkamp, personal communication, November 30, 2007)

She explained how she is willing to engage with groups who bring their concerns to her with a readiness for dialogue. In explaining how off-campus criticisms influence her leadership, she said that she keeps the interests of her constituencies in mind when she is making leadership decisions. She reflected:

> I think it [influences] everything I do, but not just from the Catholic perspective. I think you're always asking yourself, how is this going to be received, and then sometimes you say "Okay, I'll nuance it." Other times you say "I don't care. It's what I have to say." . . . It doesn't come up often on the Catholic issue, quite frankly. Not in public speeches. It does in smaller conversation about how much can I share, how much can I say that isn't going to go back out there and everybody telling everyone else kind of thing. And you know, the story I want to share with you in terms of . . . and it's not so much about leading the Catholic mission of my institution as much as it was upholding the Catholic mission of all of our institutions which are women's colleges . . . I think you know, the Church scandal on the pedophile situation has hurt and hurt deeply. What I have found myself doing because it comes up a lot—and this always becomes tricky when donors become friends—but I was at a dinner at a group of donor friends and they have invited someone up from Philadelphia, young couple, who again started to take off on this Church scandal thing and kind of castigating the whole Church

> and . . . in that evening I said "Look, we all know this stuff is wrong but let's– because they were Catholic. Everybody was Catholic–but I said, "Let's think about most of the relationships that we've had in this Church, and for the most part, I think we'd all say they've been positive," and so you know, I find that I feel a responsibility not only to help people think more clearly about the issues around here on campus, but I've got a responsibility to do that wherever I am because it all impacts how they view Catholic higher education. (M.P. Seurkamp, personal communication, November 30, 2007)

While she recognized the criticism, Dr. Seurkamp also upheld the Catholic mission by clarifying her position. From this example, it was apparent that Dr. Seurkamp hears the criticisms from her constituents and responds accordingly. When she perceives ineffectual criticism of her leadership, she chooses to ignore it. With those in whom she perceives a willingness to engage in dialogue, she engages. She defends the mission when necessary and infuses it into off-campus relationships across a broad spectrum.

A third way that the president infuses leadership of the Catholic mission into her off-campus relationships is through her relationship with her local ecclesiastical authority, the Archdiocese of Baltimore. She maintains a positive relationship with local bishops and engages with them frequently. This relates to the mission element of providing liberal arts in the Catholic tradition, as the relationship with the Archdiocese serves to enhance the Catholic identity of the college. Dr. Seurkamp communicates with local bishops and recognizes that such a connection to the college's ecclesiastical authority is important in fostering the Catholic mission. She explained:

> Clearly, the Archdiocese is a major external influence, and so having a good relationship there is critical . . . . The new Archbishop is not someone who I've known. I've met him a couple of times. I've got great relationships with the auxiliary bishops, so you know . . . it's not just dealing with the radical side that causes problems but it's also making certain that externally you're building relationships where they need to happen. (M.P. Seurkamp, personal communication, November 30, 2007)

Seurkamp recognized this relationship as a positive off-campus one and made it clear that she devotes her attention to cultivating such external relationships and not only devoting attention to those who are critical of her leadership. In summary, Dr. Seurkamp infuses leadership of the Catholic mission into her off-campus relationships.

Relationship to Leadership That Matters

Presidential leadership was examined in this study by using the theoretical framework provided in Sashkin and Sashkin's (2003) *Leadership That Matters*. This "new paradigm of transformational leadership" (Sashkin & Sashkin, 2003, p. 173) guided the study's data collection and analysis by providing a multi-faceted picture of leadership composed of personal characteristics, behavior, and organizational context. This section answers Research Question C1 by examining how President Seurkamp's leadership of the Catholic mission related to the ten dimensions operationalized by the *Leadership That Matters* framework. In particular, this section describes how the president's leadership of College of Notre Dame's Catholic mission relates to: (a) *Capable Management*; (b) *Reward Equity*; (c) *Communication Leadership*; (d) *Credible Leadership*; (e) *Caring Leadership*; (f) *Creative Leadership*; (g) *Confident Leadership*; (h) *Follower-Centered Leadership*; (i) *Visionary Leadership* and (j) *Principled Leadership*. Each is briefly summarized in Table 15, found in Profile #1.

In this section, elements of College of Notre Dame's mission will be related to each of these ten dimensions to convey how they were evident in the president's leadership of the Catholic mission at College of Notre Dame of Maryland. In Chapter V, Research Question C2 will be addressed when the data from this study are determined to support, refute, or extend the *Leadership That Matters* framework.

Table 34
Evidence of Leadership That Matters *in President's Leadership of Mission*[101]

Dimension	Leadership Action/Characteristic	Mission Element[102]
Capable Management	Instituted Vice President for Mission; Installed new academic programs; Maintained commitment to Women's College	2,3
Reward Equity	Public recognition and ceremonies to honor academic and professional excellence	4
Communication Leadership	Recalls SSND founding story; Refers to founding legacy to make it applicable today	1
Credible Leadership	Honest and direct approach to interactions; Joined groups to understand particular constituency	4
Caring Leadership	Inclusive language regarding mission; Reaches out to those in need beyond Notre Dame	2, 4
Creative Leadership	Secured a retired priest to minister to students on campus.	2
Confident Leadership	Courage to speak up; Personal faith; Knowledge and preparedness	1
Follower-Centered Leadership	Making message accessible to all; Mindful of the faith traditions of all students	2
Visionary Leadership	Vision to provide a college atmosphere where open and honest dialogue can occur; Discerning how to invite potentially contentious speakers on campus while also upholding the college's Catholic mission	1,4
Principled Leadership	Presidency as vocation; She has made a "covenant" to uphold the SSND legacy	2

[101] It is important to note that these are representative examples of the president's leadership, rather than an exhaustive list.
[102] The four mission areas are: (1) educate women to transform the world; (2) embrace the vision of our founders (3) provide liberal arts in the Catholic tradition (4) excellence (academic and professional), community, service, responsibility. (College of Notre Dame of Maryland, 2009e)

Capable Management

Dr. Seurkamp's reflections on her leadership reveal the *Capable Management* dimension in her commitment to the vision of the SSND and embrace of liberal arts in the Catholic tradition. Document analysis reveals her knowledge, skills, and resources, which are necessary to successfully lead College of Notre Dame. For instance, as a practical and also mission-related strategy, she instituted the position of vice president for mission as a way to help with the administrative leadership of the Catholic mission. She reflected: "It helps often to have the vice president for mission who is a School Sister so that if I'm missing something, she's in here. That's all so important . . . She's part of senior staff. We meet, you know, on a regular basis, just like I do with all the other vice presidents" (M.P. Seurkamp, personal communication, November 30, 2007). Throughout her interviews and documents, her capacity to effectively lead the institution in its operations was apparent. To cite a representative example, since her presidency, enrollment numbers have grown to their highest level ever. This demonstrates her leadership of the mission element of the commitment to increasing access to diverse students while also maintaining commitment to the liberal arts tradition, as she launched several new programs in her role as president to ensure success in this area. She explained:

> Overall, [enrollment] is the highest it has ever been, 3,300 students. The graduate program has seen the most significant growth during my tenure. It has gone from about 600 students to 1,600 students. The Weekend College was already in place when I came, and we instituted the Accelerated College to address additional needs of part-time undergraduates. Those students, largely working adults, account for another 1,000 students. Then there are another 550 to 600 in the women's college. (Seurkamp, as cited in Hill, 2007)

She further demonstrated her understanding of the financial burden of adding such programs. As a capable manager, she articulated these issues, while also demonstrating commitment to the mission of the founders. She said:

> Each program is expected to carry itself financially. Each major academic division generates net positive revenue. But, at the same time, the diversity on campus with these three vibrant components allows us to be the kind of institution that we are. The women's college will always be at the core of the definition of the College of Notre Dame, but the Weekend College and the Accelerated College and the graduate programs are just as important. Together the three give us the financially healthy and academically vibrant institution that we have. (Seurkamp, as cited in Hill, 2007)

She displayed her understanding of the importance of increasing enrollment numbers by adding new and vibrant programming, while also maintaining the college's fiscal health and being mindful of its core liberal mission. Therefore, Dr. Seurkamp's reflections demonstrate the *Capable Management* leadership dimension in successfully leading Notre Dame for more than ten years.

Reward Equity

Reward Equity was apparent in Dr. Seurkamp's documents and reflections regarding her leadership of the Catholic mission. Although *Reward Equity* is based on a transactional leadership approach in which the leader clearly states performance goals and then provides rewards and incentives to those who successfully meet these expectations, Dr. Seurkamp conveyed a different version of *Reward Equity*. Instead of rewards being tied to specific goal attainment, she provided recognition, not as an incentive per se, but rather to acknowledge members of the college community for their successes. She accomplished this goal by means of ceremonies and public recognition of excellence and achievement. The fact that she made it a priority to recognize accomplishments publicly relates to the mission element of challenging men and women

to strive for intellectual and professional excellence. In her interviews, Dr. Seurkamp stressed the importance of ceremony and traditions such as Honors' Convocation, the honor pledge, and the honor code for the strengthening of Catholic mission and identity at the college. In her interview, she explained the symbolic importance of Honor's Convocation:

> Honors' Convocation . . . happens the third weekend in September, and it's the official kick-off to the semester, to the academic year. It's part of Family Weekend, Reunion Weekend, and all new students get their cap and gown at that time that they keep to hold for two, three, or four years, depending on how they come into us (first-year or transfer), with the notion of, symbolically, it is a way to keep them focused on what's the goal that they need to achieve. At that convocation, we recognize student academic achievement and leadership. We generally present some other awards, but students take the Honor Pledge at that meeting and they have, you know, a student speaker who talks to them about what does it mean, you know, depending on who we recognize in the year. Sometimes they like to talk about what it (the Honor Code) meant to them, and it's a great event and a great way to start . . . (M.P. Seurkamp, personal communication, November 30, 2007)

She conveyed the importance of public recognition of history and tradition as a way of honoring the college's legacy, while also recognizing student achievement and providing incentives for continued successes. In another example, Dr. Seurkamp articulated her penchant for ceremony and formal recognition. When College of Notre Dame received the prestigious NCAA academic honor for the 2001-02 seasons, Seurkamp made a public announcement recognizing this honor. The Division III award was in recognition of the highest student-athlete graduation rate above the student-body average for students entering school in 1995. It resulted in a $25,000 award to Notre Dame and the athletic department from *USA Today* through the NCAA. Seurkamp announced:

> At College of Notre Dame of Maryland, we value the ideal of the student-athlete . . . Success in athletics and achievement in academics are not mutually exclusive . . . In fact, each student's commitment to endeavors outside the classroom–ranging from service projects to college publications to athletics–enhances her overall education beyond measure. And the values of teamwork, preparation, and effort emphasized in sports are important in a rich academic life as well. (Seurkamp, as cited in College of Notre Dame, 2002a, para. 3, 4)

She also rewards excellence through ceremony and awards. For instance, as mentioned in an earlier section, she celebrated Notre Dame Day at this annual community festival. She proclaimed her whole-hearted support for such formal recognitions of excellence in academics, athletics, service and spirit:

> I hope we won't be too quick to put our "red carpet" away. One of the things I love about College of Notre Dame is that we are a community where not only are faculty eager to acknowledge their students' accomplishments, but students are quick to congratulate each other on their success–and perhaps even more important, you, our students, are quick to support and encourage each other to achieve great things. (Seurkamp, 2009a)

Dr. Seurkamp conveys the reward equity dimension through ceremonial recognition and public appreciation for academic and professional excellence. Although this is not a purely transactional approach in terms of her outlining of expectations and providing rewards as incentive, when the college community excels in any way, shape, or form related to the Catholic mission, Dr. Seurkamp makes it her business to acknowledge excellence through public recognition and celebration. Thus, *Reward Equity* was apparent in a modified format.

Communication Leadership

The president conveys the *Communication Leadership* dimension in her embrace of the vision of the College's founders. Dr. Seurkamp manifests *Communication Leadership* in all four mission areas: in her speeches and writings, she consistently articulates the institution's commitment to educating women as leaders to transform the

world; she re-tells the story of the SSND and links their legacy to today; she communicates the commitment to liberal arts in the Catholic tradition with such actions as the initiation of the Catholic Intellectual Life Committee; and she challenges men and women to strive for excellence in intellectual and professional areas, underscoring the commitment to service. However, for the purposes of this project, a representative example of the *Communication Leadership* dimension is how Seurkamp communicates the mission element of embracing the SSND founding vision. This example will be explained below.

Seurkamp consistently recalls the SSND story of the college and communicates their founding vision. Data analysis of her speeches, writings, and interviews reveal her continued re-telling of the founding story, the application of the founding principles to the current environment at Notre Dame, and her belief in the importance of continuing the SSND legacy. When referring to her communication of the Catholic mission in her interview, she explained how she refers to the founding vision of the SSND when speaking with various constituencies:

> I try consistently . . . to touch upon something of the Catholic heritage and the important role that plays in the environment that we create here, and so this is a place where they will be asked to explore issues of faith and to look at other critical issues that face our society in terms of how should we be responding to them, but . . . when you're talking to a prospective student, it's very short; you just barely begin to scratch the surface . . . we introduce it there but you don't start to get into deeper conversations until you've got your constituent groups on campus, and then I think those conversations have been fairly deep with staff and faculty and trustees. (M.P. Seurkamp, personal communication, November 30, 2007)

She explained how she refers to the heritage of the college in her speeches and that this big-picture perspective is usually her main way of communicating. Beginning with her

inaugural address, she linked her role as president to the long legacy of the SSND tradition. She proclaimed:

> The Notre Dame story has unfolded in Baltimore for more than a century. But her roots stretch back much further to the origins of the School Sisters of Notre Dame. Our heroines are women–religious women–whose faith, courage, and spirit of adventure are embedded in Notre Dame's genetic code … Notre Dame students, you are here in this room with a long line of Notre Dame women including our past presidents and alumnae from the classes of 1931 on. You are part of this rich history. No string of quotes, historical references or impressive statistics can recapture for us the passion, the faith, the spirit of innovation and adventure that set Notre Dame in motion. What we *can* capture, however, is the sense of purpose, momentum, and energy that has marked each chapter of the College's history. In an age when women were not educated, the School Sisters founded us. When other women's colleges struggled with their identity and many refocused their mission, we remained committed to the founding vision and chose to remain a women's college. Today, this campus is alive with creative programs that respond to contemporary needs. (Seurkamp, 1998a, pp. 4-6)

In another example, she reminded faculty and staff of the gift of the vision and continuing heritage of the SSND. She said:

> At a time when many question the viability of women's colleges–and when we continue to lose women's colleges–the College of Notre Dame has demonstrated that it can nurture and sustain a rich intellectual environment, an outstanding and highly qualified faculty and staff, and a solid student body with growing enrollment . . . . Above all, we have a community that demonstrates a high ethic of care, great valuing of the dignity of all who are here, and a strong faith in God's presence and direction in all we do. (Seurkamp, 2000a, p. 1)

By constantly recalling the vision of the founders, she articulates the values, beliefs, and traditions of the SSND and asserts the college's commitment to its founding vision. Thus, Dr. Seurkamp conveys the *Communication Leadership* dimension through her speeches, writings, and interviews by proclaiming where the college has been and its goals for the future.

Credible Leadership

Seurkamp's interviews and documents reveal the *Credible Leadership* dimension. She conveys credibility by matching her actions with her words, following through with

promises, and demonstrating trust through her actions. This relates to the mission element of challenging men and women to strive for excellence in their professional lives. When asked about how she maintains trust and credibility among her constituents, Dr. Seurkamp explained that she tries to be accessible, honest, and open with her constituents. These comments expressed her desire to take a direct and honest approach in order to avoid misunderstandings and get to the heart of matters. She reflected:

> I'm pretty accessible, so I think I've done a lot of things so people get to know me and . . . I think one thing that they would say most times is that I'm pretty direct and pretty honest. They may not always like or agree with what I'm saying but I don't play games. You know, sometimes people think we're keeping information from them or whatever, but that's never intentional, and just yesterday we had a meeting with the Science faculty over their concerns about the School of Pharmacy, and some decisions have been made and the rumor-mill was rampant about what we were going to do or not do. And . . . I think in part, we made a mistake that we had not been in communication with them but there had been nothing new to talk about and I said to them . . . "You know, we haven't met with you because there wasn't anything new to share," and I said, "I'm amazed at the stories going around that are filling the air about supposedly what we are doing so I only ask of you . . ." I said, "I'll make a commitment that we should be talking more but I ask of you when things come up, have guts!" (LAUGHS) . . . and the head of the Chemistry department said "Yeah, but what would we have to talk about in the hall if you won't let us have our rumors!" (LAUGHS) I said, "You're making my life difficult!" So, we're able to have those kinds of conversations. (M.P. Seurkamp, personal communication, November 30, 2007)

Dr. Seurkamp's *Credible Leadership* is marked by a straightforward and honest approach in her interactions. She does not appear to be intimidated by situations or people but rather seeks truth and honesty in her interactions in order to lead the mission. To cite a particular representative example of credible leadership, she reached out to a group in order to foster mission understanding. In her attempts to understand her constituencies and lead the mission trust to the best of her ability, she decided to engage in a conversation with a group whose philosophical position does not quite align with her own. She recalled:

> I joined [NAME DELETED] . . . I did it with great trepidation because their national image is counter to everything that I believe that this institution should be. But as I talked to my colleague presidents who had had some interactions with [NAME DELETED] they said "You know, you're better to be in there and part of the conversation." But it's a great group of Catholics . . . And that's what's perfect. It's to gather Catholic[s] . . . once a month for Mass, or a reception or a lecture and some conversation. (M.P. Seurkamp, personal communication, November 30, 2007)

Dr. Seurkamp's action in joining this group indicated her willingness to reach out to her constituents, in keeping with her words. Thus, *Credible Leadership* was apparent in Seurkamp's reflections on her direct and honest approach in getting to the heart of matters and also in her realistic strategy of joining a particular group in order to engage with an important constituency.

Caring Leadership

Dr. Seurkamp manifested the *Caring Leadership* dimension in her embrace of the vision of the SSND and also in providing excellence through service. This transformational leadership behavior was apparent in Dr. Seurkamp's retelling of stories that demonstrated respect and concern for others both on and off campus. In her interviews, she mentioned numerous instances in which she conveyed respect for others. For instance, she explained how when speaking to new students, she clarified the mission in a way that makes it applicable to diverse beliefs and backgrounds. She recalled:

> When I'm talking to the IDS [freshman seminar] classes about why did you choose a Catholic college, I'll try to make some persuasive comments about why it's important for them to continue to push in understanding that faith. I'm always very quick to say that "That goes for all of you." . . . . We provide opportunities for Catholic students, but we hope that we provide–we hope and I'm confident we do–opportunities for all students to deepen in their faith and to engage in that exploration, and I think that's a pretty clear message that students hear across the board. . . . I mean, it's not just me saying it. So you know, I just think whether it's in formal settings or everyday conversations, it's the both–and that it's important for us to make certain that there are things here that have Catholic liturgy, allow Catholic students to continue to practice their faith, but it's just as important that we have prayer services and other things that we can all engage in

> and we all have a chance to pursue those really deep, meaningful questions that help us guide our lives, so . . . Campus Ministry is very helpful in this, and Sister Mary Roy will set up a night where–I forget what they call it–but it allows students of all faiths to just have a conversation about, "Well, I believe this and why do you believe that?" kind of thing. (M.P. Seurkamp, personal communication, November 20, 2007)

This inclusive type of conversation was apparent throughout Dr. Seurkamp's interviews and documents. She grounds her inclusive language in her core belief in the dignity of every individual. She explained that such respect "informs the work we do every day and the way we relate to one another" (Seurkamp in Gaul, 2004, p. 21). Thus, data analysis revealed the *Caring Leadership* dimension in the ways she reaches out to students to make the mission accessible to all.

To cite another representative example of the *Caring Leadership* dimension, Dr. Seurkamp extends her concern for others beyond the immediate walls of College of Notre Dame. She told the story of a situation in which the college opened its doors to Bosnian religious sisters during a time of crisis. In collaboration with her leadership team, Dr. Seurkamp acted to enable these students to attend Notre Dame so that they could continue their education. She recalled:

> We offered to take two sisters, and you had to cover everything so it was real dollars out for us, but it was probably one of the best things we did. They stayed only a year . . . as the students were leaving, they said, you know, "We came from a country where you were taught to fear anybody who thought differently and especially looked differently than you did." And if you think about the diversity of our campus . . . they said, "We've now learned we don't have to be afraid of those things." So, it was just a great thing for us to do and it was great . . . we all benefited. They benefited but we benefited as much, and I remember saying to them as they left that we gained as much from their presence as they did from being with us. (M.P. Seurkamp, personal communication, November 30, 2007)

By bringing students in need to campus, Dr. Seurkamp, in collaboration with her senior leadership team, acted in alignment with the mission element of providing excellence through service to others. In summary, Dr. Seurkamp's leadership reflections

and actions conveyed the *Caring Leadership* dimension by helping to make the mission accessible to all students and also by looking beyond the immediate boundaries of the college to serve those in need.

Creative Leadership

Dr. Seurkamp made known the *Creative Leadership* dimension in her reflections on her presidency. In her interviews, she conveyed her goals for the future of Notre Dame, which involved strengthening Catholic worship on campus. This aligns with the mission element of embracing the vision of the SSND. By creating such opportunities, students, faculty, and staff would have the opportunity to reach new levels of integration of their faith with their academic life. Dr. Seurkamp expressed *Creative Leadership* by thinking resourcefully in order to strengthen campus ministry. She explained:

> I'm hoping that we can start to fund something that allows us to bring more of that knowledge and commitment to more people back here, and we're thinking carefully about Campus Ministry. Since the Archdiocese wouldn't give me a priest, I was able to get a retired priest to come who is now running RCIA classes on campus, who has been very visible at things, so we keep trying to figure out ways about how we do that. . . . I simply sent off an e-mail and . . . if this person is someone we would hire, we might be able to also get him to be interested in doing some other things. Well, in fact, that's what happened. So I think [it is important to remain]. . . tuned into . . . some opportunities so you can take advantage of them and develop the presence that we need on campus to reach out to students. (M.P. Seurkamp, personal communication, November 30, 2007)

Instead of taking no for an answer from the Archdiocese, she sought out a retired priest who is now active in campus ministry. Thus, Dr. Seurkamp manifested *Creative Leadership* by finding an unconventional way to minister to the college community.

Confident Leadership

Dr. Seurkamp expressed the transformational leadership characteristic of *Confident Leadership*. As apparent in her interviews and through an examination of various speeches and talks she gave in the college community and beyond, Dr. Seurkamp

conveys confidence in leading the mission element of educating women as leaders to transform the world. Throughout her interviews, she communicated her no-nonsense and self-assured attributes. For instance, she spoke of the importance of helping women to be leaders, which is a founding element of the college's mission. She explained:

> This emphasis on leadership transformation is just part and parcel of who we are, and . . . it's also helping students understand the nuance of leadership. Leadership doesn't always mean being in a big public role of leadership. There are all kinds of ways to lead–having the courage to speak up, you know, when it's time to speak up about something. (M.P. Seurkamp, personal communication, November 20, 2007)

When asked directly about the source of her confidence in her leadership, Dr. Seurkamp referred to her faith and her experience. She reflected:

> My faith and how central that is to who I am, but it's also the many years of experience in Catholic higher education, so you know, faith alone isn't going to allow you to do this. You've got to know how things happen in higher education and how you advance conversations and how you draw people in. (M.P. Seurkamp, personal communication, November 30, 2007)

She explained how, although she leads from a holistic perspective that incorporates her faith into her leadership, she also acknowledged that faith alone was not enough; knowledge and preparedness allowed her to lead with confidence. In sum, Dr. Seurkamp manifested the *Confident Leadership* dimension in her willingness to speak up on issues related to the mission enabling her to be an example for women on how to be leaders to transform the world. She identified faith and knowledge as sources of her self-confidence.

Follower-Centered Leadership

Seurkamp conveys *Follower-Centered Leadership* by making her message applicable to all constituents and by meeting with students to discuss issues important to their development. By doing so she upholds the founding vision of the SSND, an element

of the mission. The sisters sought to make education accessible to all and to encourage the holistic growth of mind, body, and spirit of the individual. First, Dr. Seurkamp is careful to make her message accessible to all and applicable to all her constituents. For instance, when sharing her message with various constituencies, she is mindful of her audiences and adjusts her language accordingly. She explained:

> I think what's important here is it is different levels of messages for different groups of people. When I'm talking to prospective students and parents, I don't think I can do it in every speech, but I try consistently enough to touch upon something of Catholic heritage and the important role that plays in the environment that we create here, and so this is a place where they will be asked to explore issues of faith and to look at other critical issues that face our society in terms of how should we be responding to them, but, you know, when you're talking to a prospective student, it's very short; you just barely begin to scratch the surface. So . . . we introduce it there, but you don't start to get into deeper conversations until you've got your constituent groups on campus, and then I think those conversations have been fairly deep with staff and faculty and trustees. My ability to have them deeply with students happens rarely. (M.P. Seurkamp, personal communication, November 30, 2007)

She reflected on how she changes the depth of her conversation depending on the group with whom she is speaking, in order to make the message accessible. Although she acknowledged that she rarely gets time to have deep conversations with students, she explained how she makes time to meet with students one-on-one to listen to their concerns and to encourage them to achieve their goals. She carves out special times to meet with students in her home or office. She explained:

> I generally get opportunities like these at meetings at my home or student lunches here, or somebody said something once about how she was really confused about things and I said "Well, let's have a cup of coffee sometime and talk about it." But I don't get those opportunities the way that faculty or the student development staff do. (M.P. Seurkamp, personal communication, November 30, 2007)

In her meetings with students, she makes time to focus on their thoughts and priorities, especially with regard to issues of faith. She recalled:

> I host student lunches in my office of student leadership, and a young Muslim student who practices Islam who eloquently would talk about "I am stronger in my tradition of Islam by virtue of coming to College of Notre Dame because there have been these opportunities to share with one another what our beliefs are and to try to understand each other's traditions." And she liked to joke and she said "I bet I'm the only Muslim student who has ever read the Bible cover to cover." . . . [These conversations are] important to us, and we're intentional about it, and so what I said in the beginning, campus ministry isn't only about making certain Catholic students can deepen in their faith but so all of our students can. (M.P. Seurkamp, personal communication, November 20, 2007)

In this example, she demonstrated *Follower-Centered Leadership* by being concerned about the faith development of all her students, not only those who are Catholic. These conversations allow her to meet students where they are and to encourage them to share their faith experiences at the college. Thus, Dr. Seurkamp manifests *Follower-Centered Leadership* by reaching out to all her constituencies using appropriate language and by being mindful of all students' faith development on campus.

Visionary Leadership

The transformational characteristic of *Visionary Leadership* is apparent in Dr. Seurkamp's reflections. This leadership dimension relates to the embrace of liberal arts in the Catholic tradition, an element of the mission, and also to the element of challenging men and women to strive for intellectual and professional excellence. To cite a representative example, Dr. Seurkamp expressed her desire to find a way to invite speakers to campus who are not in complete alignment with Church teaching. She explained that her goal would be to enter into meaningful dialogue, while also upholding the Catholic mission and values of the institution. She identified this as a vision that she would like to see come to fruition in the future. She explained how she is discerning how best to create a college atmosphere in which such open and honest dialogue can occur.

> Now, quite frankly, there are certain things I'd like to do, but we haven't figured out how to do because there's such lightning rods . . . [NAME DELETED] historically has had a good relationship with this institution, has helped us secure significant funds for building projects, and yet there is such intense focus on her in this city that I can't even . . . have a letter read from her just recognizing my leadership without people going crazy, and you want to say "Come on, people!" You know, granted, she's taken a stand on abortion that is so at odds with the Church but she's also taken stands on things that are so in keeping with the Church's teaching, so we've got to figure out how to navigate these waters, and some external groups just don't even make it possible to have a conversation around that and others are willing to talk. (M.P. Seurkamp, personal communication, November 30, 2007)

Although she has not come to a conclusion about a way to create an atmosphere where such controversial individuals could be invited to campus, she is clearly wrestling with this topic.

> I wish I could figure out and I had the courage . . . to figure out how [how to do this] . . . I'm not talking honorary degrees, not talking about any recognition, but how I could invite to this campus significant Catholic political leadership who right now are at great odds with the Church and to figure out how to do that in a constructive way. It's just not doing any of us any good to not be talking to one another so I guess that is very much a Catholic-related issue and I can't figure that one out. (M.P. Seurkamp, personal communication, November 30, 2007)

She identified her struggle with how to find a way to conceptualize this direction for Notre Dame. Although she does not yet have the answers solidified for how to make this a reality—a characteristic of the *Visionary Leadership* dimension—it is clear that she is working on finding a solution. For instance, when she was part of the meeting of Catholic college and university presidents who were talking about the issue of Catholics in political life, this issue was raised. She identified her challenge in working within a community that vocally articulates their perceptions of the Catholicity of the College. She explained:

> The cardinals and the bishops who were on this committee said "Please don't mistake our opinion on this to be reflective of all." So that was a caveat, but I found them very balanced, and they said, you know, "We simply ask that you don't give significant recognition, but we're not telling you [that] you can't have these people on your campus. We understand you need to be engaged with them. We would hope that you know, when you do it, you do it so there is enough balance and perspective in what you're doing." My challenge is the world we live in, in Baltimore. I know what would happen if we were to bring [NAME DELETED] on campus and you know, when the two institutions tried that and I guess it was early to mid-90s, they were not able to go through with the lecture. They had to have [NAME DELETED] removed with police escort. So that's my worry, more than Church hierarchy, is how do I do it and manage that very right wing group that's here? (M.P. Seurkamp, personal communication, November 30, 2007)

Dr. Seurkamp is discerning how best to create an atmosphere on campus where potentially divisive speakers may be invited to the college to offer their expertise in various areas, while also upholding the integrity of the college's Catholic mission. Although she has not yet come to a decision on how to accomplish this, her participation in the meeting discussing Catholics in Political Life and her continued reflection on the topic indicate that this is a priority in her presidency at Notre Dame. Thus, Dr. Seurkamp embodied the *Visionary Leadership* dimension by conceptualizing a new vision for the college in which controversial speakers may be invited to campus, while also upholding the institution's Catholic identity and principles.

Principled Leadership

Dr. Seurkamp conveyed the transformational characteristic of *Principled Leadership* as she discussed topics related to embracing the vision of the College's founders. Throughout her speeches and writings, it is apparent that she actively works to build a positive and shared culture based on values and beliefs of the college. These values and beliefs are so embedded in her that she described her presidency as a vocation. She explained:

> I mean just with some of the choices I've made, if I were simply making choices on trying to advance career, make more money, I wouldn't be here, and you know, once you have a successful presidency, the calls start to come in and they're trying to come in and get you to look at other places and it's tempting to do that but I haven't done that and I don't think I will do that. (M.P. Seurkamp, personal communication, November 30, 2007)

In an article she wrote on the topic of administration as vocation, Dr. Seurkamp went into detail about how her leadership is grounded in the principles and values of her Catholic faith. In a talk given to administrators of Catholic colleges and universities, she elaborated on how building a Catholic culture on campus was continuing the work of building the church:

> Following Christ means continuing the work of building the church. Dr. Hellwig [theologian and former president of ACCU] suggests that there is nothing closer to building the church "… than the passing on of the heritage and the formation of the People of God of the future" . . . Is this not our role? Is this not what we have chosen to do? The choice of a life as an administrator is also the role of a teacher–an educator–and is as much a vocation as that of the teacher in the classroom. (Seurkamp, 2006a, p. 3)

This notion of connecting leadership to the larger goal of advancing the work of the Church exemplifies her integration of her Catholic principles in her leadership. Speaking directly about her own vocation at Notre Dame, Dr. Seurkamp explained:

> When I joined the College of Notre Dame, I clearly understood that I was making a professional–and perhaps more importantly, personal–commitment to be faithful to the Catholic tradition and to carry on the values and traditions of the School Sisters of Notre Dame . . . This commitment–or covenant, whichever word you prefer–is required of all [of] us at our Catholic colleges. It is the only way they will thrive with their founding mission intact–and it is the only way, quite frankly, that choosing to work at one of these colleges makes sense. Otherwise, why go there? When you make this commitment, you become part of a senior team that will plan strategically and implement that plan to further the mission. It will be your task to help educate the rest of the community on these issues and to help them understand and accept the responsibility they have to carry out the central tenets of your mission. There are all kinds of ways this happens–opening academic convocations, other celebrations, discussions around policy, and simple everyday conversations. Mostly, this covenant is fine-tuned and deepened in community. (Seurkamp, 2006a, pp. 10-11)

In her descriptions of her presidency as vocation, Dr. Seurkamp demonstrates not only her professional commitment to the legacy of the institution, but also the personal "covenant" she has made in assuming this position. Thus, it was apparent from her reflections and her writings that Dr. Seurkamp does not consider her presidency to be only a job, but rather something that she is called to do that aligns with her personal principles, values, and faith tradition. Thus, she brought *Principled Leadership* to bear by communicating her belief in building the shared faith of the college. This goal aligns with her own faith tradition, which allows her to consider this a vocation.

In summary, all ten of the leadership dimensions presented by Sashkin and Sashkin (2003) appear in Dr. Seurkamp's interview reflections, writings, speeches, and actions concerning her leadership of the Catholic mission at College of Notre Dame of Maryland. *Capable Management* was evident in Dr. Seurkamp's initiation of the vice president for mission, the installation of new academic programs such as the Accelerated College, and her maintained commitment to the Women's College. A modified version of *Reward Equity* was manifested in the president's reflections on how she acknowledges individuals for successes through public ceremony and recognition. *Communication Leadership* was conveyed through her consistent re-telling of the SSND story and her efforts to make the legacy practical for today's college community. Dr. Seurkamp showed *Credible Leadership* by employing an honest and direct approach in her interactions and by joining a group to understand a particular constituency. Dr. Seurkamp's interviews and documents embodied *Caring Leadership* by using inclusive language with regard to the mission and extending the Catholic mission beyond the boundaries of the college to reach those in need in other parts of the world. Dr.

Seurkamp showed *Creative Leadership* by finding an innovative solution to a potential problem and locating a retired priest to minister to students on campus. She exemplified *Confident Leadership* by proclaiming to her students the need to have the courage to speak up and make their voices heard; she also reflected on how her own confidence comes from her personal faith as well as her knowledge and preparedness. *Follower-Centered Leadership* was apparent in Dr. Seurkamp's insistence that her mission messages be accessible to all and her efforts to make time to speak privately with students on matters related to faith and other important issues. The *Visionary Leadership* dimension was evident in Dr. Seurkamp's reflections on how she seeks ways to invite potentially contentious leaders to campus to enter into meaningful dialogue while still being supportive of the college's Catholic mission. Finally, she showed *Principled Leadership* by stating that she considers her presidency a vocation and by describing her commitment to the SSND legacy as a covenant. Chapter 5 will present cross-case analysis and examination of how these data supported, refuted or extended the *Leadership That Matters* theoretical framework.

PORTRAIT FIVE: PRESIDENT ANTHONY CERNERA

This section presents data collected on the leadership of the Catholic mission by the president of Sacred Heart University (Connecticut), Dr. Anthony Cernera. Dr. Cernera has been president of Sacred Heart University (SHU) since 1988. Under his leadership, the undergraduate population has more than doubled, campuses have been added in Luxemburg and Ireland, and the Center for Christian-Jewish Understanding was established. His outward-focused leadership extends beyond SHU. In 2006, he was elected the president for the International Federation of Catholic Universities (IFCU); as

only the second American to hold this international leadership position–the other being the legendary Father Theodore M. Hesburgh–Dr. Cernera conveys his commitment to Catholic identity on an international scale. With a doctorate in theology, he brings to his presidency a rich knowledge base in matters related to Church philosophy and Church teachings. He has written several books and articles related to Catholic higher education and, in particular, lay leadership in this context. He initiated a massive physical plant project that includes a large new chapel at the center of campus, a new humanities center, and a state-of-the-art library. (See Appendix H for additional biographical information about Dr. Cernera.)

The following overarching research question framed the data collection and analysis of this project: How do five lay presidents lead the various elements of Catholic mission at their respective Catholic college/university (CCU)? This main research question was operationalized by six research sub-questions that explored (a) the university's Catholic mission; (b) the president's leadership of the Catholic mission; (c) the influence of context; (d) on-campus relationships; (e) off-campus relationships; (f) relationship of the data to *Leadership That Matters* (Sashkin & Sashkin, 2003). This section presents the data organized into these research topics.

The Catholic Mission of Sacred Heart University

To answer research question A1, this section presents the various elements of the Catholic mission of Sacred Heart University as articulated in the institution's mission statement. They core values are outlined in Table 35. Before presenting the mission, this section presents an overview of the institution.

Sacred Heart University (SHU) was founded in 1963 by the Most Reverend Walter W. Curtis, Bishop of the Diocese of Bridgeport, Connecticut. Established to be led and staffed by the laity, it sought to provide the community with "an affordable, quality education at a local Catholic university" (Sacred Heart University, 2008a). At the time of the university's founding, the Church as a whole was experiencing a transition toward an increase in lay leadership across all areas. SHU was the first Catholic higher education institution in the United States to be led and staffed by the laity (Sacred Heart University, 2008a).

Since its founding in 1963, SHU has expanded and changed. The institution began with an original class size of 173 with nine full-time faculty. These numbers have grown significantly. For the 2007-2008 school year, there were nearly 5,700 enrolled students, 187 full-time faculty, and more than 300 adjunct professors. Originally a commuter university, SHU began accepting residential students in 1990. Today, the university has 10 residential buildings with 70% of full-time undergraduates living on campus (Sacred Heart University, 2008a) and is classified as a private, Master's L higher education institution by The Carnegie Foundation for the Advancement of Teaching (2008). (See Table 35.) SHU is dedicated to the education of the whole person; the university "does this by calling forth the intellectual potential of its students, nurturing each one's spiritual and moral growth, and deepening in them a sense of social responsibility" (Sacred Heart University, 2008b). SHU's mission statement is outlined in Table 35. Using the various elements of Sacred Heart's mission statement as the framework, the following sections will answer research question B about how the

president leads the Catholic mission of Sacred Heart University. Table 35 provides additional descriptive and demographic information about Sacred Heart University.

Table 35
Descriptive and Demographic Information about Sacred Heart University

Institutional Characteristics	Sacred Heart University Data
Year Founded	1963
Location	Fairfield, CT
University Mission Statement	• Pursuit of truth and knowledge as intrinsically valuable • Commitment to excellence • Responsibility for the common good of society • Recognition of the dignity and worth of every human being • Preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition
Core Values	Truth; knowledge; excellence; the common good; dignity and worth of all; liberal arts and Catholic Intellectual Tradition
Founding Mission	". . . to prepare men and women to live in and make their contributions to the human community. . . . The University aims to assist in the development of people knowledgeable of self, rooted in faith, educated in mind, compassionate in heart, responsive to social and civic obligations, and able to respond to an ever-changing world. It does this by calling forth the intellectual potential of its students, nurturing each one's spiritual and moral growth, and deepening in them a sense of social responsibility. . . . As a Catholic university, this University seeks to play its appropriate role in the modern world. It exemplifies in its life the Judeo-Christian values of the God-given freedom and dignity of every human person. Inspired by the ecumenical spirit of the Second Vatican Council, Sacred Heart University welcomes men and women of all religious traditions and beliefs who share its concerns for truth, scholarship, the dignity of the human person, freedom, and the betterment of human society" (Sacred Heart University, 2008a).
Geographic Size	65 acres
Schools/Academics	• Arts & Sciences • Education & Professions • University college • John F. Welch College of Business • 40+ degree programs on the associate's, bachelor's, master's, and doctoral levels • New undergraduate Core Curriculum launched in Fall 2007
Carnegie Classification	Private, Master's L: Master's Colleges and Universities (larger programs)
Institutional Accreditation	New England Association of Schools and Colleges, Commission on Institutions of Higher Education (1969)
Ranking	Ranked number 38 in the category of Universities – Master's in the North in the *U.S. News and World Report* (2008).
Students	5801 (3,465 full time, 761 part-time undergraduates; 1,575 graduate)
Ecclesiastical Authority	Bishop William E. Lori, Bishop of Bridgeport, CT

Note. Data in this chart were derived from "History of SHU" (Sacred Heart University, 2008a); "Our Mission and Catholic Identity" (Sacred Heart University, 2008b); "Carnegie Classifications" (The Carnegie Foundation for the Advancement of Teaching, 2008); "Strategic Plan 2006-2011" (Sacred heart University, 2006a); U.S. News and World Report, 2008; and personal communications with A, Cernera, November 28, 2007.

President's Leadership of Catholic Mission

This section describes President Cernera's leadership of the Catholic mission at Sacred Heart University. This topic is guided by four research sub-questions that address different facets of presidential leadership. First, how is the president's leadership of SHU's mission manifested? Second, how does the particular context influence the president's leadership of the Catholic mission? Third, how does the president integrate leadership of the Catholic mission with his relationships with others on campus? Fourth, how does the president express leadership of the Catholic mission in his relationships with others off campus? This section addresses each of these areas with representative examples.

Leadership Manifestation of Catholic Mission

To address research question B1, this section describes how President Cernera leads the Catholic mission of Sacred Heart University. The University mission statement will be used to frame this section. (See Table 35.) The section will present representative examples of how Cernera leads various elements of SHU's mission. The representative examples are summarized at the end of the section in Table 36.

Pursuit of Truth and Knowledge as Intrinsically Valuable (Sacred Heart University, 2008b)

In reflecting on SHU's mission, President Cernera described his understanding of the importance of the inherent value of the pursuit of truth and knowledge:

> . . . Learning has intrinsic value. There is something good that happens just from the experience of learning. . . .We don't ever have to apologize for the practical dimensions of learning. Preparing people to go out and make their contributions to the world, that's not a bad thing. That's a good thing. But I think there's also the conviction that the search for truth in and of itself is something to be valued. Now that's a bit of a counter-cultural statement in a culture that increasingly

> makes everything into a commodity . . . holding up that there's value in learning and that value is an intrinsic value and not just in terms of its payback in an economic sense. I think it's a vitally important dimension . . . It's important that we . . . [ensure] that [the students] are meeting people that are intellectually alive and curious . . . (A. Cernera, personal communication, November 28, 2007)

To cite two representative examples, Dr. Cernera demonstrates leadership of this aspect of the mission by: (a) being active in his own pursuits of scholarly writing, and (b) conveying the importance of this mission element in his speeches and communications. These examples are explained below.

Dr. Cernera continues to pursue his own scholarly interests. With his academic background in theology and his more than 20 years of leadership in Catholic higher education, he continues to produce scholarly works grounded in his advanced understanding of Church teaching, theology, Catholic higher education, and Catholic Intellectual Tradition.[103] His scholarly writing focuses on topics such as the Catholic Intellectual Tradition,[104] lay leadership in Catholic higher education,[105] and Catholic teaching.[106] In addition, he gives presentations at national[107] and international conferences.[108] His scholarly pursuits position him as one of the leading voices in Catholic higher education today and thus, constitute a representative example of his commitment to the intrinsic value of the pursuit of truth and knowledge.

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[103] Dr. Cernera holds his Doctorate in Systematic Theology, his Master's in Religious Education, and his Bachelor's in History and Theology, all from Fordham University.

[104] Cernera, A., & Morgan, O., (Eds.)., (2000). *Examining the Catholic Intellectual Tradition*. Fairfield, CT: Sacred Heart University Press. Cernera is a tenured professor at SHU and teaches in the religious studies department each semester.

[105] Cernera, A.(Ed.). (2005). *Lay leaders in Catholic higher education.* Fairfield, CT: Sacred Heart University Press.

[106] Cernera, A. (Ed.). (1997). *Vatican II: The continuing agenda*. Fairfield, CT: Sacred Heart University Press.

[107] Dr. Cernera has been a consistent presenter at wrap-around and break-out sessions at the Association of Catholic Colleges and Universities Annual Meeting for several years.

[108] Cernera was elected president of the International Federation of Catholic Universities (IFCU) in 2006. As the second American and only the second lay person to lead IFCU, this is a distinct honor, which he shares with former president Theodore M. Hesburgh, former president of the University of Notre Dame (Sacred Heart University, 2006c).

Dr. Cernera communicates the importance of the intrinsic value of the pursuit of truth and knowledge in his speeches and presentations. In his writings both within the SHU community and on a national and international scale, Dr. Cernera is consistent in his message of the inherent value of pursuing truth and knowledge. In his reflections during his interview for the current study, Dr. Cernera expressed his understanding that there is intrinsic value in the pursuit of truth and knowledge. He explained:

> Socrates said the unexamined life is not worth living, and all universities . . . are grounded in that intellectual development of the person and the invitation to the examined life as a better way to live. Catholic universities also bring to bear the principle that the generous life is worth living. (A. Cernera, personal communication, November 28, 2007)

Document analysis has revealed his consistent use of speaking opportunities to convey this point. To cite a representative example, Dr. Cernera addressed university administrators in Portugal (2007) and explained that learning is cherished and holistic:

> . . . The Catholic university is the place where the search for truth is cherished and nourished. Since the truth is whole, there is also a fundamental unity and interconnectedness of knowledge. This conviction of the Catholic intellectual tradition is the basis of interest in interdisciplinary and collaborative approaches to learning and scholarship. In addition, it is the reason why education in a Catholic context is always interested in the synthesizing of knowledge. Learning is not complete without the students learning how to bring together what they have learned in a variety of places. (Cernera, 2007c, pp. 19-20)

In Dr. Cernera's speeches and presentations, he is consistent in communicating the intrinsic value in the pursuit of truth and knowledge, which is an element of the mission.

In sum, Dr. Cernera communicates the intrinsic value of the pursuit of truth and knowledge, an aspect of his leadership of the mission, by being active in his own pursuits of scholarly writing and conveying the importance of this mission element in his speeches and communications.

Commitment to Excellence (Sacred Heart University, 2008b)

Dr. Cernera articulates SHU's dedication to excellence. During his interviews he reflected:

> Every good reflection on the mission of a Catholic mission must start with the two words, "Catholic university." The noun is "university" and the adjective that describes "university" is "Catholic." So a great institution that's committed to its mission as a Catholic university ought to be striving to be a great university first and foremost. . . . Those who are striving in fulfilling their mission have to be excellent at being a university, and we confuse and we diminish the Catholic identity if we don't take that part seriously. . . . Catholicism is a sacramental tradition. We take seriously the principle that God is present in all of reality, and potentially, all of God's creation is a place for encounter with God. . . . Being good at being human is also a sacramental instance, so being the best university one can be and doing the job of educating the students to prepare them for their lives in the world and their contributions to the world . . . is an important task and part of the mission of a Catholic university. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera's commitment to "excellence in all we do" stems from his understanding of the sacramental nature of the educational experience. The preparation of students at SHU to be full contributors to the world is an outward sign of the role of Catholic higher education. Three representative examples of ways in which President Cernera demonstrates leadership of SHU's commitment to excellence are: (a) launching a strategic plan for SHU, (b) leadership of the physical plant expansion, and (c) interviewing all finalists for faculty positions.

President Cernera launched a comprehensive strategic plan for Sacred Heart University's campus. Although the institution was already in the midst of its 2003-2008 Strategic Plan, it was becoming apparent in the fall of 2005 that many of the goals of the plan had already been achieved. Thus, the president "requested the development of a new strategic plan to be presented to the Board of Trustees at their Fall 2006 meeting" (Sacred Heart University, 2006a, p. 4). This move was indicative of the president's commitment

to excellence, an element of the mission. Dr. Cernera requested that the new plan be developed around five themes, the first of which was a commitment to educational excellence.[109] This new plan also aimed to "integrate the mission and Catholic identity more fully into the life of the University" (Sacred Heart University, 2006a, p. 14). Although the institution does not presently have a vice president for mission, Dr. Cernera explained how he believes that for SHU at this time, the "Catholic identity piece really has to be all the vice presidents' responsibility, so I don't know that I'm as convinced that there needs to be a separate VP slot as I was 10 or 12 years ago when we established this position" (A. Cernera, personal communication, November 28, 2007). Essentially, he believes that the best way to provide for an integrated mission and Catholic identity may be to have the provost make this goal part of the day-to-day operations of the institution. Thus, Dr. Cernera's initiative to launch a new strategic plan conveyed his commitment to excellence and mission leadership at SHU. Under his leadership, excellence is a strategic priority.

Another way that the commitment to educational excellence is manifested is in the construction and enhancement of new buildings on campus. For instance, the school is constructing a new chapel, a humanities center, and a state-of-the art library. Although new physical constructions on campus have been a characteristic of Dr. Cernera's leadership throughout his tenure,[110] the strategic plan continues to make the physical plant a priority. Namely, the Plan also includes new and renovated cutting-edge laboratories (ambulatory care, motion analysis, neuroscience, the media and others), a

[109] The five major themes are: (1) educational excellence; (2) an engaged and enriching campus community; (3) public engagement and community service; (4) innovative response to a rapidly changing world; (5) financial stability (Sacred Heart University, 2006a, p. 4).
[110] Since 1992, SHU has built 10 residence halls and a 17 million dollar chapel is nearing completion at the heart of SHU campus.

2,300-square-foot fitness center, and renovation of the Ryan-Matura Library (Sacred Heart University, 2007h). Thus, the president's oversight of the strategic plan indicates his commitment as a leader to excellence at SHU.

A third example of how Dr. Cernera encourages excellence on campus is by interviewing all finalists for faculty positions. Although all candidates proceed through an interview process with their respective departments, the president maintains that all final candidates for faculty positions be required to be interviewed by him. He focuses his questions on issues related to the mission and Catholic identity of the institution, for he believes that faculty members have an important responsibility to embody and understand the mission. He reflected:

> I interview the finalists for every full-time faculty position, and my conversation is almost never about their work in their particular discipline. I presume the faculty in the department are the competent ones to judge that piece, so most of all I focus, as does the Provost, on the mission and identity questions and how they see themselves contributing to that. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera's decision to make time to interview all final candidates for faculty positions is representative of his seriousness about maintaining excellence on campus through his commitment to the mission and identity of Sacred Heart University.

In sum, the president fosters SHU's commitment to excellence by launching a strategic plan for SHU with a specific commitment to excellence and physical plant expansion, and by interviewing all finalists for faculty positions.

Responsibility for the Common Good (Sacred Heart University, 2008b)

The University commitment to the common good through social and civic obligations is apparent in Dr. Cernera's leadership. He made known his leadership of this

aspect of SHU's mission by: (a) his leadership commitment to serve at the local, national, and international levels, and (b) collaboration with local dioceses.

The president demonstrates leadership commitment to the common good at the local, national, and international levels. Dr. Cernera articulated the importance of being guided by principles of social justice at the university. In his interviews, he reflected:

> Catholic universities . . . bring to bear also the principle that the generous life is worth living. We have a view of what makes for the good life and the good life is to live according to those great principles of the Judeo-Christian tradition. So love, mercy, compassion, searching for justice are also integral parts of what it means to be human and how a person can discover the meaning and purpose in his or her life and find their happiness by committing themselves to something or someone beyond themselves. (A. Cernera, personal communication, November 28, 2007)

The president articulates his commitment to service activities at the local level. He explained important ways to actualize such activities both in and beyond the classroom at SHU:

> . . . a commitment to developing service learning programs, for instance, where students are actively engaged in the community and also academically working through that involvement . . . not just because it's a fad or it's in the air, but it flows logically from the fundamental values of the place. By extension, outside the classroom, the fostering of volunteer programs, the invitation for students to be involved in a liturgical worshipping life, to participate in retreats and reflection opportunities also makes good sense if you have that coherent, holistic view of what life's about. So for us, the reflection on the mission of a Catholic university ultimately comes back, I think, to those shared principles. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera reaches out to the local community, and where it comes to the university's responsibility to the common good, he leads by example. For instance, the president belongs to the City's Leadership Group on Ending Homelessness[111] (2004). This group

[111] The leadership group members are part of an advisory panel to provide feedback to five subcommittees, each with a unique goal: (1) making safe and affordable housing available and ending the concentrations of poverty in communities; (2) establishing a seamless safety net; (3) developing and implementing income

of community leaders banded together in the hope of ending homelessness in Bridgeport, CT. At a national level the president also demonstrates a commitment to serve. For example, in response to Hurricane Katrina, Dr. Cernera demonstrated leadership in this area by opening the doors of SHU to students in need. He announced:

> We will work with any student from an institution that has been closed by the hurricane. We will craft a program of study that will contribute to the student's progress. Our hope and our prayer is that these students will be able to return to their schools as quickly as possible and with as little interruption to their studies as possible. (Sacred Heart University, 2005)

Under Dr. Cernera's leadership, the university went on to provide a personalized advising program for the displaced to ensure that each student's course load closely matches his or her academic needs. Related concerns, such as housing, were explored individually with each student (Sacred Heart University, 2005). At an international level, the president also demonstrates his leadership responsibility to the greater good. For instance, Dr. Cernera was elected president of the International Federation of Catholic Universities (IFCU) in August, 2006. He is only the second American to head the IFCU[112] and only the second lay person. "IFCU's general assembly meets every three years, providing international members of the Catholic academic community an opportunity to exchange ideas, debate issues related to Catholic education, and share their visions" (Sacred Heart University, 2006c, para. 11). This international leadership position reflects Dr. Cernera's dedication to serving the common good of Catholic higher education at an international level. In this role, the president has communicated his responsibility to the common good.

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strategies; (4) implementing discharge planning; (5) raising public awareness of the issues (Sacred Heart University, 2004).

[112] The first American to lead IFCU was the celebrated Father Theodore M. Hesburgh, who was president of the University of Notre Dame for 35 years (Sacred Heart University, 2006c).

> In his role as [IFCU] president, Cernera states that he is interested in continuing the good work of the federation and the development of the roles of lay leaders. Studying inter-religious and intercultural dialogue and working towards globalization to aid Catholic universities in preparing their students is also part of Cernera's game plan. (Raine, 2006, para. 19)

In addition to international influence of this leadership role, the IFCU presidency also benefits the SHU community. As Cernera noted: "The connections that I, and Sacred Heart, establish within the IFCU will enable this university and its students to interact in a new way with fellow universities and students across the world" (Raine, 2006, para. 13). More than 1,500 Catholic colleges and universities are connected through the IFCU, which offers SHU a broad international network. Thus, the president demonstrates his commitment to the serving the community and thus, the common good, at a local, national, and international level.

Dr. Cernera also conveyed leadership of the mission element of responsibility to the common good by being responsive to the needs of the local dioceses. These external connections allow the University to broaden its educational offerings and, at the same time, serve the needs of the surrounding community and dioceses. A representative example of Dr. Cernera's leadership in this area is his collaboration with the local dioceses to create the Center for Spirituality and Ministry. The Center, originally started as the Institute for Religious Education and Pastoral Studies (REAPS), was founded to "enrich the faith, spirituality, education, and ministerial commitment of laity, clergy, and religious . . ." (Cernera, 2005a, p. 8). It has grown to be the Center for Spirituality and Ministry and now works in collaboration with University graduate and undergraduate programs, as well as with the local diocese, to offer certificate programs, diocesan

programs, graduate programs, and spiritual direction/formation programs. In reflecting on his role in the creation of the Center, Dr. Cernera noted:

> The predecessor organization for the Center for Spirituality and Ministry was an Institute for Religious Education and Pastoral Studies, and that institute was founded back in 1989 in response to conversations that I had with the bishop then–Bishop Egan, now the Archbishop of New York–and several members of his senior staff, about how the university could be of service to the Diocese. At that particular time, the issue that they identified was in the area of preparation of their directors of religious education [DREs], their parish catechists and the like. As time went on, that work evolved into more than just preparing new catechists and DRE's. . . . I've tried to fashion the original group and the successor Center, which is really a development of the earlier mission because the audience got larger, to say what I'm looking for is first to be responsive to what the local Church is saying their needs are. . . . There are a number of places that have approached us about preparing some folks in the Diocese to do spiritual direction. So we were able to design the program and find the right people to teach. (A. Cernera, personal communication, November 28, 2007)

Thus, Dr. Cernera's responsiveness to the needs of the local dioceses demonstrates his leadership of the mission commitment to the common good. He sought to work with the local church, to offer the resources of the university to help meet its needs.

In sum, the president's interviews and documents showed his responsibility for the common good through his leadership commitment to serve at a local, national, and international level, and through his collaborative work on behalf of SHU with the local diocese.

Recognition of Dignity and Worth of Every Human Being (Sacred Heart University, 2008b)

Dr. Cernera articulated the dignity and worth of every person during his interview on SHU's mission:

> . . . every person is made in the image and likeness of God, and that provides a foundational piece for developing notions of both responsibility and rights that persons have in community–whether this education community or beyond. It also provides a very important way in for people who are not Catholic to say, "Well, that's a principle that I can certainly adhere to." . . . Each person . . . has dignity and worth that's intrinsic to them . . . [and] with that comes a set of responsibilities and of rights, and that striving for excellence ought to characterize what happens both inside the classroom and outside the classroom . . . because people are made in the image and likeness of God, and they're made for fullness in life with God and one another, then striving for excellence is . . . a theologically grounded principle or value in the community. (A. Cernera, personal communication, November 28, 2007)

The president's recollections and documents demonstrate this aspect of his leadership of SHU's mission by: (a) articulating his commitment to education of the whole person in his speeches and writings, (b) expressing his dedication to dialogue across different faith traditions, and (c) extending hospitality to others.

Dr. Cernera conveys the importance of the education of the whole person at Sacred Heart University through his speeches and writings. Document analysis reveals his consistent message that a Catholic education must be holistic and involve mind, body, and spirit, which reflects his commitment to the dignity and worth of each human person. As far back to his inaugural speech, the president communicated the priority he placed on the education of the whole person. For instance he noted the connection between this kind of education and the intrinsic dignity and worth of each individual:

> Adequate preparation for living and working in the world also requires a curriculum that has a global awareness to it, that makes the best use of the technology available to assist learning, and that is interdisciplinary and value-based. Love of learning, liberal education, and useful knowledge must be complemented by an environment that fosters service to others, especially to the poor. If this preparation for the world is to be accomplished, then it is also incumbent upon us to provide a context for our students, indeed for all members of the community, in which they can experience themselves as persons with dignity and worth. Thus prepared, they can know something of the transcendental dimension of life and God's deep and abiding love for them. (Cernera, 1988, p. 6)

Recently, in a message to the University community entitled *Developing the Whole Person,* written in reference to the new chapel construction on campus, Dr. Cernera stated: "As a university founded in and sustained by faith, we believe that education must engage the intellectual, moral and spiritual development of the whole person" (Sacred Heart University, 2007g). The president understands that education must be comprehensive and offer growth of the mind, body, and spirit. With regard to spiritual growth, he explained:

> The Catholic intellectual tradition places a strong emphasis on the spiritual development of every person. By providing a place of sanctuary for reflection and prayer, as well as a large, warm space for religious and communal celebrations, the new Chapel will be a jewel in the heart of our campus, a building that says clearly how highly the University values that tradition. (Sacred Heart University, 2007h)

In addition, in his interviews, Dr. Cernera noted the importance of a holistic, value-rich approach to Catholic higher education:

> Catholicism is a sacramental tradition. We take seriously the principle that God is present in all of reality and potentially all of God's creation is a place for encounter with God and that being good at being human is also a sacramental instance so . . . being the best university one can be and doing the job of educating the students to prepare them for their lives in the world and their contributions to the world, doing that well in and of itself is an important task and part of the mission of a Catholic university. I want to be careful not to say that there's a Catholic mission and there's some other kind of mission. We have the good fortune of having a holistic view of what it's all about. (A. Cernera, personal communication, November 28, 2007)

In yet another example in a presentation on the Catholic Intellectual Tradition in the context of Sacred Heart University, he explained the integrative nature of approaching knowledge at SHU:

> Teaching is not only ensuring the mastery of material by students but also the sparking of their imagination and their learning to enjoy the things that make for wisdom, the dedicated life, and the discernment of the good, the true, and the beautiful. (Cernera, 2007a, slide 18)

Thus, the consistency of the president's language over the past 20 years testifies to his belief in the education of the whole person. Affirmation of the dignity and worth of every human being is part of the mission, and therefore an important aspect of Dr. Cernera's leadership.

Dr. Cernera is dedicated to promoting dialogue across diverse faith traditions. Throughout his tenure as president of Sacred Heart University, he has demonstrated his commitment to interreligious conversation through the creation of programs and forums to facilitate such exchanges. For example, he initiated the creation of the Cardinal Špidlík Center for Ecumenical Understanding and the Center for Christian-Jewish Understanding. These centers embody the importance he places on the dignity and worth of all, regardless of religious or creed.

The president was instrumental in the creation of the Cardinal Špidlík Center for Ecumenical Understanding. The center was established in 2006 under Dr. Cernera's leadership. The center[113] was created "for theological, spiritual and cultural dialogue, research, education, publication, and artistic collaboration among the Christian churches to foster greater ecumenical understanding and cooperation" (Sacred Heart University, 2007i). Dr. Cernera announced his support for the center at its founding in 2006:

[113] There are two locations for the Cardinal Spidlik Center for Ecumenical Understanding: the campus at Sacred Heart University in Fairfield, CT, and Pontificio Istituto Orientale Centro Studi e Ricerche "Ezio Aletti" or "Centro Aletti" in Rome, Italy. The Center at Sacred Heart is in full collaboration with Centro Aletti. (Sacred Heart University, 2007i).

> The outstanding contributions of Cardinal Špidlík, to Roman Catholic and Eastern Christian dialogue, are an inspiration to all of us who seek greater unity among Christians. …. I pray that the new Cardinal Špidlík Center for Ecumenical Understanding will build on his profound efforts and will promote greater understanding among Western and Eastern Churches. (Sacred Heart University, 2006b, para. 4)

Dr. Cernera's commitment to the creation of the Cardinal Špidlík Center for Ecumenical Understanding conveys his commitment to the dignity and worth of all, across faith traditions.

The Center for Christian-Jewish Understanding (CCJU) is another example of how Dr. Cernera recognizes the dignity and worth of every human being, regardless of faith tradition—an element of the mission. Established in 1992, the CCJU was initiated as a "direct outgrowth of the Second Vatican Council's teachings which encourage interreligious dialogue and understanding" (Sacred Heart University, 2007d, para. 2). In reflecting upon his decision to collaborate on the initiation of this center, Dr. Cernera explained:

> The issue for me also was in reaffirming the Catholic identity and mission of ourselves as a Catholic university. It seemed obvious to me that one of the things that Catholic universities needed to do was to assist in the fostering of interreligious dialogue and also ecumenical dialogue. . . . The breakthrough in Catholic-Jewish relations that occurred at the [Second Vatican] Council was certainly a major historic development, and it's playing a role in assisting in that dialogue . . . and [was] a significant way of saying that the kind of Catholicism here is not one that is a narrow parochialism or sectarian thing . . . we're being Catholic in the fullest sense . . . (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera has been praised for his leadership role in the establishment of the CCJU. Rabbi A. James Rudin[114] commented that Dr. Cernera's leadership has been a vital part

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[114] Rabbi A. James Rudin has served as the leader of many interreligious conferences both in the US and overseas. He is a past Chairman of the International Jewish Committee for Interreligious Consultations, and he has participated in numerous meetings with Pope John Paul II. He has also participated in conferences

of the success of the CCJU (Sacred Heart University, 2001, para. 25). Also in recognition of his leadership at CCJU, in 2008 Dr. Cernera received the Luminosa Award for Unity[115] which recognized his dedication "'to interreligious dialogue' as evidenced by the creation and his ongoing support for his University's Center for Jewish-Christian Understanding" (Sacred Heart, 2008p, para. 2). Dr. Cernera's leadership actions in the creation and continuation of the CCJU demonstrate his commitment to ensuring interreligious dialogue on campus. He showed that for Sacred Heart to be a truly Catholic university, it must welcome all and treat all with their God-given dignity and respect.

Dr. Cernera displays his commitment to the dignity and worth of every person by extending hospitality to others. Throughout his tenure as president, Dr. Cernera has not been afraid to make controversial decisions in his efforts to create a more inclusive

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with the World Council of Churches in Geneva and with Eastern Orthodox leaders in Greece. In 1974, Rabbi Rudin was co-leader of the first interreligious study mission to Arab countries such as Lebanon, Jordan and Israel. In 1977 and 1980 he led interreligious delegations to the Belgrade and Madrid Conferences on Security and Cooperation in Europe (CSCE), where he worked to advance human rights and religious liberty for Soviet Jews and other oppressed peoples. He was a member of the U.S. Delegation to the 1992 CSCE Meeting in Warsaw and the founder of the National Interreligious Task Force on Soviet Jewry. Rabbi Rubin has been awarded the "Person of Reconciliation" from the Polish Council of Christians and Jews in Warsaw, as well as the Joseph Award and the Jewish Interfaith Medallion from the International Council of Christians and Jews. He is a prolific writer and has authored several books. He writes a weekly commentary for the Religion News Service/Newhouse Newspaper Syndicate. His articles have appeared in many publications including *Christianity Today, Commonweal, Encyclopedia Judaica, Judaism, The Journal of Ecumenical Studies, New Catholic Encyclopedia, Reform Judaism* and *Worldview*. The Rabbi has contributed to the Op-Ed pages of *The New York Times, The Los Angeles Times* and *Newsday.* He has also lectured around the world and has been a frequent guest on many radio and television programs including appearances on ABC, BBC, CBS, CNN, Fox and PBS. He has appeared on the NBC-TV Today show, the CBS-TV Morning News, Larry King Live, Crossfire, the MacNeil-Lehrer Report, Oprah Winfrey, and Sally Jessie Raphael. The Rabbi is a frequent commentator on CBS' World of Religion and is on the Advisory Board of the PBS Religion and Ethics news program. (Sacred Heart University, 2001, para. 23-25)

[115] The Luminosa Award for Unity recognizes persons or associations whose lives and works have given a significant contribution to the building of universal brotherhood. Over the years award recipients have represented various Christian denominations and faith traditions and included such noted personalities such as Cardinals William Keeler and Theodore McCarrick; Rev. Nichiko Niwano, President of the Buddhist Rissho Kosei-kai Movement; Imam Warith Deen Mohammed; Rev. Diane Kessler; and Canadian Senator Douglas Roche (Sacred Heart University, 2008p, para.11).

environment. For example, when he came to SHU, there were several different Christmas parties: one for faculty, one for staff, and one for students. The president saw that this situation was against the spirit of inclusion that he wanted to create at SHU. Therefore, he established one large party inclusive of all, regardless of position. In his interview he reflected:

> The President's Christmas party is for everybody. . . . The way we come together to celebrate the events in the life of the place and the way we celebrate people's accomplishments is together. . . . When I first got here there was a separate party for the faculty and a separate party for the staff and I said "No, we're going to have one party." And there were some faculty who were here, now this is 20 years ago, who said, no, they weren't going to come. And I said "Well, don't come!" This is the way we're going to . . . do it. (A. Cernera, personal communication, November 28, 2007)

Another instance of his willingness to extend hospitality occurred in 2006, when Dr. Cernera, although acting on his own private time, provided housing for a longtime friend–a priest defrocked for molestation accusations. His actions were quickly made public in an article in the *Connecticut Post* (April 2006) and his judgment as president of SHU brought into question. However, despite the initial negative press, the response from the community was overwhelmingly positive: "We have been flooded with letters, emails and phone calls from people saying thank you for doing this, what a wonderful example of Christian integrity" (Winseck, 2006, para. 3). As Dr. Cernera reflected:

> . . . I acted the way I'm supposed to act as a Christian. The fundamental principle is this: What would Jesus do? I have always tried to follow the call of Jesus to offer help. . . . This was a decision that Anthony and Ruth Cernera made as a family, out of our deepest Christian convictions to help. . . . I don't want to compare myself to Jesus, I'm an ordinary human being just trying to do good. I hope when the students and the community look at the story in that respect, they can be proud of what I did. (Cernera, as cited in Winseck, 2006)

Dr. Cernera acted in a way to provide support to a friend who was accused, but not convicted, of a crime. Although this was a private family matter, it was quickly made

public, and Dr. Cernera made clear that his actions were in accord with his Christian beliefs. They reflected his commitment to the dignity and worth of every individual, even those who are accused of serious offenses. Dr. Cernera extends hospitality to others, even when it may be considered difficult.

In sum, Dr. Cernera's leadership of the mission is expressed through the aspect of the recognition of the dignity and worth of every human being. He enunciates the university's commitment to education of the whole person, leads dialogues across faith traditions, and extends hospitality to others.

Liberal Arts and Catholic Intellectual Tradition[116]

Sacred Heart University's mission includes the "preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition" (Sacred Heart University, 2008b). Dr. Cernera demonstrates leadership of this aspect of the mission by: (a) teaching an undergraduate class, (b) grounding his speeches, talks, and writings in Catholic theology and Tradition, (c) leading a session on the topic of Catholic identity at the annual Faculty Conversations session for new faculty, and (d) teaching at a Presidential Seminar on the CIT. The examples are explained below.

Dr. Cernera teaches a class in the Catholic Studies program.[117] A tenured professor, he recently taught a class entitled "The Church from the Roman Catholic Perspective." This action demonstrates his commitment to the Catholic Intellectual Tradition; not only does he lead in his administrative role, he also interacts with students

[116] The Catholic Intellectual Tradition posits that all learning (and, to no small degree, all instruction) has moral and spiritual consequence, and all learning (and instruction) is informed by its natural (and ultimate) end which is the revealed Truth that is God (Sacred Heart University, 2007f).
[117] The Catholic Studies Program at Sacred Heart formally articulates and explores the Catholic Intellectual Tradition in the context of an interdisciplinary minor toward an undergraduate degree (Sacred Heart University, 2007f).

in the classroom. In addition to providing instruction in the curricular areas, the president seeks to link his curriculum with related opportunities. Dr. Cernera explained that "the connections are very important, and particularly when you take into account how much of their lives are lived outside the classroom" (A. Cernera, personal communication, November 28, 2007). Thus, the president shows his commitment to liberal arts and the Catholic Intellectual Tradition by teaching a class in the Catholic Studies Program on The Church from a Roman Catholic Perspective.

Dr. Cernera grounds his speeches, talks, and writings in the Catholic Intellectual Tradition. Content analysis, beginning from his inaugural speech in 1988, to fundraising dinners, to his articulation of the new building plans on campus, reveals his consistent references to the early Church fathers, an integration of faith and reason, and a grounding in theological understanding as articulated in the Catholic Intellectual Tradition. He is consistent in his emphasis on the importance of this tradition and on the value of education of the whole person to a range of audiences. He does so informally, such as in his messages on the University website, where he consistently and unwaveringly transmits the ways in which he seeks to preserve, communicate, and develop the commitment to liberal arts and the Catholic Intellectual Tradition at SHU. He also does so in his formal communications. For instance, at a senior managers' luncheon he led an in-depth discussion on the Catholic Character of Catholic Universities (Cernera, 2007a). The dialogue comprised such topics as: The three responsibilities of Catholic universities–which included stewardship of the Catholic Intellectual Tradition –the four distinctive marks of a Catholic university, and leadership at a Catholic university (Cernera, 2007a). Dr. Cernera has also given presentations on the Catholic Intellectual

Tradition to a wide range of audiences (Cernera, 2007b). He has grounded the mission of Sacred Heart University in the Catholic Intellectual Tradition and provided an in-depth explanation of the meaning of that tradition as content and as "a way of doing things" (Cernera, 2007b, slide 5). The president consistently grounds his speeches, talks, and writings, directed at a wide variety of audiences, in the Catholic Intellectual Tradition.

The president also demonstrates his commitment to the liberal arts and the Catholic Intellectual Tradition by leading a session on the topic of Catholic identity at the annual Faculty Conversations program for new faculty. This program, sponsored by SHU's Center for Mission Education and Reflection (CMER) orients new faculty members to the mission and Catholic identity of the University. The program is designed as a series of "conversations" over the course of the entire academic year that creates "a community of conversation that keeps the issues before the minds of the faculty and encourages them to participate in and develop new activities to promote the University's mission" (Sacred Heart University, 2007k, para. 2). The sessions are led by faculty members or guest speakers and consist of open-ended forums based on previously distributed readings (Sacred Heart University, 2007k). Dr. Cernera is active in the orientation of new faculty at these seminars. His involvement takes the form of facilitation of the sixth and final conversation, over dinner. The topic of that conversation is mission and identity. This action is representative of how the president becomes involved in the preservation, transmission, and development of the liberal arts and the Catholic Intellectual Tradition at Sacred Heart University, an aspect of the mission.

Dr. Cernera also teaches at the Presidential Seminar on Catholic Intellectual Tradition. This year-long program–which started in 2005–focuses on a "philosophical and theological exploration of issues connected to the Catholic Intellectual Tradition and its application to all of life–academic, spiritual, social, and professional" (Sacred Heart University, 2006d, para. 2). The seminar consists of ten days spread over the academic year. Topics include issues of identity and mission, living and teaching the Catholic Intellectual Tradition, the relationship between faith and reason, and the ways in which individual disciplines answer the question of the meaning of human existence (Sacred Heart University, 2006d). Faculty members commit to "ten days of studying plus an engagement in a research project that could result in a paper or a publishable paper or a new course that engages their discipline and the Catholic Intellectual Tradition" (A. Cernera, personal communication, November 28, 2007). In his interview, Dr. Cernera confirmed his involvement in the program: "I lead a seminar for a group of about ten faculty members, and we study the intellectual foundation of the Tradition over the course of the year" (A. Cernera, personal communication, November 28, 2007). This program shows the president's commitment to the Catholic Intellectual Tradition through his education of faculty in philosophy and theology. An English professor who completed the program explained: "I think that's very much at the heart of the Catholic university, and it certainly is the core of Sacred Heart University. It's very consistent with its mission" (Sacred Heart University, 2006d, para. 28). To summarize, Dr. Cernera demonstrates his commitment to the liberal arts and the Catholic Intellectual Tradition by teaching a class in the Catholic Studies Program; grounding his speeches, talks, and writings on Catholic theology and Tradition; leading a session on the topic of Catholic

identity at the annual Faculty Conversations session; and teaching a Presidential Seminar on the Catholic Intellectual Tradition.

In conclusion, Dr. Cernera leads SHU's mission, which has five elements, in many ways. This section presented representative examples that conveyed some of the ways the president leads the mission. Table 36 provides a summary of these examples. Specifically, Dr. Cernera affirms his commitment to placing intrinsic value on the pursuit of truth and knowledge by being active in his own pursuits of scholarly writing and by conveying the importance of this mission element in his speeches and communications. Second, the president's commitment to excellence is apparent in his launching of a strategic plan for SHU, in his leadership of the expansion of the physical plant, and in his interviewing of all finalists for faculty positions. Third, the mission element of responsibility to the common good of society is apparent in Dr. Cernera's commitment to serve at a local, national, and international level, and in his collaborative work on behalf of SHU with the local diocese. Fourth, the mission element of recognition of the dignity and worth of every human being is apparent in Dr. Cernera's commitment to education of the whole person, which he demonstrates by leading dialogues across faith traditions and extending hospitality to others. Fifth, preservation, transmission, and development of the liberal arts and Catholic Intellectual Tradition is evident in the president's leadership in the following ways: teaching an undergraduate class; grounding his speeches, talks, and writings in Catholic theology and Tradition; leading a session on the topic of Catholic identity at the annual Faculty Conversations session; and teaching at a Presidential Seminar on the Catholic Intellectual Tradition. Thus, the president leads the Catholic mission at SHU in many ways.

Table 36
Representative Examples of President Cernera's Leadership of Mission

Mission Element	President's Leadership Action
Pursuit of Truth and Knowledge as Intrinsically Valuable	
	President's scholarly writing; Speeches and communications
Commitment to Excellence in all that we do	
	Launched new strategic plan; New building projects (including commissioning a world-renowned artist to paint mosaic in chapel); Interviews all finalists for faculty positions; 19 Years of balanced budget
Responsibility for the Common Good of Society	
	Service at a local level – (City Leadership Group on Ending Homelessness); Service at national level – (Response to Hurricane Katrina); Service at international level – (President of IFCU); Responsive to Needs of Diocese (Center for Spirituality and Ministry)
Recognition of the Dignity and Worth of Every Human Being	
	Speeches and Writings; Dedication to dialogue across faith traditions (Cardinal Spidlik Center for Ecumenical Understanding; Center for Christian-Jewish Understanding); Extension of hospitality to others
Preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition	
	Teaches undergraduate class; Grounds speeches, writings in Catholic Intellectual Tradition; Leads Faculty Conversations session for new faculty; Teaches at the Presidential Seminar on the Catholic Intellectual Tradition

Contextual Influences on President's Leadership of Catholic Mission

To address research questions B2, this section explains how context influences the president's leadership of the mission at SHU. In particular, this section focuses on two prevailing themes that emerged from the data collection with respect to this mission area: (a) the influence of the founding principles of SHU and (b) the influence of the larger context of the Church at large. These representative examples are outlined in Table 37 and in the narrative below, as they relate to the respective mission areas.

Table 37

Contextual Influences on Leadership of Catholic Mission

	Mission Areas[118]				
Activity	1	2	3	4	5
	Pursuit of truth and knowledge as intrinsically valuable	Commitment to excellence	Responsibility for common good	Dignity and worth of every human being	Liberal Arts and Catholic Intellectual Tradition
Founding Spirit				X	
Church at large					X

Dr. Cernera has sought to celebrate the founding spirit of SHU. Two main components of the founding spirit are the active role of the laity and the accessibility of an affordable, quality education. Each will be explored below, in relation to the ways it influences the president's leadership.

[118] The five mission areas are: (1) "pursuit of truth and knowledge as intrinsically valuable; (2) commitment to excellence in all that we do; (3) responsibility for the common good of society; (4) recognition of the dignity and worth of every human being; (5) preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition" (Sacred Heart University, 2008b).

Active Laity

Dr. Cernera seeks to maintain SHU's founding tradition of an active and vibrant laity. The founding of SHU by Bishop Curtis in 1963 represented a new chapter in the life of Catholic higher education in the United States. By virtue of baptism, all Catholics were recognized as having an important role in the Church. This principle of the importance of an active role of the laity by virtue of baptism was later articulated and affirmed in the documents resulting from the Second Vatican Council. Dr. Cernera celebrates this as a positive opportunity for the new occasion of lay leadership in Catholic higher education. He reflected:

> What you hear from the folks that came in '63 and '64. . . . the young lay men and women who were coming as faculty members or as administrators, here was an opportunity to be involved in a Catholic college / university where there wasn't the glass ceiling. You know, if you were in a Jesuit school, you were only going to go so far up in the ranks, or at a Sisters of Mercy school. . . . Well, here there was nothing that said you can't be [all that you wanted to be]. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera regards this founding spirit embodied in the Second Vatican Council as the charism of SHU. In this light, he recognizes the role of all people in the life and mission of the Church. He said:

> So, as I've tried to characterize it . . . [that] is the charism for us. . . . [is] to bring things back to what was the Church saying and doing in this gathering of the world Church from '62 to '65 and that, like the spiritual exercises of St. Ignatius, the rule of St. Benedict for Benedictines, the Franciscan charism for Franciscan Universities, for us we go back to the Council and this emerging sense that, by virtue of our baptism, . . . we've all got a responsibility for the life and mission of the Church. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera articulated the influence of the founding principles of the responsibility of the laity, by virtue of their baptism, to be active in the life of the Church. In his leadership he articulates this as the charism, or gift, espoused to SHU. This elevation of

the role of lay people relates to the mission element of the dignity and worth of each human person. This role created for lay people represents a responsibility, with the guidance of the Holy Spirit, to integrate "the teachings and spirit of Vatican II without being pulled back to a former time of fear and exclusion" (Cernera, 2005c, p. ix). Thus, Dr. Cernera articulated his commitment to the founding mission of SHU.

Dr. Cernera also noted that he is heartened by the expression of the foundational elements of SHU in new and vibrant ways; such expressions serve as a reminder of the founding principles of the institution:

> There's a Founder's Day, usually around the middle of March, that celebrates the day that we got the charter from the state, and there's now a set of activities around the founding of the place. There's a good set of mission-reinforcement activities . . . three weeks ago we had a colloquium on the *Populorum Progressio*, the encyclical of Paul VI, on its 40th anniversary. . . . You have to keep finding the times, the symbols, the events, the anniversaries to keep reminding people of the foundational elements of the place. I love the St. Joseph the Worker Day because it is a wonderful way to say to the folks that keep the place running–that literally keep the place running–that we value the work that they do and [have an] award ceremony. . . . When we recognize people for years of service, it's for everybody. . . . the sign of a successful leader is that value is being incorporated and lived out without you always having to be the person to suggest it . . . I'm really pleased when that happens. (A. Cernera, personal communication, November 28, 2007)

These new ways of celebrating and making present the founding principles of SHU are important for Dr. Cernera. He listens to others when they propose new ways to express the founding principles of SHU, which affirms the spirit of active participation in the life of the institution. Thus, Dr. Cernera seeks to maintain an active and vibrant laity, recognizes this role as the charism of the institution, and finds new ways to articulate this founding principle.

Affordable, Quality Education

Dr. Cernera noted that like all private higher-education institutions, SHU faces challenges in its efforts to bring affordable, quality education to the local community, a founding element of the mission. He emphasized that "affordable" does not mean "free," nor does it mean that there is no responsibility on the part of parents or other support systems:

> What makes an education affordable? Good planning on the families' part, opportunities to help students and their families plan for their education, their children's education while they're here. That means work-study and job opportunities and paid internships and working through the development of the appropriate loan mechanisms. If we're honest about it, this is a labor-intensive business. We have a student-faculty ratio of 12 to 1, no teaching assistants, so you're paying faculty members not a lot of money relative to other salaries but a lot of money relative to the intensity of what's going on in the classroom. Ninety-five percent of our classes are under 20 students, so that costs you money. . . . So the intervention strategies have to be, how do you help families to plan. . . . Eighty-nine percent of our full-time undergraduates receive some form of financial assistance. Eighty-five percent of that are people who are receiving some Sacred Heart money. . . . Part of that original mission on the affordability side is our recognition in terms of our responsibility to the economically disadvantaged in the local area. So within the full-time undergraduate population, we've got more financial aid opportunities available for the inner-city kid out of Stanford or Bridgeport or New Haven. So you've got to draw from Pell recipients, Pell-qualified families, and we are also going to go the extra mile in trying to help you to make it happen. (A. Cernera, personal communication, November 28, 2007)

Thus, Dr. Cernera acknowledges the difficulty of providing an affordable, quality education; nonetheless, he maintains his commitment by finding new ways to make affordable, quality education a reality, given today's higher-education marketplace.

In sum, Dr. Cernera identified the founding spirit of an active laity as having an important influence on his leadership and on the life of SHU. He maintains this commitment and looks for new ways to actualize the founding spirit of a dynamic laity in which all are acknowledged and involved. He also recognized the importance of finding

new ways to maintain an affordable education at SHU and, as times have changed, has sought new ways to make this mission element a reality.

Dr. Cernera acknowledges the context of the wider Church in his leadership. As part of the 2,000-year tradition of the Church, Cernera recognizes this larger influence on his leadership of a Catholic institution. This relationship has an influence on the mission element of commitment to uphold the Catholic Intellectual Tradition, which emphasizes the role of building on the tradition of the Church;[119] thus, this context influences Dr. Cernera's leadership in several integral ways. His leadership commitments and actions have communicated the influence of the Church, particularly the local diocese, on his leadership. He seeks ways to be responsive to and in unity with the Church. Two ways in which this desire is apparent are in his relationship with the local dioceses and in his responsiveness to issues related to the Church at large.

Local Dioceses

Throughout his presidency, Dr. Cernera has consistently demonstrated his willingness to collaborate with local dioceses. He spoke of the close and consistent communication with the local Church as manifested in a number of areas, such as evenings of reflection and discussion, Mass, and other interactions.

> . . . there's lots of interaction with the local Church. The bishop and I had a couple of evenings together of reflection for groups of faculty and staff, and we read some things together. . . . . We both commented on and then opened it for discussion. He comes several times a year to preside the Eucharist and meet the students. Yes, there's a lot of interaction. (A. Cernera, personal communication, November 28, 2007)

[119] A key element of the Catholic Intellectual Tradition is the "2,000- year conversation between the Church and the world, a dialogue between the Christian community of believers and the culture in which it finds itself" (Cernera, 2007b).

In several cases, this open relationship has resulted in actions that have benefited both the dioceses and SHU. For instance, in past discussions with his local bishop, Dr. Cernera initiated the Center for Spirituality and Ministry. Thus, the president reaches out to the local dioceses, resulting in relationship that is mutually beneficial.

Church at Large

Dr. Cernera is aware of his leadership role in connection to the Church context at large. He understands that he is in a ministry of the Church and that as president of SHU, he does not operate in isolation from the wider Church. In this role, there are times when Dr. Cernera recognized the need to address uncomfortable issues and did so with a direct and open approach. For instance, with regard to sexual abuse allegations in the Church,[120] Dr. Cernera faced these challenges head-on with the SHU community. He said:

> . . . the sexual abuse scandal had to be honestly faced and discussed. We weren't going to hide our heads in the ground. It was a terrible betrayal of trust, and it needed to be addressed . . . We don't operate in a vacuum, and [as] leaders [we] always have to be mindful of what's going on externally and also what's going on internally, and an honest-open conversation around those issues is very important. (A. Cernera, personal communication, November 28, 2007)

Thus, the president conveys his understanding that he is influenced by the Church at large and does not operate in a vacuum. Dr. Cernera seeks to maintain a close, mutually

[120] Between the years of 1950 and 2002, Church records indicate that 4,392 U.S. priests were accused of engaging in sexual abuse of a minor. This number represents 4% of the 109, 694 priests active in ministry during that time period. Because there are no reliable estimates of American adults who have engaged in sexual abuse of minors, it is impossible to determine whether the percentage of priests engaged in such conduct is higher than the percentage in the general population or among such groups as teachers, coaches, or other religious leaders (USCCB, 2004a). "However, given the moral stature of the Church, the role of priests and bishops in providing moral leadership within the Church, and the obligations of priests and bishops to foster the spiritual and moral development of children and young people, when sexual abuse occurs in the Church, it is particularly abhorrent. Thus, Catholics take no solace from the fact that sexual abuse of minors occurs outside the Church as well" (p. 19). As a result of the crisis, in 2002 the full body of Catholic bishops in the United States met in Dallas, Texas to approve the Charter for the Protection of Children and Young People. Since the implementation of the Charter, the Office of Child and Youth Protection was created and seminary protocol and training have become more stringent in the protection of children and youth (USCCB, 2004a).

beneficial relationship with the local diocese. He also recognizes his role as part of a larger Church community and does not lead in a vacuum.

In conclusion, Cernera's leadership is influenced by context. Two prevailing themes that emerged from the data collection were the influence of the founding principles of SHU and the influence of the context of the Church at large. These relate to the mission area of the dignity and worth of each human person and also of the preservation of the Catholic intellectual tradition.

Leadership of Catholic Mission and On-Campus Relationships

To answer research question B3, this section explains representative examples of how Dr. Cernera expresses his leadership of the Catholic mission in on-campus relationships with others. The prevailing themes that emerged from the data that characterized his on-campus relationships were (a) inspire and lead, (b) listening, (c) support, and (d) transparency. Each of these will be explained below with representative examples cited as appropriate. The summary table provides an at a glance look at these representative examples of Cernera's relationships on campus and connects them to the mission elements.

Table 38

Influences of On-Campus Relationships on Leadership of Catholic Mission

	Mission Areas[121]				
Influence	1	2	3	4	5
	Pursuit of truth and knowledge as intrinsically valuable	Commitment to excellence	Responsibility for common good	Dignity and worth of every human being	Liberal Arts and Catholic Intellectual Tradition
Inspire and Lead				X	
Listening				X	
Support	X				
Transparency	X		X		

President Cernera spoke of the influence of on-campus relationships on his leadership of the Catholic mission at Sacred Heart. He acknowledges his on-campus relationships with others on campus in four ways: (a) by inspiring and leading individuals, (b) by listening to the people who fulfill the mission, (c) by receiving support on campus, and (d) by creating an environment of transparency.

Inspire and Lead

Dr. Cernera recognizes that his role is to set the direction so that others may carry out the mission. This relates to the mission element of the dignity of each human person.

[121] The five mission areas are: (1) "of truth and knowledge as intrinsically valuable; (2) commitment to excellence in all that we do; (3) responsibility for the common good of society; (4) recognition of the dignity and worth of every human being; (5) preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition" (Sacred Heart University, 2008b).

He respects each individual's role and, through his leadership as president, seeks to inspire them to carry out the mission in their respective areas. For example in his interview he commented that the people were most important in his leadership of the Catholic mission and that it is his role to inspire and lead:

> I set the vision and I set the direction, but at the end of the day, it happens because there's people in the residence halls doing what they should be doing and faculty members in the classroom and advising students. So you know, the people are the absolutely most influential piece. I could be talking in the wind if it wasn't happening with the right people in place. So by far and away, it's the people. (A. Cernera, personal communication, November 28, 2007)

The president infuses his leadership of the Catholic mission into his on-campus relationships with others by inspiring them to follow the mission. For instance:

> I think I've got the responsibility of continuing to inspire people, invite them to hope, renewing their own commitments to seeing how are their lives getting integrated so staying closely in touch with the key actors and the key leaders and being the support that they need to do what they do. . . . I spend a lot of time on that stuff, and I would say about those 25 or 30 people that they would say "Tony knows me. Tony knows what I'm trying to do, what I'm up against. He's there to support me personally or professionally." But that doesn't come about without a lot of time and effort, but absolutely important. The most important resource, the most valuable resource we have, are the people who work here. (A. Cernera, personal communication, November 28, 2007)

Cernera sees his role as one of inspiring those around him to fulfill the mission of SHU. Further, he keeps in close contact with those who have key leadership roles so that he understands their particular concerns. Thus, the president infuses leadership of the Catholic mission into his on-campus relationships with others by inspiring them to follow the mission and then letting them, with their own unique talents and skills, actualize the mission in their respective departments and specialty areas.

Listening

Dr. Cernera explained that he listens to the people who actualize the mission on a daily basis. When explaining the influence that relationships have on his leadership of the Catholic mission, Dr. Cernera spoke of the influence of mid-level leadership at various areas throughout SHU. These relationships consequently influence Dr. Cernera's leadership as he develops a close relationship with his leaders on campus, and thus, their opinions and priorities influence his decision-making at the presidential level. He expresses the Catholic mission in his relationships with others on campus by actively listening to their concerns and priorities. This leadership action reflects the mission element of the dignity and worth of every human being, as Dr. Cernera listens to the needs and priorities of those around him. "I have to pay a lot of attention to what is going on, but I have to be listening to people all the time as well" (A. Cernera, personal communication, November 28, 2007). As he noted in his interview:

> If you take the concept of listening seriously, you're going to really try to understand and then the other part of it is . . . it's important that one communicates the decisions that one makes. You know, if I don't have a "why" behind my decisions, then something is wrong with my decision. So if I'm serious about the encounter, then I'm going to listen, and when I make a decision I'm going to communicate the decision and the "why" of the decision. (A. Cernera, personal communication, November 28, 2007)

Although he is serious about listening to the people around him, there are also times when he must make a decision that may be unpopular. Even in these cases, those around him influence his leadership in that he is mindful to communicate the rationale of his decision-making. He reflected:

> Look, the danger is when people say "Well, Tony hears me and Tony knows what I'm dealing with, and Tony is always going to do what I think Tony should do." There are times when I have to do something that they would prefer that I didn't do. So what do I owe them? I owe them an explanation. I don't owe them that I'm always going to do what they think I should do. Consensus is virtually impossible. (A. Cernera, personal communication, November 28, 2007)

Although the president places great importance on listening to others on campus, especially his leadership team, there are times when he must consider their priorities and yet act in a way they do not prefer, for the good of the institution.

Support

The president also identified the support of others as an influential factor on his leadership of the Catholic mission. Specifically, he stated that he feels a great deal of support from his vice presidents, deans, trustees, and also the faculty. He said:

> I think I've assembled, within the leadership of the place, folks for whom carrying the mission forward is integral also to them. So, the vice presidents, the deans, all of the . . . people for whom the Catholic identity and the fostering of that is why they're here, so they're the most important supporters of that . . . . I feel most supported with what I'm doing by the trustees, the senior management team and the faculty and staff. I think . . . even the people who disagree with particular decisions would probably say "Tony's doing a good job here, and we're confident in him." (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera identified the support he received on campus as a positive influence on his leadership of the Catholic mission at Sacred Heart. Conversely, he explained how he receives minimal criticism, which he attributed to the accomplishments his leadership team has been able to achieve during his tenure. He noted that he would welcome additional criticism and that he encourages open dialogue.

> I probably would be well-served by getting a little more criticism. In one sense, we've been so successful now for so long that it becomes hard for people to say "Gee, maybe he's not doing this as well as he should." I think the danger for long-standing leaders is the opposition, the critics, get lulled into silence or they go away or whatever. . . . The place has been very, very successful, particularly in the last 10 or 12 years. So a naysayer is going to have a hard time gaining a lot of

> credibility with that. But are there areas where we could be doing better? Of course there are. So how do . . . you create the environment where more of that can happen? I think I know who some of the negative voices are. I just keep trying to keep the conversation going . . . (A. Cernera, personal communication, November 28, 2007)

Thus, the president identified the importance of engaging in dialogue with those who actualize the mission. He characterized his on-campus relationships as supportive, with minimal criticism. Where there is disagreement, Dr. Cernera seeks to open lines of communication. Thus, his relationship with those on campus is characterized by an abundance of support and minimal criticism.

Transparency

Dr. Cernera reported that he seeks transparency in his on-campus relationships with others. This openness in his leadership has created an atmosphere in which his decisions are mostly well received by the SHU community. The fact that he seeks to create a culture of honesty on campus expresses the mission element of the intrinsic value of the pursuit of truth and knowledge. Dr. Cernera reflected on how the transparency of his leadership has created an atmosphere of support for his decisions. For example:

> We've worked very, very hard in making all the processes open and transparent. Faculty, the president of the University Academic Assembly sits on the President's Cabinet. The Faculty University Budget Committee receives all the financial information that the trustees see. One is hard-pressed to say, "Gee, there is stuff going on here that's [questionable]." At least there's not the structures not to know about and react to so you do that long enough and deep down, the natural culture of suspicion that can crop up on campus . . . there's nothing to hide. You see . . . it all . . . the appropriate faculty committees have access to all the information that the trustees have. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera makes it a priority to be accountable to others on campus. He does this through creating an atmosphere of transparency and openness. He attributed the relative lack of criticism to the success with which SHU has been blessed, especially during the

past 10 to 12 years. In accordance with his commitment to transparency, he said that he seeks to keep dialogue open, even when there are naysayers or negative influences. The president's transparency also reflects the mission element of the responsibility to the common good. He recognizes that, as president of SHU, he has a responsibility to serve his community with honesty. He accomplishes this by creating an administration built on transparency and openness.

To summarize, the president expresses his leadership of the Catholic mission through his on-campus relationships with others by (a) inspiring and leading individuals, (b) listening to the people who fulfill the mission, (c) receiving support on campus, and (d) creating an environment of transparency.

Leadership of Catholic Mission and Relationships Off-Campus

To answer research question B4, this section explains how Dr. Cernera expresses his leadership of the Catholic mission in his off-campus relationships with others. Three of the prevailing themes that emerged from the data analysis on this topic are: (a) his relationship to societal pressures at large, (b) his outreach to the local dioceses, and (c) his attitude toward outside critics. Each will be explained below and representative examples cited.

Table 39

Representative Examples of Leadership of Mission and Relationships Off-Campus

	Mission Areas[122]				
External Relationship	1	2	3	4	5
	Pursuit of truth and knowledge as intrinsically valuable	Commitment to excellence	Responsibility for common good	Dignity and worth of every human being	Liberal arts and Catholic Intellectual Tradition
Society	X				
Local Church					X
Outside Critics			X		

Society

Dr. Cernera recognized the influence of society at large on his leadership of the Catholic mission at SHU. He uses a direct approach in dealing with influences of consumerism, materialism, and secularism, as well as with wider issues related to the Church at large. His straightforward style of leadership was apparent in his reflections on how he deals with external forces when they challenge his leadership of the Catholic mission at SHU. He reflected:

> The most important thing is to understand what those external forces are. There are opportunities and there are threats in the external environment, so a society that is increasingly consumeristic, materialistic, secular, hostile to religion, you know, we can't be naïve about those. Higher education [is] becoming a commodity in a society that makes everything a commodity, so . . . you can't

[122] The five mission areas are: (1) "pursuit of truth and knowledge as intrinsically valuable; (2) commitment to excellence in all that we do; (3) responsibility for the common good of society; (4) recognition of the dignity and worth of every human being; (5) preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition" (Sacred Heart University, 2008b).

> deny that's going on out there. . . . This generation of millennials is different than two generations ago, and you've got to be addressing the educational experience and the realities of who the folks are . . . . The sexual abuse scandal had to be honestly faced and discussed. We weren't going to hide our heads in the ground. It was a terrible betrayal of trust, and it needed to be addressed. (A. Cernera, personal communication, November 28, 2007)

In dealing with off-campus forces, Cernera takes a straightforward approach. He encourages dialogue on campus and often leads such dialogue. He chooses to engage in dialogue and lead others to knowledge and truth, an element of the SHU mission. He reflected:

> I think you try to frame the conversations with the leadership groups always around, "So, what's going on? What's going on out there that's affecting what we're trying to achieve?" . . . Not that I have the answers to many of them, but you've just got to keep asking questions. . . . Those forces begin to erode at what you're trying to achieve, so you've got to keep saying "So, what's happening? How is it affecting us?" (A. Cernera, personal communication, November 28, 2007)

This approach relates to the mission element of the intrinsic value in the pursuit of truth and knowledge. For example, when faced with difficult issues, he chooses to engage in conversations to provide context relative to the mission. Thus, in dealing with off-campus forces, the president chooses to lead using a straightforward approach by addressing situations that may otherwise be ambiguous and discuss how this affects the SHU community.

Local Church

Dr. Cernera actively engages the local Church. The president expresses his leadership of the Catholic mission by fostering this off-campus relationship. He makes an active connection with the local dioceses, which enables SHU to access the resources, expertise, and knowledge of the diocese and also to offer SHU's service to the diocese when appropriate. This is apparent in his reflections on his relationship with the local

Church as well as in his actions. The bishop comes to campus frequently for discussion groups, to meet with students, and to preside the Eucharist (A. Cernera, personal communication, November 28, 2007). Dr. Cernera worked in collaboration with the local diocese in the creation of the Center for Spirituality and Ministry. He sought to establish a relationship that would be beneficial to the SHU community through service to the Archdiocese of Hartford and the Diocese of Norwich. The local bishop is invited to campus several times a year to administer the sacraments to the SHU community. In these ways, the president maintains an active engagement with the local Church, and this engagement is connected to the mission element of the preservation, transmission, and development of the liberal arts and the Catholic Intellectual Tradition. By maintaining a connection to the local Church, Dr. Cernera draws on the wisdom of the Church and its 2,000 years of tradition and teachings. Thus, the president maintains a "dialogue between the Christian community of believers and the culture in which it finds itself" (Cernera, 2007b, slide 4). This conversation takes the form of active engagement with the local Church.

Minimal Influence of Outside Critics

Dr. Cernera explained the minimal influence of outside critics on his leadership of the Catholic mission at SHU. Although he acknowledged that he does not receive a bombardment of concern from either liberal or conservative critics, as other presidents at some other Catholic institutions have said they have, his position is that when something of that nature occurs, the course of action should be open dialogue. In his interview he reflected:

> When something like that happens you've just got to go and talk. I think the mistake is saying, "I'm not going to say anything about that." You just . . . you've got to go after it. . . talk about it. You know, "I've heard you say this," or "You wrote this" . . . if you do that long enough or often enough I think it helps to mitigate [some of the fears] . . . (A. Cernera, personal communication, November 28, 2007)

This approach reflects his leadership of the Catholic Intellectual Tradition, which is characterized by open dialogue within the Christian community of believers and the wider culture. It also reflects his commitment to the mission element of the common good in that he seeks to clarify misunderstandings with the community. Thus, although the president says that he receives minimal influence from outside critics, when there is such criticism, his approach is to encourage dialogue and open discussion.

In summary, Dr. Cernera expresses his leadership of the Catholic mission in his off-campus relationships with others by actively engaging with societal pressures and with the local diocese, which embodies SHU's mission commitment to the Catholic intellectual tradition. He also approaches outside criticism–although it is minimal–with an open and straightforward approach, which also conveys the mission element of preservation of the Catholic Intellectual Tradition and commitment to the common good.

Relationship to Leadership That Matters

Presidential leadership was examined in this study by using the theoretical framework provided in Sashkin and Sashkin's (2003) *Leadership That Matters*. This "new paradigm of transformational leadership" (Sashkin & Sashkin, 2003, p. 173) guided the study's data collection and analysis by providing a multi-faceted picture of leadership composed of personal characteristics, behavior, and organizational context. This section answers Research Question C1 by examining how President Cernera's leadership of the Catholic mission related to the ten dimensions operationalized by the *Leadership That Matters* framework. In particular, this section describes how the president's leadership of Sacred Heart's Catholic mission relates to: (a) *Capable Management*; (b) *Reward Equity*; (c) *Communication Leadership*; (d) *Credible Leadership*; (e) *Caring Leadership*; (f) *Creative Leadership*; (g) *Confident Leadership*; (h) *Follower-Centered Leadership*; (i) *Visionary Leadership* and (j) *Principled Leadership*. Each as briefly summarized in Table 40.

In this section, elements of Sacred Heart's mission will be related to each of these ten dimensions to convey how they were evident in the president's leadership of the Catholic mission at SHU. In Chapter V, Research Question C2 will be addressed when the data from this study is determined to support, refute, or extend the *Leadership That Matters* framework.

Table 40
Evidence of Leadership That Matters *in President's Leadership of Mission*[123]

Dimension	Leadership Action/Characteristic	Mission Element[124]
Capable Management	Alignment of worldview with SHU mission; balanced budget for 19 years; strengthened endowment; increased enrollment	1
Reward Equity	Setting clear expectations; reflection	4
Communication Leadership	Uses every opportunity possible; remembering and hoping; drawing on the works of great writers	1, 5
Credible Leadership	Truthful and honest interactions; consistency in message across constituents	4
Caring Leadership	Application of personal worldview; recognition of diverse faith traditions; collaboration with faith leaders	4
Creative Leadership	Growth and enhancement of physical plant; initiation of Center for Christian-Jewish Understanding	2, 4
Confident Leadership	Reliance on faith and prayer; draws on theology background/knowledge	5
Follower-Centered Leadership	Honest and forthright; encourages and enjoys sharing of ideas	4
Visionary Leadership	Inspires vision on personal and institutional level; initiation of new building projects	4, 5
Principled Leadership	Maintains and celebrates SHU founding values and traditions; attitude of ecumenism	2, 5

[123] It is important to note that these are representative examples of the president's leadership, rather than an exhaustive list.
[124] The five mission areas are: (1) "pursuit of truth and knowledge as intrinsically valuable; (2) commitment to excellence in all that we do; (3) responsibility for the common good of society; (4) recognition of the dignity and worth of every human being; (5) preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition" (Sacred Heart University, 2008b).

Capable Management

Dr. Cernera's "commitment to excellence in all we do"–an element of his leadership of the mission–includes the *Capable Management* dimension. Dr. Cernera explained that all his decisions, large and small, are viewed through the lens of the Catholic mission. In his interview, he explained how his personal values and principles are in alignment with the mission of SHU. They are an integral part of his worldview:

> You know, if those core values and one's trying to live them out every day, and it's hard to [separate them] . . . those are values that I'm personally committed to. They helped form and shape my life, so in one sense, I can't imagine making a decision where those issues are not [part of my decision-making]. . . (A. Cernera, personal communication, November 28, 2007)

Thus, this is the way Dr. Cernera naturally views the world, and therefore it influences his decision-making on all matters.

Dr. Cernera's leadership reflections and actions manifest the *Capable Management* dimension. Specifically, during his tenure as president, which began in 1988, he has strengthened the finances of the university, achieving 19 years of balanced budgets (Sacred Heart University, 2008n). He has also strengthened the university's endowment. Since the beginning of his presidency, fundraising has grown to more than $70 million "from virtually nothing at the beginning of his tenure" (Sacred Heart University, 2008n). Increased financial resources allow the university to enhance its academic offerings and enlarge its physical plant. Thus, Dr. Cernera demonstrates the *Capable Leadership* dimension in his commitment to excellence, an element of his leadership of the mission.

Reward Equity

Dr. Cernera's leadership of the Catholic mission demonstrates a modified form of *Reward Equity*. He explained certain ways of recognizing the achievements of those on campus. He conveyed his respect for each individual's contributions and explained how he encourages reflection upon shared goals, embodying the mission element of the recognition of the dignity and worth of every human being. Although he does not employ a system of rewards and incentives, as implied in the *Reward Equity* dimension, Dr. Cernera explained that he approaches situations seeking to lead and inspire those at SHU by setting clear expectations. He said:

> You have to set clear expectations, help them do what you're asking them to do, and engage in an ongoing process of evaluation, and that's not a bad thing. That's called developmental evaluation. It sounds too negative, but that's very, very important. (A. Cernera, personal communication, November 28, 2007)

He also identified the importance of reflection among faculty members and his senior leadership team as a way to recognize when expectations are being met. He explained:

> The planning and, therefore, reflecting, evaluating has got to be the most important thing that the senior managers of the place do. . . . So, taking stock of how are we doing against where we want to be and where we've been is just integral. We have a strategic topic each month, and twice a year the group goes away for an overnight retreat assessment time. So . . . you never can do enough of that. (A. Cernera, personal communication, November 28, 2007)

Thus, a modified version of *Reward Equity* was apparent in how the president makes time to take stock and assess progress at multiple levels.

Communication Leadership

Communication Leadership is reflected in Dr. Cernera's leadership of the mission at SHU. Content analysis of the president's interviews, speeches, letters, and reports indicates that he communicates all five mission elements. However for the purpose of

this project, representative examples of the president's communication of the intrinsic value of the search for truth and the preservation of the liberal arts and Catholic Intellectual Tradition are presented here. Three representative examples demonstrate how the president communicates the SHU mission: (a) at every opportunity possible, (b) by using the Judeo-Christian tradition of remembering and hoping, and (c) by drawing on the works of great writers of the Church in his communications to the SHU community. In these ways, he preserves SHU's commitment to the intrinsic value of the search for truth and the Catholic Intellectual Tradition which calls upon the wisdom and tradition of a 2,000-year history.

Dr. Cernera takes every opportunity to explain SHU's commitment to the liberal arts and Catholic Intellectual Tradition. Speaking of the mission in general, Dr. Cernera reflected on where and when he communicates the Catholic mission of SHU:

> Everywhere, every day, and in every way possible. I never miss an opportunity to link what we're doing to that sense of what the mission of this university is . . . whenever the opportunity presents itself, and they present themselves all the time. . . . It's rare that you have an opportunity to talk about it all, but . . . there are aspects of it, and I think the key thing is never to lose the opportunity that the moment provides to link the particular with the larger piece. Not to expect that you're going to do the whole piece but that you're going to . . . have to find a way to link it. I think the mistake would be to assume that the connection is obvious. That just is not a good practice. (A. Cernera, personal communication, November 28, 2007)

Document analysis also shows that the president frequently highlights his speeches, writings, and website communications with references to the mission and purpose of SHU. To cite an example of the president's communication to the Catholic Intellectual Tradition and liberal arts, in a speech at a scholarship fundraiser Dr. Cernera explained how the revised liberal arts core–the Human Journey–is the centerpiece of the new curriculum and remarked:

> At the heart of our success … is the education that we provide our students day in and day out. Thanks to the faculty, the University has unveiled and is now implementing its new core curriculum, notable for its education in moral values. The centerpiece of that curriculum–called the Human Journey–is already becoming academically recognized nationally as a major effort[125] to bring the liberal arts to bear on the education of undergraduate students. (Cernera, 2008a)

Furthermore, he underscored the importance of the liberal arts core in the development of the human person and for the greater good of society. He reflected:

> The sage of an earlier era said that the greatest force for moral good is the imagination. A solid liberal arts education nurtures that imagination and helps us to see the possibility for human growth and development where others only see death and despair. The imagination helps us to dream about a different tomorrow and the ways to get there. The imagination, grounded in love, gives us hope and reason to believe that even the worst of human brokenness and betrayal can be overcome. Sacred Heart University, through its faculty and its staff, is committed to educating its students with that kind of imagination that can transform hearts and minds and therefore, transform the world. (Cernera, 2008a)

Thus, Dr. Cernera uses all appropriate opportunities to communicate the mission commitment to the liberal arts and the Catholic Intellectual Tradition.

Dr. Cernera draws on the Judeo-Christian tradition of remembering and hoping, which is in alignment with the mission element of the preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition. He reflected on the importance of never assuming that the mission is at the forefront of people's minds. Instead, he noted that his job as president is to repeat continually the traditions and mission of SHU:

[125] "You have an exemplary gem of a new core curriculum which I think will be a [model] for other institutions...Because it is very values-centered it raises universal value issues, moral issues about justice, about the common good, about the integration across disciplines," said Caryn McTighe Musil, senior vice president of AAC&U. (Sacred Heart University, 2008r)

> I think you don't ever assume that it's a given. I think that's a terrible mistake, and if you think about it theologically, the Christian and Jewish traditions are religions of remembering and hoping. You know, we celebrate the Eucharist all the time. It's the central part of Catholic identity, and we're asked to remember the Lord's Supper and the Paschal Mystery. That's why we have to keep reminding ourselves, because we forget. Our natural tendency is to forget. We get caught up in the day-to-day, so we get stuck in the moment and we need to be reminded so we can go on. (A. Cernera, personal communication, November 28, 2007)

Thus, Dr. Cernera's preservation of the Catholic Intellectual Tradition is apparent in his communication of the Catholic mission. He links his leadership of the mission to the great Church tradition of remembering and hoping and enunciates this linkage whenever he gets the opportunity.

Furthermore, Dr. Cernera draws on the works of great writers in the Church in his communication of the Catholic mission element of the intrinsic value of the search for truth and knowledge. For example, in his inaugural address, he referred to John Cardinal Henry Newman's *Idea of the University* to convey his point about the importance of creating an environment in which students are engaged in the search for truth. He said:

> Our first task as a university is to foster the love of learning. John Henry Newman reminded us that we get information from books, but real learning must come from exposure to those who personify learning through their thoughts and actions. What is more powerful for a student than to meet and work with a professor who is the living embodiment of his or her discipline, who is passionately engaged in the search for truth? The excitement of that encounter turns a student upside down and awakens in that student the love of learning. All of this makes teaching one of the noblest callings that a human being can experience in one's life. It is in every sense a vocation. (Cernera, 1988, p. 4)

Thus, Cernera conveys the important role of SHU in helping students in their search for truth. In summary, the president's leadership evidences *Communication Leadership* in the way he communicates the mission of SHU by using every opportunity possible, accessing the Judeo-Christian tradition of remembering and hoping, and using great writers of the Church in his communications to the SHU community.

Credible Leadership

Dr. Cernera demonstrates *Credible Leadership* in guiding the mission of SHU. A representative example of how he does so is in encouraging the recognition of the dignity and worth of every human being at SHU, and element of his leadership of the mission. Dr. Cernera explained that he develops trust and credibility in his leadership by being open and honest. Doing so reflects his respect of all members of the community. He commented:

> I . . . develop trust and credibility by being trusting and open and honest and forthright . . . Sometimes leaders as teachers in the classroom feel the obligation to know everything about everything. And I think on that level, one of the most important things to be able to say is "I don't know. Let me get back to you." And then get back to the person. But in terms of helping to establish credibility, being open, honest and factual or being able to say "I'll go get that information for you," I think one builds trust by being trusting. One builds credibility by being credible. . . . Just tell the truth. You know, what I always say about myself is that "I'm not smart enough to lie." So, just tell the truth . . . I don't mean that to sound facetious. Simple is not necessarily easy but simple is always the better way to go. Keep it simple. That's truthful. (A. Cernera, personal communication, November 28, 2007)

In essence, Dr. Cernera expresses *Credible Leadership* by being truthful in his interactions. Another way he exemplifies this dimension is by being consistent in his message. Although he may adjust the specific details depending on the particular audience, he does not water down the underlying mission elements. He reflected:

> [I] just say this is us. This is what we're trying to do. Here are the facts about what we're trying to do. Here's why I decided it was the right thing to do, and one should be able to say that with a greater or lesser degree of depth depending on the audience, but . . . a trustee who is in the room with students might hear me say something with less depth than I would go in with them, but the essential conclusion for both should be the same. (A. Cernera, personal communication, November 28, 2007)

Therefore, Dr. Cernera actualizes the *Credible Leadership* dimension in the way he develops trust and credibility through open and honest interactions and through the communication of a consistent message across audiences.

Caring Leadership

Dr. Cernera embodies the *Caring Leadership* dimension as a fundamental part of his leadership at SHU. In his speeches, writings, presentations, and online communications, Dr. Cernera conveys his respect for and recognition of the dignity and worth of every human being. Three representative ways in which this transformational leadership behavior is apparent are: (a) through application of his worldview that all individuals are created in the image and likeness of God, (b) by recognizing the diversity of faith traditions represented among staff and faculty at SHU, and (c) through his collaboration with Catholic leaders and leaders of other faiths.

First, during his interview, Dr. Cernera explained the influence his worldview has on his leadership of the mission.

> I think one shows respect and concern for everybody first of all, and then one doesn't differentiate more or less respect for this person because they are the same or different than me. If you really buy into that everybody is made in the image and likeness of God and therefore we are all sisters and brothers together, then you just live that and you demonstrate that by just being consistent about it. (A. Cernera, personal communication, November 28, 2007)

The president further conveyed that the embodiment of this outlook is the actualization of the mission element of the dignity and worth of each human being. He explained:

> I don't respect you because you're not a Christian or I don't respect [you because] you're a Christian; I respect you because you're a human being. If you communicate the diversity piece and making people feel welcome and at home, I think it almost takes care of itself, and you can do that in a place of genuine integrity . . . in terms of who you are. You don't have to compromise who you are, and the advantage that we have as Catholics is that being open is what we're supposed to be. . . (A. Cernera, personal communication, November 28, 2007)

Thus, Dr. Cernera's worldview that all are created in the image and likeness of God reflects the mission element of the recognition of the dignity and worth of every human being. If all are created in God's image, then, as children of God, all have intrinsic value and worth.

The *Caring Leadership* dimension is also apparent in the fact that Dr. Cernera expresses respect and concern for those of different faith traditions. His respect and concern for those of diverse faith traditions exemplifies his recognition of the dignity and worth of every human being, an element of his leadership of the mission. He acknowledges the value in various religious celebrations and does this without apologizing for the Catholic faith tradition of SHU. He reflected on SHU practices around religious holiday celebrations:

> I insist us on saying that the institution gives Christmas greetings or has a Christmas party. At the same time, I'm very careful to make sure that the Jewish members of our staff do not get a religious Christmas card from me. I send them a Hanukkah card. . . . We're going to have a manger scene outside, we're going to have Advent services, and we're going to celebrate Christmas, and I'm going to be respectful of non-Christian members of the community. If they're celebrating a feast of a holiday of their tradition, then I'm going to . . . offer greetings both publicly and individually . . . out of the president's office or . . . from me but not in a watered-down way that doesn't also say that institutionally we celebrate Christmas. (A. Cernera, personal communication, November 28, 2007)

The president also acknowledges diverse faith traditions in his speeches while finding places for unity. For instance, at a gala fundraising dinner he commented to the younger members of the audience:

> The older ones of us come with our lives not complete and not perfect. With brokenness in it and things we are not all that proud of. And yet, we continue to hope and dream about the possibility of better life. As our Jewish brothers and sisters get ready to celebrate the feast of Passover and as Christians continue to celebrate the feast of the Resurrection of Jesus, we make really a bold affirmation that our brokenness, our shortness, our failures, don't define us–unless we allow them to define us. (Cernera, 2008a)

Thus, the president acknowledges the diverse faith traditions on campus through his leadership decisions, thereby acknowledging the dignity and worth of each human person.

A third way that the *Caring Leadership* dimension emerged is through Dr. Cernera's collaboration with Catholic leaders, as well as leaders of other faiths. He expressed a great deal of comfort and ease in his reflections on working with Catholic religious leaders. In reflecting on his interactions with them, he noted:

> I relate to them as a brother in the faith. You know, yesterday in my class we were talking about the constitution of the Church and the Vatican Councils and the notion of the universal call to holiness and that the Church is a people of God and membership is conditioned on baptism, and I guess I really operate from a place of saying "We're all in this together." The responsibility for the life of the Church and the carrying of the Gospel forward is ours whether you're ordained, professed, baptized faithful. . . . My desire has always been [that] we and the religious leaders, the Catholic religious leaders, we're all in this together and I believe that to the bottom of my toes. (A. Cernera, personal communication, November 28, 2007)

In addition, the president also referred to his doctoral-level knowledge in theology, which enables him to engage in dialogue on theological topics with clergy members. Dr. Cernera initiates respectful dialogue with those of other faith traditions. For instance, one of his closest friends and professional confidents in the creation of the Center for Christian-Jewish Understanding is an orthodox rabbi. Cernera recalled:

> The founding director of the Center of Christian-Jewish Understanding and I have become great–he's an orthodox rabbi–we've become the dearest of friends. He's one of my best collaborators in these 16 years and what [NAME DELETED] says and what I say when we talk together, which we often do, is that out of the dialogue I've become a better Catholic and he's become a better Jew. So you can be truthful . . . faithful to your own tradition because of the dialogue, not in spite of the dialogue. It's not about making us some kind of homogenous sameness, it's really about discovering or building a deeper truth of our own search for God and the like, so I think if you just live that out it takes care of itself. (A. Cernera, personal communication, November 28, 2007)

Thus, Dr. Cernera demonstrates the *Caring Leadership* dimension by partnership and cooperation with Catholic religious leaders as well as leaders of other faiths.

In summary, Dr. Cernera's leadership expresses the *Caring Leadership* dimension through application of his worldview that all individuals are created in the image and likeness of God, through recognizing the diversity of faith traditions represented among staff and faculty at SHU, and through his collaboration with Catholic religious and leaders of other faiths.

Creative Leadership

Creative Leadership is embodied in Dr. Cernera's commitment to excellence and the development of the whole person, an element of his leadership of the mission of SHU. One representative example of this transformational leadership behavior is the president's leadership of the multi-dimensional building plans at SHU. The university is in the process of expanding and enhancing its physical plant. One of the most creative parts of the building process is the design of the new chapel. The university has commissioned a world-renowned artist, Fr. Marko Rupnik,[126] to complete a mosaic for the new SHU chapel. Dr. Cernera reflected on the symbolism of the construction:

> It's a symbolic moment. By building this chapel we're saying something about the past, we're saying something about the present, and we're saying something very important about the future. (Cernera, as cited in Sacred Heart University, 2007m, para. 7)

[126] Fr. Marko Rupnik, S.J., has completed several spiritual works of art, including mosaics such as: Redemptoris Mater Chapel in the Second Loggia of the Apostolic Palace, Vatican City (1999); St. Hugo Church, Rome, Italy (2000); Knights of Columbus' Headquarters' Chapel in New Haven, Connecticut, USA (2005). (Sacred Heart University, 2008q)

The president noted that the role of SHU is "building human beings, not just buildings" (Sacred Heart University, 2007h, para. 3). Creativity in enhancing the physical plant is ultimately connected to the development of the human person. He explained:

> Form follows function, right? So if we're fostering an educational experience for our students that's communal, that's cooperative, that's about active and engaged learning, how the Humanities building or building for the College of Business or the building where the health professions and education programs are going on, do they foster those kinds of learning experiences or are they fostering a different kind of learning experience? So the classrooms have to be places where the students are able to be actively engaged with one another, that the technology is the most up-to-date, that it allows them to be connected to one another and to the larger world . . . . Shared learning opportunities will be integral to the new library. It's not about volumes on stacks anymore, so how do you build a place that fosters that kind of education? Obviously the decision to put the chapel right smack in the middle of the campus is also saying something about the centrality of the worship and liturgical life in the context of the Catholic university, and also it's symbolically, it's not off to the side and buried in some corner of the campus, but in the middle of the campus. So the larger question of symbolism, you know, we often find ourselves in American society today devoid of symbols so taking, again, because of the sacramental principle, the rich appreciation of art and music as integral to the well-being of human beings and the humanizing of life, then those have to be integral parts of our lives. So the chapel will have one of the finest organs that can be built, and the artwork is being done by a major international artist, and so on and so forth. (A. Cernera, personal communication, November 28, 2007)

Thus, the president made known the *Creative Leadership* dimension by spearheading a comprehensive building plan, ensuring that form follows function, and keeping focus on excellence and the education of the whole person.

Confident Leadership

Dr. Cernera reveals *Confident Leadership* in his preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition at SHU, an element of the mission. Two representative examples of this transformational leadership characteristic are (a) Dr. Cernera's reliance on prayer and (b) his academic background in theology. First, Dr. Cernera's reliance on prayer to maintain a sense of self-confidence in

his position as president reflects the mission aspect of commitment to the Catholic Intellectual Tradition. In this tradition, one recognizes and responds to the voice of God in one's life. Dr. Cernera humbly communicates the role of prayer in his leadership when asked about his source of self-confidence:

> I really don't mean this to sound facetious, but my immediate reaction is by praying every day. That's all. It's all gift. So that's all. Yes, that's all. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera succinctly reported that he considers his strength and confidence to be a gift, received through prayer. He explained, "I try to take very seriously my own personal prayer life" (A. Cernera, personal communication, November 28, 2007). His reliance on faith is also apparent in his speeches, documents, and writings. To cite an example, in his speech at a fundraising dinner, his language revealed how his faith permeates his leadership, an indicator of his leadership of the Catholic Intellectual Tradition. He stated:

> Love dares to believe that what we imagine is, in fact, possible. Love dares to believe that there is life beyond death. Love dares to believe that forgiveness can heal every failure, every brokenness, every despair. The education that we are committed to at Sacred Heart University . . . is an education that is committed to providing our students with that view of life, with an invitation to love that way. (Cernera, 2008a)

Thus, the president's leadership manifests the *Confident Leadership* dimension through his commitment to using prayer and faith in his leadership and his vision for SHU.

Second, Dr. Cernera revealed *Confident Leadership* in his reference to his academic background in theology. He explained that he believes this knowledge helps him in understanding the theology behind the role of the Catholic university, as well as in being able to converse with clergy members. He expounded on this point in his interviews:

> Well the fact that I have a degree in theology is probably a big help. . . . I'm continuing to read in the area of spirituality so . . . looking for coherence and wholeness, and I think part of this has to embody the stuff. It's got to be real and living. . . . So it's positive in terms of what I think I bring. This is a very important part of my life, and I think one of the things that translates is, he's got the knowledge, but also there's a personal commitment to this, and I don't think there's any substitute for that . . . at the end of the day. (A. Cernera, personal communication, November 28, 2007)

Dr. Cernera's prayer and doctorate in theology contribute to his confidence and self-assuredness in leadership of the Catholic mission at SHU, thus demonstrating the *Confident Leadership* dimension.

Follower-Centered Leadership

Dr. Cernera expresses the transformational leadership characteristic of *Follower-Centered Leadership* in his commitment to the dignity and worth of every human person, an element of the mission. Two representative examples of how he does this are by being forthright in his communication with followers, and by expressing pleasure when others share their leadership ideas with him.

First, Dr. Cernera communicates his high esteem for his constituents through his forthright communication. He explained how, regardless of which group he is speaking to, he maintains priority on honesty and integrity in conveying the message of SHU's mission. He also explained how he keeps to the mission principles, even if they may not be what people are comfortable hearing. He commented:

> I think you always have got to be open, honest, forthright. When you don't know the answer, say you don't know it. . . . Sometimes the forthright piece means saying what people don't want to hear. . . . One ought to be honest about those things. . . . It should be no surprise that this is a place that is guided in its living by Catholic principles, and if you're coming here saying, "I don't accept that," then you don't belong here. In my talks at open houses for applicants and then in programs for accepted students before they deposit, I'll often talk about the reason why they shouldn't come here. "If you're not interested in an environment that's going to be inviting you to grow morally and spiritually, this is not the right place for you. You have to at least have an openness to that as part of what the

> education is about, because we've spent a lot time on that stuff and we've spent a lot of time inviting people to be part of the community." So, sometimes it means saying to folks, "You know, maybe you wouldn't be happy here because this is the kind of life that we're trying to create together and we want you to be a vital part of that. I don't want you to be a drag on it." (A. Cernera, personal communication, November 28, 2007)

This embodiment of the *Follower-Centered Leadership* dimension conveys the mission element of recognition of the dignity and worth of every human being by respecting each person enough to be honest and forthright in communication.

Further evidence of the *Follower-Centered Leadership* dimension was apparent in how Dr. Cernera enjoys others' sharing of new ideas about how to integrate the mission at SHU. During his interviews, he explained how a sign of successful leadership is when followers have taken ownership of the mission and begin to make contributions by offering new suggestions for activities, etc:

> When I'm most pleased, frankly, is when someone else comes up with the idea. "Gee, we could really use this upcoming feast day or this day to do something", rather than me. . . . The sign of a successful leader is that value is being incorporated and lived out without you always having to be the person to suggest it. . . . I'm really pleased when that happens. (A. Cernera, personal communication, November 28, 2007)

This quotation conveys how Dr. Cernera enacts the *Follower-Centered Leadership* dimension by recognizing the dignity and worth of every human being, an element of his leadership of the mission; he values the ideas and contributions of all in the SHU community.

Visionary Leadership

Dr. Cernera conveys the *Visionary Leadership* dimension in his leadership of the Catholic mission at SHU. This dimension is apparent in his preservation, transmission, and development of the liberal arts and the Catholic Intellectual Tradition, and his recognition of the dignity and worth of every human being. Two representative

examples of *Visionary Leadership* in these two mission elements are: (a) his consistent message of the importance of vision to the SHU community, and (b) his leadership of the building plans on campus.

President Cernera articulates *Visionary Leadership* in the way he consistently conveys the importance of vision to the SHU community. In his speeches, writings, and interviews, he regularly tells faith-filled stories of hope, trust, and optimistic expectation for the future. For instance, in his inaugural address, Dr. Cernera demonstrated this transformational characteristic as he articulated his hopes for leading SHU. He said that one of the primary roles of the University is to prepare students with a vision for life. He reflected:

> If we are to prepare women and men adequately for the world we must help them to articulate their own vision of life. The writer of the *Book of Proverbs* reminds us that "people without a vision perish." Viktor Frankl in *Man's Search for Meaning* and E.F Schumacher in his important writings call us to this fact. We have failed our students if we do not give them the opportunity to appropriate for themselves a vision of life, one that is developed in relationship to the traditions of their families and religious communities. (Cernera, 1988, p. 4)

Not only does Dr. Cernera encourage the SHU community to seek to live their lives built on vision and meaning, he also speaks of the importance of such vision at an institutional level. In his interview he commented on the importance of reflection coupled with continual assessment of progress at a leadership level, especially with regard to the institution's Catholic identity:

> The goal in the broadest sense here is to continue to deepen the institution's reflection on its Catholic character and mission and to recognize that that's an ever-ongoing process. So you can set the objective that we're going to continue to deepen our understanding of our Catholic identity and our mission as a Catholic university, then you can benchmark it. . . . Three years ago we didn't have this presidential seminar; now we have it. Two years ago we didn't have a Center for Ecumenical Understanding; now we do. So there are concrete benchmarks along the way that are helping to make what is a continuing goal . . . . Will we ever be at a place where we say, "Gee, we really have got the Catholic

> identity thing down fully." Well, I don't think you ever have identity down fully. So in one sense, the goal is to keep working on this and to recognize that there isn't an end point. It's sort of like the danger of when you get one of your programs accredited that the department can say, "Well, now we're arrived. We have NCATE or we have . . ." . . . those are steps along the way or benchmarks along the way . . . but they're not the end game. Deepening the academic quality of the educational experience of students is an ongoing thing. It's not a . . . once we've reached this accreditation we've arrived. I think the same thing is true about the institutional identity. (A. Cernera, personal communication, November 28, 2007)

Although there may be certain benchmarks along the way, Dr. Cernera identified the process of developing a vision as an on-going process. Thus, he conveys *Visionary Leadership* in his communication of the importance of setting a personal and institutional vision, and continuing in the ongoing process of making the vision a reality.

Further, Cernera makes known the *Visionary Leadership* dimension in his long-range vision for the future of SHU. One major way he does this is through his oversight of major new building plans for the University. "Dr. Cernera has overseen the transformation of the University's physical plant" (Sacred Heart University, 2008n). Evidence of this extensive transformation can be seen in projects such as the expansion of residence life, a new chapel, and the new student life center. "Investments in the physical plant have exceeded $130 million" (Cernera, 2008n). Since 1992, SHU has expanded its residential life by building 10 new residence halls. A new state-of-the-art chapel is under construction. Other physical plant improvements include new classrooms and laboratories, a $17.5 million health and recreation center, a synthetic-surface athletic field, and tennis courts. These actions reflect Dr. Cernera's leadership commitment to creating an environment in which the development of the whole person is nourished. This way of actualizing the mission element of the recognition of the dignity and worth of every human being is expressed in Dr. Cernera's commitment to transforming the

campus environment at SHU. He recognizes that having a physical space supportive of the mission is important "because of the sacramental principle" (A. Cernera, personal communication, November 28, 2007). Outward signs of inner values and beliefs are a way to concretize the long-term vision of the university. Therefore, new building plans demonstrate how Dr. Cernera employs visionary leadership. In summary, two representative ways in which Dr. Cernera demonstrates *Visionary Leadership* are his consistent message of the importance of vision to the SHU community, and his leadership of the building plans on campus.

Principled Leadership

Principled Leadership was manifested in Dr. Cernera's leadership of the Catholic mission at SHU. His actions reveal his preservation, transmission, and development of the liberal arts and the Catholic Intellectual Tradition and responsibility for the common good of society, elements of the mission. Specifically, *Principled Leadership* is apparent in Dr. Cernera's (a) active role in encouraging and supporting the founding values and traditions and (b) ecumenical attitude.

First, Dr. Cernera takes an active role in encouraging and supporting the founding values and traditions at SHU. In his interviews, he expressed this transformational leadership characteristic of *Principled Leadership* as he explained his enthusiasm for traditions and events on campus that celebrate SHU values. He identified how the commemoration of SHU values and traditions is important: "You have to keep finding the times, the symbols, the events, the anniversaries to keep reminding people of the foundational elements of the place" (A. Cernera, personal communication, November 28, 2007). He spoke of several mission-reinforcement activities, such as Founder's Day,

which celebrates the day SHU received the charter from the state, and the 2007 colloquium on the 40th anniversary of *Populorum Progressio,* Pope Paul VI's encyclical on the Development of Peoples, which articulates many principles of Catholic Social Teaching. In addition, he explained one of his favorite celebrations on campus:

> We celebrate the feast of St. Joseph the worker as a way of acknowledging the buildings and grounds and housekeeping staff, any and all staff people. . . . I love the St. Joseph the Worker Day because it is a wonderful way to say to the folks that keep the place running–that literally keep the place running–that we value the work that they do, and our award ceremony, you know, when we recognize people for years of service, it's for everybody. (A. Cernera, personal communication, November 28, 2007)

Thus, Dr. Cernera articulates *Principled Leadership* by enthusiastically supporting the values and traditions of SHU. This leadership dimension is connected to the mission element of the preservation, transmission, and development of the Catholic Intellectual Tradition, as such leadership efforts remind the SHU community of the values and principles that shape the Catholic tradition and outwardly cherish the cumulative wisdom of the past through remembering and celebrating.

Second, *Principled Leadership* is apparent in Dr. Cernera's ecumenical attitude. This transformative leadership characteristic is an example of the SHU mission element of responsibility for the common good of society. Throughout his presidency Dr. Cernera has reached out to those of other Christian denominations, as well as to those of different faith traditions. He actively promotes and supports ecumenical efforts on campus. At the inaugural public event[127] at the Cardinal Špidlík Center for Ecumenical Understanding, Dr. Cernera remarked:

[127] Orthodox and Catholics in Dialogue—Problems and Progress held November 27, 2007.

> The reunion of the churches is an important topic. We hope that people will come away from the lecture with a clearer understanding of what unites the Orthodox and Catholic churches and what the difficulties in dialogue are. We are all called upon to work for the communion of the Churches. (Sacred Heart University, 2007l, para. 4)

Dr. Cernera's attitude toward fostering unity is an element of his presidency. For instance, during his interview, when asked to reflect on a time during his presidency that he was most proud of, he cited his role in the creation of the Center for Christian-Jewish Understanding. He recalled:

> The development of the Center for Christian-Jewish Understanding is clearly an example of something that . . . I've invested a lot of effort in . . . . I made a decision at the very beginning that this was a good thing to go off to do, and it's just done remarkably good work over the 16 years, so in that sense you can isolate a very clear decision to say we're going to take this on and go forward with it, and I think . . . some initiatives grow organically out of the organization, but there are other times . . . where the president ought to say "We're going to do this," and that's leadership in a more narrowly defined sense of taking the institution to a new place that was not part of people's horizon or within their frame of reference. (A. Cernera, personal communication, November 28, 2007)

Thus, the initiation of the CCJU is an example of a time when his *Principled Leadership* resulted in action for the creation of a co-curricular center to benefit SHU and the wider community.

In summary, *Principled Leadership* is apparent in the way Dr. Cernera encourages and supports the founding values and traditions and embodies an ecumenical attitude. Dr. Cernera's leadership actions reveal his preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition and responsibility for the common good of society.

In conclusion, the ten dimensions of the *Leadership That Matters* framework provided a descriptive profile of the leadership of the Catholic mission by Dr. Cernera at Sacred Heart University. All ten of Sashkin and Sashkin's (2003) dimensions are present

in Dr. Cernera's leadership. *Capable Management* was apparent in how he acted as a good steward of the institution's finances through fundraising and balanced budgets. A modified form of *Reward Equity* emerged in his leadership reflections to help individuals meet goals and objectives by making time to take stock and assess progress at multiple levels. *Communication Leadership* was evident in the way he seized every opportunity possible to convey the mission, by using the Judeo-Christian tradition of remembering and hoping, and by drawing on the works of great writers of the Church in his communications. The *Credible Leadership* dimension emerged in his consistent and truthful words in alignment with his actions, regardless of the audience. Dr. Cernera exemplified the *Caring Leadership* dimension through application of his worldview that all individuals are created in the image and likeness of God, through his recognition of the diversity of faith traditions represented among staff and faculty at SHU, and through his collaboration with Catholic leaders and leaders of other faiths. *Creative Leadership* was apparent in his leadership of a comprehensive building plan, ensuring that form follows function, and in his emphasis on excellence and education of the whole person. Dr. Cernera manifested *Confident Leadership* in his reliance on prayer and his academic background in theology. The *Follower-Centered Leadership* dimension was apparent in his forthrightness in his communication with followers, and in his pleasure when others share their leadership ideas with him. *Visionary Leadership* was made known in Dr. Cernera's consistent message of the importance of vision to the SHU community, and in his leadership of the building plans on campus. Finally, *Principled Leadership* emerged in the ways in which he encourages and supports the founding values and traditions of SHU and in his ecumenical attitude.

Chapter 5

CROSS-CASE FINDINGS AND ANALYSIS

This section presents the cross-case findings and analysis of the five cases in this study. This section is organized according to the following three main research questions: (a) What is the institutions' Catholic mission; (b) How does each president lead the Catholic mission of his/her CCU?; and (c) How did each president's leadership of the Catholic mission relate to Sashkin and Sashkin's (2003) *Leadership That Matters* framework?

Institutions' Catholic Mission

This section discusses the cross-case comparisons for research question A: What is the Catholic mission of each CCU? Each of the mission statements is depicted in Appendix O along with themes that connect the cases. The comparison of the mission statements suggests that seven elements were common across all cases. The mission statements are the main data source for the analysis of the Catholic mission of each institution, and the mission statements were presented in each case analysis in Chapter 4. However, if the themes appeared in at least three other cases but were not found explicitly in the mission statement, further analysis of supplementary materials was conducted to see whether this theme was present in the case under consideration. Although each mission had its own unique history, context, and type of institution, the institutions shared characteristics that shed light on how the five presidents led their respective missions. The seven themes that emerged from the analysis of the five institutions' mission statements were the following: (a) articulation of commitment to founding Catholic tradition, (b) service to others, (c) respect for the dignity of the human

person, (d) Catholic Intellectual Tradition and liberal arts education, (e) holistic education, (f) diversity, and (g) commitment to excellence. Each theme will be discussed to present the similarities, differences, divergences, and implicit characteristics of each mission statement. The themes that are explicit in the mission statements are explained in the text in the following sections, while the implicit themes are given in respective summary tables; a full cross-case summary table appears in Appendix O.

Articulation of Commitment to Founding Catholic Tradition

All five institutions explicitly articulated their commitment to their founding Catholic tradition in their mission statements or in supplementary material. In either the mission statement or in supplementary materials, all five institutions conveyed their dedication to preserving or extending the Catholic tradition and/or charism upon which they were founded.

Explicit

Four institutions identified themselves as Catholic colleges or universities in their mission statements (Neumann College, Mount St. Mary's University, Marymount University, College of Notre Dame of Maryland). Two institutions (Neumann College, College of Notre Dame of Maryland) also named their sponsoring religious congregations by name in their mission statements.

Supplemental

One institution (Sacred Heart University) provided an extensive explanation of its founding as a lay institution in the Catholic tradition in a supplement to its mission

statement.[128] Therefore, the five institutions in this study, either in their mission statements or in other materials, articulated their commitment to their founding Catholic traditions. Table 41 below provides a cross-case summary.

Table 41

Articulation of Commitment to Founding Catholic Tradition

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
"Neumann College, founded and sponsored by the Sisters of St. Francis of Philadelphia, is a Catholic co-educational institution of higher education in the liberal arts and Franciscan traditions. . . . The Neumann College community reflects the spirit and values of St. Francis of Assisi by developing a sense of responsibility which fosters and respects diversity."	"Mount St. Mary's is a Catholic institution of higher education dedicated to liberal learning in the pursuit of truth."	"Marymount University is an independent Catholic university."	"College of Notre Dame of Maryland educates women as leaders to transform the world. Embracing the vision of the founders, the School Sisters of Notre Dame, the College provides a liberal arts education in the Catholic tradition."	Supplementary; this theme was found in the longer narrative accompanying the mission statement.[129]

[128] "The first Catholic university founded to be led and staffed by laypeople, SHU is a leader among Catholic institutions and a recognized pioneer in higher learning" (Sacred Heart University, 2008e).

[129] "The first Catholic university founded to be led and staffed by laypeople, SHU is a leader among Catholic institutions and a recognized pioneer in higher learning" (Sacred Heart University, 2008e).

Service to Others

The five institutional mission statements identified their commitments to service to others. Two sub-themes emerged from the analysis of the mission statements. First, the explicit theme of general service to others was apparent. One institution stated that knowledge must be used in service to others (Neumann College); another mentioned service and ethics as hallmarks of its educational programming (Marymount University), and another challenged students to engage in service to others (College of Notre Dame of Maryland). Second, the sub-theme of service to society emerged. Each of the five institutions integrated this type of service into their mission statements. Specifically, one institution expressed its dedication to being responsive to the changing needs of society (Neumann College), and another expressed its commitment to graduating students who will work to resolve the problems facing humanity (Mount St. Mary's University). Three institutions indicated their commitment to social responsibility (Mount St. Mary's University, College of Notre Dame of Maryland, Sacred Heart University) and to promoting the common good (Sacred Heart University). Thus, all five institutions stated their commitments to service to others in their mission statements, as summarized in Table 42.

Table 42

Service to Others

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
"The College offers an education based on the concepts that knowledge . . . is to be used in the service of others, and that learning is a lifelong process . . . . Implicit in the College's Mission is the responsibility to offer educational programs which anticipate and respond to the changing needs of society."	"Mount St. Mary's strives to graduate men and women . . . who see and seek to resolve the problems facing humanity, and who commit themselves to live as responsible citizens."	". . . service, and ethics are hallmarks of a Marymount education."	"Distinctive undergraduate and graduate programs challenge women and men to . . . engage in service to others and to promote social responsibility."	"Responsibility for the common good of society."

Dignity of the Human Person

Commitment to the dignity of each and every person was a theme that was articulated across the five institutions, either explicitly in their mission statements or implicitly in the mission statement or supplementary materials.

Explicit

Three institutions named commitment to the dignity of the human person in their mission statements. They explicitly identified their dedication to affirming and respecting the "dignity" (Neumann College, Mount St. Mary's University) and "worth" of all persons (Sacred Heart University).

Implicit or Supplemental

Two institutions did not explicitly articulate commitment to the dignity of the human person in their mission statements (Marymount University, College of Notre Dame of Maryland). However, one institution used language[130] in the mission statement that implied such a commitment (Marymount University, 2009p). Another articulated its commitment to the "celebration of human dignity" in its course catalogue (Notre Dame, 2008a, p. 9).

In summary, all five institutions articulated their commitment to the dignity of each and every person; some of these statements were made explicit in the mission statement, while others were implicit or were made in supplementary materials, as summarized in Table 43.

[130] "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual" (Marymount University, 2009p).

Table 43

Dignity of the Human Person

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
"Neumann College affirms and respects the uniqueness and inherent dignity of each person . . ."	"Mount St. Mary's strives to graduate men and women who. . . respect the dignity of other persons . . ."	Implicit; in the following mission statement language that affirms the uniqueness and dignity of the individual: "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual."	Supplemental; located in college catalogue that articulated commitment to the "celebration of human dignity."	"Recognition of the dignity and worth of every human being."

Catholic Intellectual Tradition and Liberal Arts Education

All five mission statements conveyed the institutions' commitment to fostering the Catholic Intellectual Tradition through a liberal arts education. The mission statements articulated this commitment in diverse ways. One statement explicitly named the Catholic Intellectual Tradition as well as the intrinsic value of acquiring knowledge

(Sacred Heart University). Two mentioned their commitment to liberal arts in relation to their founding tradition (Neumann College) or to the Catholic tradition (College of Notre Dame of Maryland). Two statements described their curricular offerings and ways in which students are taught through "free and rigorous inquiry leading to a reflective and creative understanding" (Mount St. Mary's University, 2007a) and through "a foundation in the arts and sciences . . . with opportunities for personal and professional development" (Marymount University, 2009p). Thus, as summarized in Table 44, the mission statements articulated a commitment to acquiring knowledge and to liberal arts in the Catholic Intellectual Tradition.

Table 44

Catholic Intellectual Tradition and Liberal Arts Education

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
"Neumann College . . . is a Catholic co-educational institution of higher education in the liberal arts and Franciscan traditions. . . . The College offers an education based on the concepts that knowledge [is] valuable in itself . . ."	"Mount St. Mary's, in all its curricular and co-curricular programs, encourages each student to undertake free and rigorous inquiry leading to a reflective and creative understanding of the traditions which shape the communities in which we live."	"Committed to the liberal arts tradition . . . combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development. Scholarship . . . [is] a hallmark[s] [of a] Marymount education."	". . . provides a liberal arts education in the Catholic tradition. Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence . . ."	"Pursuit of truth and knowledge as intrinsically valuable; Preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition."

Holistic Education

All five institutions identified their commitments to providing a holistic education to their students. This commitment was mentioned explicitly in institutional mission statements (Marymount University, Mount St. Mary's University, Neumann College), implicitly in the institutional mission statement (College of Notre Dame of Maryland), or in supplementary materials (Sacred Heart University).

Explicit

Three mission statements explicitly indicated the institution's dedication to holistic education, or education of the whole person (Neumann College, Mount St. Mary's University, Marymount University). The mission statements described holistic development as a commitment to "cultivate a mature spiritual life . . . and high intellectual and moral standards" (Mount St. Mary's University, 2007a) and connected "intellectual, spiritual, and moral growth" to the education of the "whole person" (Marymount University, 2009p); they also stated that "spiritual, emotional, intellectual, physical, and social growth complement and fulfill one another" (Neumann College, 2007a). These three mission statements referred to a commitment to cognitive, physical, and spiritual development.

Implicit or Supplemental

Two institutions made their commitment to holistic education known either implicitly (College of Notre Dame) or through a supplemental, longer version of the mission statement (Sacred Heart University). College of Notre Dame tethered intellectual development to spiritual development by including both of these components of education in its mission statement. Sacred Heart University provided an extensive description of the institution's commitment to holistic development in the supplementary text to the mission statement that articulated the institution's dedication to "assist in the development of people knowledgeable of self, rooted in faith, educated in mind, compassionate in heart" (Sacred Heart University, 2008s). In summary, three of the institutions' mission statements or supplementary material conveyed their dedication to holistic development, as summarized in Table 45.

Table 45

Holistic Education

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
"Neumann College . . . believes that the individual's spiritual, emotional, intellectual, physical, and social growth complement and fulfill one another. . . . Education at Neumann College integrates the intellectual and affective development of its students. Its programs sharpen social awareness and ethical concern."	"Mount St. Mary's strives to graduate men and women who cultivate a mature spiritual life, who live by high intellectual and moral standards . . ."	"Marymount is a student-centered learning community that . . . focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual."	Implicit; this theme was implied in the content of the mission statement that mentioned intellectual and professional growth and that implied spiritual growth.	Supplemental; this theme was found in the longer narrative accompanying the mission statement.[131]

[131] "The University aims to assist in the development of people knowledgeable of self, rooted in faith, educated in mind, compassionate in heart, responsive to social and civic obligations, and able to respond to an ever-changing world. It does this by calling forth the intellectual potential of its students, nurturing each one's spiritual and moral growth, and deepening in them a sense of social responsibility. The University is committed to combining education for life with preparation for professional excellence" (Sacred Heart University, 2008s, ¶ 2).

Diversity

The theme of diversity was apparent across the five cases, either in the mission statement or in supplementary material. In the Catholic worldview, diversity refers primarily to cultural, religious, socioeconomic, and ethnic diversity. The word "catholic" means universal, indicating the faith's openness to all peoples. As noted in a statement by the US Catholic bishops, "The Church of the twenty-first century will be, as it has always been, a Church of many cultures, languages and traditions, yet simultaneously one, as God is one—Father, Son and Holy Spirit—unity in diversity" (United States Catholic Conference, 2000, para. 73). This statement shows the faith's commitment to diversity.

Explicit

Four mission statements articulated the institutions' commitment to four different dimensions of diversity, and these dimensions represent four sub-themes. First, the mission statements articulated the sub-theme of identifying and valuing diversity. Two mission statements mentioned the words "values diversity" (Marymount University, 2009p) and the institution's commitment to "challenge women and men to . . . build inclusive communities" (College of Notre Dame of Maryland, 2009e). Second, one institution's mission statement mentioned diversity as it relates to the notion of the Church's universal role. Mount St. Mary's University was unique in directly acknowledging its responsibility to fulfill the Church universal's commitment to diversity in its mission statement: "Mount St. Mary's, mindful of its role in the Church's mission to the world and respectful of the religious liberty of all, affirms the values and beliefs central to the Catholic vision of the person and society" (Mount St. Mary's University,

2007a). Mount St. Mary's also sought to foster diversity outside the institution, seeking to "deepen understanding of our faith and its practice in just and compassionate engagement with the world" (2007a). Third, one mission statement (Neumann College) referred to a campus culture supportive of a diverse environment; the mission statement described a "community [that] reflects the spirit and values of St. Francis of Assisi by developing a sense of responsibility which fosters and respects diversity" (Neumann College, 2007a). Fourth, one statement mentioned its commitment to educate a diverse population of students "in a scholarly, supportive, and caring environment" (Neumann College, 2007a).

Supplemental

One institution (Sacred Heart University) did not mention diversity in the short form of its mission statement. However, this theme was apparent in the longer, supplementary text on Sacred Heart's mission. This text mentioned the institution's ecumenical spirit as inspired by the Second Vatican Council that "welcomes men and women of all religious traditions and beliefs who share its concerns for truth, scholarship, the dignity of the human person, freedom, and the betterment of human society" (Sacred Heart University, 2008s, para. 3). In addition, the institution encouraged dialogue in the common search for truth (2008s).

In summary, the theme of diversity was apparent in the mission statements of all five institutions, which mentioned the word "diversity" and included the idea of inclusivity, acknowledged institutional commitment to the universal Church's dedication to diversity, articulated support for creating a campus culture supportive of diversity, talked about engaging openly with the wider world, and mentioned the provision of educational service to a diverse student population. One institution acknowledged the

influence of the Second Vatican Council on its ecumenical attitude. Table 46 summarizes these themes.

Table 46

Diversity

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
"Neumann seeks to educate a diverse population of students in a scholarly, supportive, and caring environment. . . . The Neumann College community reflects the spirit and values of St. Francis of Assisi by developing a sense of responsibility which fosters and respects diversity."	"Mount St. Mary's, mindful of its role in the Church's mission to the world and respectful of the religious liberty of all, affirms the values and beliefs central to the Catholic vision of the person and society, and seeks to deepen understanding of our faith and its practice in just and compassionate engagement with the world."	"Marymount is a student-centered learning community that values diversity . . ."	"Distinctive undergraduate and graduate programs challenge women and men to . . . build inclusive communities . . ."	Supplemental; this theme was found in the longer narrative accompanying the mission statement.[132]

[132] "Inspired by the ecumenical spirit of the Second Vatican Council, Sacred Heart University welcomes men and women of all religious traditions and beliefs who share its concerns for truth, scholarship, the dignity of the human person, freedom, and the betterment of human society. It values religious diversity as enhancing the University community and creating opportunities for dialogue in the common search for truth" (Sacred Heart University, 2008s, ¶3).

Commitment to Excellence

All five mission statements—explicitly, implicitly, or through supplemental materials—articulated a commitment to excellence in relation to intellectual, professional, and moral education.

Explicit

Three institutions explicitly articulated their commitment to excellence in their mission statements. Sacred Heart University stated its "commitment to excellence" (Sacred Heart University, 2008b) in general terms, and Marymount University was more specific in emphasizing its commitment to "academic excellence at the undergraduate and graduate levels" (Marymount University, 2009p). College of Notre Dame of Maryland stated that its undergraduate and graduate programs "challenge women and men to strive for intellectual and professional excellence" (College of Notre Dame of Maryland, 2009e). Therefore, these three institutions explicitly identified their commitment to excellence in their mission statements.

Implicit and Supplemental

The other two mission statements (Neumann College and Mount St. Mary's University) mentioned this theme implicitly or in supplemental materials. In its mission statement, Neumann College implicitly referred to excellence in with regard to "intellectual and affective development" and sharpening students' "social awareness and ethical concern" (Neumann College, 2007a). In the supplement to its mission statement, it mentioned "academic excellence" as one of its core values (Neumann College, 2007c, p. 2). Mount St. Mary's referred to its "high intellectual and moral standards" (Mount St. Mary's University, 2007a), which implies its commitment to excellence. Thus, all five

mission statements included the commitment to excellence, as summarized in Table 47 below.

Table 47

Commitment to Excellence

Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
Implicit and supplemental, through the integration of "intellectual and affective development" and apparent as a core value.	Implicit, referred to as "high intellectual and moral standards."	"Emphasizes academic excellence at the undergraduate and graduate levels."	"Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence . . ."	"Commitment to excellence."

Summary of Mission Statement Themes

In summary, the following seven cross-case themes were common to all five of the mission statements in this study: articulation of commitment to founding Catholic tradition, service to others, dignity of the human person, Catholic Intellectual Tradition and liberal arts education, holistic education, diversity, and commitment to excellence. Appendix O provides a summary of these cross-case themes. First, each institution articulated its commitment to honoring its founding Catholic tradition. Second, the five mission statements in this study articulated a commitment to service to others and a dedication to responding to larger societal needs. Third, three of the five mission statements mentioned the institutions' commitment to the dignity of the human person by

explicitly naming this commitment by affirming the “dignity” (Neumann College, Mount St. Mary’s) and “worth” of all persons (Sacred Heart University). Two institutions did not explicitly articulate commitment to dignity in their mission statements (Marymount University, College of Notre Dame of Maryland), but they did show commitment to respecting people’s dignity in their supplementary materials. Fourth, all five mission statements articulated the commitment to the Catholic Intellectual Tradition and to liberal arts education in various ways. Fifth, the theme of holistic education was apparent either explicitly (Marymount University, Mount St. Mary’s University, Neumann College), implicitly (College of Notre Dame of Maryland), or in supplemental materials (Sacred Heart University) in all five cases. Sixth, the theme of diversity was apparent across all five cases either explicitly in the mission statements (Neumann College, Mount St. Mary’s University, Marymount University, College of Notre Dame of Maryland) or in the supplementary text to the mission statement (Sacred Heart University). Finally, the theme of commitment to excellence was articulated explicitly in three mission statements (Sacred Heart University, Marymount University, College of Notre Dame of Maryland) and either implicitly or in supplemental materials for two others (Neumann College, Mount St. Mary’s University). Therefore, explicitly, implicitly, or through supplemental materials, the five institutional mission statements contained the themes of commitment to their founding traditions, service/social commitment, dignity of the human person, Catholic Intellectual Tradition and liberal arts education, holistic education, diversity, and commitment to excellence. Table 48 provides a summary.

Table 48

Summary of Cross-Case Mission Statement Themes

	Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
Articulation of Commitment to Founding Catholic Tradition	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Supplement-ary Materials)
Service to Others	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)
Respect for the Dignity of the Human Person	√ (Mission Statement)	√ (Mission Statement)	√ (Implicit)	√ (Supplement-ary Materials)	√ (Mission Statement)
Catholic Intellectual Tradition and Liberal Arts Education	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)
Holistic Education	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Implicit)	√ (Supplement-ary Materials)
Diversity	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)	√ (Supplement-ary Materials)
Commitment to Excellence	√ (Implicit and Supplement-ary Materials)	√ (Implicit)	√ (Mission Statement)	√ (Mission Statement)	√ (Mission Statement)

Presidents' Leadership of the Catholic Mission

Across all five cases, the presidents demonstrated varied ways in which they lead the Catholic mission at their respective institutions. This section discusses the cross-case themes to answer Research Question B: How does each president lead the Catholic mission of his/her CCU? Eleven themes emerged across all five cases. As noted in the section that follows, the themes related to the presidents' leadership had one divergence—diversity—from the mission statements' themes. To provide a cohesive analysis of all the research questions, the 11 leadership themes are categorized according to the seven themes that emerged from the analysis of the mission statements, which were outlined in the previous section.[133] These 11 themes are summarized in Appendix P.

Articulation of Commitment to Founding Catholic Tradition

The presidents in this study demonstrated their commitment to the founding Catholic tradition of their respective institutions. They extended, refined, re-defined, and enhanced their missions in the following five ways: educating people about the mission, telling the story of the institution's founders, enhancing religious symbols on campus, articulating the unity of the Church mission and college/university mission, and interacting with critics. This section will explain each of these demonstrations of the

[133] (1) Commitment to founding Catholic tradition: mission education; interaction with critics; telling the story of the institution's founders; enhancing religious symbols on campus; articulating the unity of Church and CCU mission. (2) Service/social commitment: wider community involvement. (3) Dignity of the human person: respect for institution members. (4) Catholic intellectual tradition/ liberal arts education: involvement in enhancing academic priorities. (5) Holistic education: integration of personal inspiration/vocation/spirit. (6) Diversity. (7) Commitment to excellence: professional development/new knowledge acquisition; collaboration with senior leadership team.

presidents' commitment to their institutions' founding Catholic traditions using representative examples.

Educating about mission. Cross-case analysis revealed that all five presidents had engaged in education of faculty, staff, senior leadership, and/or students about the mission of the institution and how this mission fits within the Catholic context. This aspect of the presidents' work linked to the theme in the mission statements related to institutions' commitment to their founding Catholic traditions. The presidents' efforts to educate people about the mission were apparent in how they conveyed the importance of the founding tradition and the Catholic identity of their institutions to the wider college/university community. They primarily interacted with their leadership teams as well as with mid-level management. Representative examples of the presidents' education about mission include presidents engaging in mission-reinforcement activities such as strengthening the mission-related culture on campus through building relationships (Dr. Mirenda), initiating a President's Leadership Lecture Series (Dr. Powell), spearheading a new Center on Mission and Ministry (Dr. Bundschuh), leading a Mission Orientation Program (Dr. Seurkamp), teaching at a Presidential Seminar on the Catholic Intellectual Tradition and participating in Founders' Day celebrations (Dr. Cernera). The description of the ways in which presidents demonstrate their commitment to their founding tradition through mission education provides additional detail about how they lead the Catholic mission of their institutions. Table 49 summarizes these analyses.

Table 49

Educating about Mission

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Through building relationships to strengthen mission culture on campus.	President's Leadership Lecture Series; pastorally reaches out to mid-level leadership when necessary to help in mission education; consistent reference to Four Pillars in speeches, writing; board training, including bishop.	Initiated new Center for Mission and Ministry	Mission Orientation Program; intentional dialogue with faculty, staff, students; use of ceremony and recognition; focus groups.	Mission-reinforcement activities (Presidential seminars on Catholic Intellectual Tradition, Founder's Day, colloquia on anniversary of *Popularum Progressio*; St. Joseph the Worker day).

Telling the story of founders. All five presidents frequently re-tell the story of their institution's founding in speeches, writings, and communications to the community at large. The re-telling of the founding story was a consistent theme across all five presidents, who re-told the stories in different ways, depending on their contexts. The continual retelling of their institutions' founding stories was a consistent theme across the presidents' communications. They communicated about their institutions' founding through stories, consistent use of language (Dr. Powell's four pillars), grounding in Catholic Intellectual Tradition (Dr. Cernera), and linking the past to a continuing legacy

in the present and future (Dr. Mirenda, Dr. Powell, Dr. Bundschuh, Dr. Seurkamp). In sum, all five presidents articulated their commitment to the founding tradition of their institutions through re-telling the story of their institutions' origin.

Table 50

Telling the Story of Founders

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Recalls story frequently in speeches, communications.	Frequently re-tells story of Fr. DuBois.	Re-tells/honors/ acknowledges RSHM in speeches.	Frequently recalls vision of founders; tells founding story in speeches and writing; recalls the past and links to future.	Articulates founding principles grounded in the responsibility of laity to lead and staff the university by virtue of their baptismal call.

Enhancing religious symbols on campus. The enhancement of religious symbols on campus emerged as a prevalent theme of the presidents' leadership across all five cases. Each of the presidents articulated the importance of increasing or improving religious symbols, statuary, or places of worship on campus. In this study, representative examples of ways in which the presidents enhanced religious symbols included increasing visible statuary of the founding SRC (Dr. Mirenda, Dr. Seurkamp), enhancing a founder's plaza (Dr. Powell), maintaining traditional décor of the chapel at the center of campus and adding a prayer room at an off-site campus (Dr. Bundschuh), and leading the building of a new chapel with a world-renowned artist commissioned to complete the artwork (Dr. Cernera). These actions exemplify the ways in which the presidents

enhanced or preserved visible religious symbols on campus during their tenure. Thus, descriptive details provide evidence about how presidents lead the Catholic mission by promoting symbols on campus related to their institutions' Catholic founding traditions.

Table 51

Enhancing Religious Symbols on Campus

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Increased visible symbols of the Franciscan tradition on campus.	Founder's plaza; statuary on campus.	Encourages spiritual reflection through maintenance of Catholic symbols, chapel on campus; prayer room at Reston Center.	Advocacy of visible symbols on campus (chapel, grotto, statue of foundress).	New building projects reflective of SHU mission; believes that "form follows function."

Articulate unity of Church and college/university mission. In distinctive ways, each of the five presidents articulated the unity of the Church and his or her CCU's mission. All presidents demonstrated their particular methods of strengthening the unity between their institutions and the Church. Several sub-themes emerged in the data analysis related to the presidents' articulation of the Catholic mission. Two presidents conveyed this mission element with regard to the topic of inviting speakers to campus. One president discussed her effort to avoid any scandal or stress to the local and universal Church by not providing platforms for controversial speakers (Dr. Mirenda), while

another explained her desire to engage with potentially contentious speakers on campus while ensuring the Catholic perspective was accurately represented (Dr. Seurkamp). Four presidents explained how they maintain consistent communication with the local diocese (Dr. Mirenda, Dr. Powell, Dr. Seurkamp, Dr. Cernera). One president talked about the way in which he fortified the presence of the Church on campus by strengthening campus ministry and how he emphasized the Catholic Intellectual Tradition, influenced by his Jesuit formation (Dr. Bundschuh). The theme of service to the local church's needs was mentioned as a priority for three presidents (Dr. Mirenda, Dr. Powell, Dr. Cernera). In summary, the theme of presidents' articulation of the unity between the Church and the CCU was apparent in many ways across the five cases. The sub-themes of maintaining the Church's mission in light of potentially contentious speakers, maintaining consistent communication with ecclesiastical authorities, and carrying out service to the local Church emerged as ways in which the presidents accomplished this unity.

Table 52

Articulates Unity of Church and College/University Mission

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Seeks to uphold Catholic teaching and not cause any reason for stress by carefully scrutinizing invited speakers and honorees; respectful interactions, hospitality, and service with Church.	Articulates the Mount's service to the Church; encourages active participation in the faith; active/dynamic relationship with archdiocese.	Support of Church mission, grounded in intellectual tradition and Jesuit formation.	Seeks to find ways to engage with potentially contentious speakers while maintaining mission; regular contact with archdiocese.	Responsive to needs of diocese (Center for Spirituality and Ministry); evenings of reflection led by Cernera and bishop; attitude of service toward dioceses.

Interacting with critics. Two main approaches emerged as ways in which the five presidents interact with critics: engagement and non-engagement. First, in reaction to groups or individuals who had expressed open criticism of the ways in which presidents led the Catholic mission of their institutions, three presidents chose to engage with critics in a variety of ways. Dr. Mirenda reported that she strives to build relationships with critics, Dr. Powell pastorally engages with critics and educates them in areas requiring clarification, and Dr. Cernera uses a straightforward approach to meet any criticism directly. In terms of non-engagement, one president explained that, while he maintains an awareness of critics, he chooses not to engage with groups that are not interested in dialogue (Dr. Bundschuh). One president (Dr. Seurkamp) described

situations involving both engagement and non-engagement. She explained that she engages with groups who are willing to talk and listen, but she will not pursue communication with groups that are not interested in dialogue. With regard to the groups not interested in dialogue, all five presidents expressed concern that such outside groups were distracting to the positive work occurring with regard to mission within their institutions

Table 53

Interacting with Critics

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
By building effective relationships with critics.	Pastorally engages and educates critics.	Does not feel great influence of critics; aware of their presence but does not engage with outside groups who are critical.	Aware of critics but does not engage with those groups not interested in dialogue; will engage with those who are willing to talk.	Engages with all; encourages discussion using a direct approach.

Summary of articulation of commitment to founding Catholic tradition.

In summary, the five lay presidents conveyed commitment to their founding Catholic traditions through educating people about mission, telling the story of their founders, enhancing religious symbols on campus, articulating the unity of the Church and CCU's mission, and interacting with critics. The presidents helped guide the mission through their support of educational efforts such as presidential lecture series and mission orientation programs. By frequently recalling, acknowledging, and honoring the

founding story of their institutions, the presidents made the missions tangible and relevant to the current daily life on campus. The presence of symbols, buildings, and statuary on campus provided a visible reminder of the values, beliefs, and traditions upon which the institution was founded. By reinforcing the connection of their particular institutions with the mission of the Church at large, the presidents showed their commitment to the founding traditions of their institutions and, by extension, to the Church. Finally, the presidents' interactions with those who were skeptical or critical of the mission by being open to dialogue enabled the presidents to create opportunities to clarify and proclaim their respective missions. Appendix P provides a summary of these findings.

Service to Others

All of the five presidents demonstrated leadership of service to others, an element of their missions. The theme of wider community involvement was a way in which the presidents supported this element of the mission. The presidents actualized this mission component element through their support for local, national, and international outreach and partnerships (Dr. Mirenda, Dr. Bundschuh, Dr. Seurkamp, Dr. Powell, Dr. Cernera). Specifically, Dr. Mirenda demonstrated service to others by engaging in such activities as giving talks to small business leaders in the community and by participating in the annual Association of Catholic Colleges and Universities (ACCU) sponsored Rome Seminar that provided her with new knowledge to bring back to the Neumann College community. Dr. Powell showed his dedication to unifying the university community through the installation of the Four Pillars. Dr. Bundschuh reached out to surrounding community churches to engage in relationships with them. Dr. Cernera demonstrated his

commitment to service by engaging in local community outreach activities and, on a global scale, by serving as the president of the International Federation of Catholic Universities. In summary, the presidents' involvement with the wider community—locally, nationally, and internationally—showed their commitment to fulfilling the mission of service to others.

Table 54

Service to Others: Wider Community Involvement

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Giving speeches and talks to the wider community (ACCU; small business leaders); attending national and international conferences, meetings and workshops (e.g., Rome Seminar).	Instituted Four Pillars (Faith, Discovery, Leadership, Community); efforts to unify university community.	Reaches out to local community; engages in partnerships.	Reaches out to local Baltimore community.	Service at local level (community outreach) and international level (President of IFCU).

Respect for the Dignity of Human Person

Respect for the dignity of the human person was also a theme across the five presidents' leadership. The presidents in this study actualized this aspect of their leadership in different ways; however, a shared behavior that cut across each of the five cases was their respect for the members of their institution. Their writings and reflections

on their actions were permeated with the theme of respect for the individual. For instance, through cultivating personal relationships, Dr. Mirenda relates to others and expresses concern and respect for individuals' interests. Dr. Powell lives on campus and provides his personal phone number to every parent; he makes himself available to the needs of individual students. When Dr. Bundschuh began his presidency, he extended invitations to meet with every person on staff to hear their concerns and thoughts. In an effort to better understand and respect the positions of an important constituency, Dr. Seurkamp joined a group related to this constituency. Dr. Cernera articulates his commitment to the dignity of the human person in his speeches and writings, in his commitment to inter-faith dialogue, and in his extension of hospitality to others in need. The presidents' actions demonstrated their care for the well-being and dignity of other persons. Thus, the theme of respect for the dignity of the individual was present in the data analysis for all five presidents.

Table 55

Respect for the Dignity of the Human Person: Respect for Institution Members

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Personal connections with students and faculty; walking the halls to meet students, faculty, staff, and others; respect for others' beliefs.	Availability to students on campus; house on campus.	Offered to meet with all staff, faculty, and students upon assuming presidency to hear individual concerns; connected with all on campus by saying, "It's a beautiful day."	Intentional interactions with others; joined community group to increase understanding of constituents.	Articulated his commitment to education of the whole person in his speeches and writings; dedication to dialogue across different faiths; extending hospitality to others.

Catholic Intellectual Tradition and Liberal Arts Education

Commitment to the Catholic Intellectual Tradition and to a liberal arts education was a theme that was apparent in the analysis of all five of the presidents' leadership of the Catholic missions of their respective institutions. Three presidents made this commitment known explicitly. One of Dr. Bundschuh's first priorities was to propose a new core curriculum for the university that emphasized the Catholic Intellectual Tradition including enhanced theology and philosophy requirements. Dr. Seurkamp initiated a Catholic Intellectual Life Committee, which reports directly to the president and which supports the Catholic Intellectual Tradition on campus. Dr. Cernera teaches an undergraduate class and also makes his commitment to the Catholic Intellectual Tradition apparent in his dedication to faculty development, as well as in his speeches and writings on the topic. Two presidents conveyed their commitment to the Catholic Intellectual Tradition and liberal arts implicitly. The commitment was implied in Dr. Powell's operationalization of the discovery mission pillar by which he emphasized the importance of a liberal arts education rooted in values and tradition. Dr. Mirenda demonstrated her commitment to excellence in academic programming at Neumann College. Thus, commitment to the Catholic Intellectual Tradition and to a liberal arts education pervaded the presidents' leadership actions and reflections. They showed their involvement in enhancing the academic priorities of their respective institutions.

Table 56

Commitment to CIT and Liberal Arts Education: Involvement in Enhancing Academic Priorities

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Implicit--through her emphasis on academic programming excellence.	Implicit--in his operationalization of the discovery mission pillar.	Proposed new core curriculum for 2008-09; emphasized CIT; extended mission beyond SRC focus on career preparation.	Initiated Catholic Intellectual Life Committee.	Support of CIT in faculty development seminars, communications, and speeches; taught undergraduate class.

Holistic Education

The integration of the mind, body, and spirit is an integral part of the Catholic tradition. The five presidents in this study showed their commitment to the mission element of a holistic education known in their own leadership through the integration of their Catholic faith, reflection, and devotion in their leadership. While in the other thematic categories, the presidents show the use of intellect in their leadership decisions, in these examples, they demonstrate the integration of spirit with mind and body and the use of personal inspiration. For instance, Dr. Mirenda showed her commitment to the affective component of her leadership through her prayer allegiance with the sisters, her recollection of her family roots as influential in her own leadership, and her conception of her leadership as "leaven" to society. Dr. Powell explained that he grounds his leadership in reflection and devotion and makes decisions using his three-pronged test. Dr.

Bundschuh bases decisions on his Jesuit formation, strongly grounded in the integration of faith and reason, and he uses this foundation to build collegial relationships with other leaders in the field. Dr. Seurkamp refers to her presidency as a vocation and participates in change-oriented actions grounded in her faith, such as in the Catholics in Political Life meeting. Finally, Dr. Cernera demonstrates his mindfulness of the mind, body, and spirit of others in his attitude of hospitality, as well as his own scholarship in which he bridges faith and reason. In summary, the theme of holistic education is apparent in the presidents' leadership in the way in which they integrate their Catholic faith, reflection, and devotion into their presidencies.

Table 57

Holistic Education: Integration of Mind, Body, and Spirit

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Prayer allegiance with sisters; recalls family roots; cultivates relationships; conviction; considers leadership "leaven" to society.	Grounding leadership in reflection and devotion; uses three-pronged test for decisions.	Colleagues/network are great source of strength and inspiration; bases decisions on his Jesuit roots.	Refers to presidency as a vocation; demonstrates change-oriented actions in her own leadership (participates in national-level dialogue, i.e. Catholics in Political Life).	Extension of hospitality to others; personal commitment to faith; bridges faith and reason in his own scholarship.

Diversity

Although the theme of diversity emerged from the analysis of mission statements, it did not appear explicitly in the cross-case analysis of the five presidents' leadership. However, it was present in the analysis of Dr. Cernera and Dr. Powell's leadership, as will be discussed in the next chapter.

Commitment to Excellence

Each of the five presidents demonstrated commitment to excellence in their leadership, an element of their missions. It was found in two main ways: (a) through a commitment to reciprocity of knowledge, and (b) through communication with the senior leadership team.

Reciprocity of Knowledge

The five presidents demonstrated their commitment to sharing and receiving knowledge related to the Catholic mission. For instance, Dr. Mirenda wanted to learn more about the Franciscan charism—as well as the Catholic grounding of her faith and of Neumann College—as she travelled to Assisi, Italy, and also to Rome on two separate occasions. Dr. Powell learned canon law as it applied to his leadership of the Catholic mission at the Mount. Dr. Bundschuh read from a broad array of publications to remain current about issues related to Catholic higher education, as well as to keep up in his particular discipline. Dr. Seurkamp strove to be well prepared with a good understanding of current issues; she explained how participating in national-level dialogues on issues relating to politics and Catholics in leadership positions informs her own presidency. Finally, Dr. Cernera maintained his level of professional development and knowledge through his own scholarship and through his regular preparations to lead faculty in

educating others about the mission. Therefore, the presidents explained that they are engaged in receiving and sharing knowledge related to the leadership of their respective missions.

Table 58

Commitment to Excellence: Reciprocity of Knowledge

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Commitment to learning new knowledge about Franciscan charism and values.	Seeks new knowledge about Church teaching (Canon law; Church documents; learns from priests, chaplains on campus; always asks questions to gain understanding.	Reads broadly and deeply on issues related to mission.	Recognition and participation in national dialogue.	Leads Faculty Conversations Session for new faculty; teaches at the Presidential Seminar on the Catholic Intellectual Tradition.

Communication with Senior Leadership Team

Communication with their senior leadership emerged as a way in which the presidents maintain their commitment to excellence, especially with regard to leadership of the mission. By investing time in communicating with leadership at multiple levels, the presidents reinforce their institutions' missions, thereby contributing to the missions' commitment to excellence. For instance, three presidents maintain close and consistent dialogue with their vice-presidents for mission and seek counsel from them on matters related to institutional mission and identity (Dr. Mirenda, Dr. Powell, Dr. Seurkamp).

Neither Dr. Bundschuh nor Dr. Cernera has a vice-president for mission, but they maintain close communication with their senior leadership teams and rely on this group's leadership to fulfill the mission throughout the institution. Thus, collaboration with senior leadership is a way in which the five presidents in this study actualized their commitment to excellence.

Table 59

Commitment to Excellence: Communication with Senior Leadership

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Consistent dialogue with vice-president for mission and ministry; monthly teas.	Close communication with Rector of Seminary (vice-president for Catholic mission).	Vice-presidents are most influential constituency.	Intentional interactions; vice-president for mission.	Frequent communication with senior leadership team.

Summary of Cross-Case Presentation of Leadership of Catholic Mission

The cross-case analysis of the five presidents' leadership of their respective missions resulted in 11 themes across the seven common mission statement areas. Appendix P offers a summary of the themes. To recapitulate, the presidents demonstrated their commitment to the founding Catholic tradition through the following activities: mission education, interaction with critics, telling the story of the institution's founders, enhancing religious symbols on campus, and articulating the unity of the Church-college/university mission. The mission theme of service to others was apparent through the presidents' involvement with their surrounding communities. The theme of the dignity of the human person appeared as the presidents' conveyed their respect for

their university members. Commitment to the Catholic Intellectual Tradition and liberal arts education was evident in the presidents' involvement in enhancing their academic priorities on campus and courses related to the Catholic Intellectual Tradition. The five presidents' showed their commitment to holistic education, as they integrated mind, body, and spirit in their leadership. The theme of diversity, though present in the analysis of the mission statements, did not emerge as a cross-case theme in the analysis of the presidents' leadership. Finally, the presidents' commitment to excellence was revealed in their sharing and receiving knowledge related to the mission through their communication with their senior leadership teams. The findings that emerged from this cross-case analysis contribute to the literature by providing descriptive detail of how five lay presidents lead their respective Catholic missions. Table 60 provides a summary of the themes, and Appendix P contains a complete summary that includes details about the presidents' leadership actions.

Table 60

Summary of Leadership of Catholic Mission

Mission Themes and Leadership Examples
Commitment to Founding Catholic Tradition • Educating about mission • Telling the story of the institution's founders • Enhancing religious symbols on campus • Articulating the unity of the Church and college/university mission • Interacting with critics
Service to Others • Wider community involvement
Respect for the Dignity of the Human Person • Respect for institution members
Commitment to CIT and Liberal Arts Education • Involvement in enhancing academic priorities
Holistic Education • Integration of mind, body, and spirit into leadership
Diversity • Not a cross-case theme
Commitment to Excellence • Reciprocity of knowledge • Communication with senior leadership

Relationship to Leadership That Matters

This section presents the cross-case comparison for research question C: How did each president's leadership of the Catholic mission relate to Sashkin and Sashkin's (2003) *Leadership that Matters* framework? To illustrate this comparison, each of the ten dimensions of the framework will be presented in light of the presidents' leadership, as summarized in Appendix Q. Chapter 6 will address research question C2 and answer

whether the data from this study (a) supported, (b) refuted, or (c) extended *Leadership That Matters* in explaining each president's leadership of the Catholic mission.

Capable Management

Four presidents' leadership actions contained evidence of the *Capable Management* dimension. This transactional leadership dimension refers to the administrative or managerial tasks involved in effectively managing an institution (Sashkin & Sashkin, 2003), which includes duties such as personnel management, financial administration, and physical plant oversight. One theme that was present in the cross-case analysis of the five presidents was their financial stewardship. Dr. Mirenda made known the *Capable Management* dimension at Neumann College by building on the mission in her fundraising initiatives and conversations. Two other presidents also showed their commitment to growing the institution's endowment (Dr. Powell and Dr. Cernera). Dr. Bundschuh articulated his goal of sustaining the fiscal health of the institution. Dr. Bundschuh and Dr. Cernera emphasized the priority they place on maintaining a balanced budget. The analysis of the interview and documents of one president (Dr. Seurkamp) did not show evidence of the *Capable Management* dimension. Although it was not uncovered in data collection and analysis for this study, it should not be assumed that this dimension is not present elsewhere in her leadership. These various ways in which the presidents managed their institutions' fiscal health lend credence to the applicability of the *Capable Management* dimension to the presidents' leadership in this study.

Table 61

Capable Management: Financial Stewardship

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Accessing mission in fundraising.	Growth of endowment.	Financial health of institution; priority on balanced budget.	Not found.	Balanced Budget for 19 years; strengthened endowment.

Reward Equity

The transactional leadership dimension of *Reward Equity* was apparent in the analysis of three of the five presidents' leadership. According to Sashkin and Sashkin (2003), this dimension is shown when the leader makes clear the performance and goal expectations for the organization and provides rewards and incentives to those who meet these expectations. Interestingly, this study pointed to a modified use of the *Reward Equity* dimension by three of the presidents. Instead of using rewards and incentives, the presidents used accountability measures, recognition for goal accomplishment, and the communication of expectations. For instance, Dr. Mirenda incorporated service into performance evaluations as an opportunity for faculty and staff to engage in assistance to others. Dr. Seurkamp emphasized the importance of public recognition and ceremonies to honor academic and professional excellence; analysis revealed that this was her way of publicizing and reinforcing success and excellence on campus. Dr. Cernera explained that he sets clear expectations for his faculty and staff and builds time for reflection into his senior leadership team meetings. These findings show that there are various ways of

operationalizing *Reward Equity* and speak to how this dimension can be actualized without the exchange of tangible, specifically financial, rewards; instead, the rewards were more intrinsically oriented. The analysis of Dr. Powell and Dr. Bundschuh's leadership for this study did not reveal their use of *Reward Equity* in its typical form or in a modified version. However, it is important to note that although this dimension did not emerge from the data collection for this project, the presidents could nevertheless use this dimension in their leadership.

Table 62

Reward Equity: Accountability/Recognition/Expectations

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Integration of accountability to service commitment among faculty and staff.	Divergence. Neither the typical or modified version was identified.	Divergence. Neither the typical or modified version was identified.	Public recognition and ceremonies to honor academic and professional excellence.	Setting clear expectations; reflection.

Communication Leadership

The *Communication Leadership* dimension was apparent in all of the five presidents' leadership actions. This dimension is present when the leader clearly articulates ideas, concepts, and goals to the organization (Sashkin & Sashkin, 2003); this dimension can appear in mission-related communications. The theme of deliberate, consistent, and intentional language emerged in the cross-case analysis of the presidents in this study. Dr. Mirenda deliberately and consistently spoke about the mission in her

communications as well as in her writing. Dr. Powell reinforced the mission repeatedly by reminding the Mount community about the Four Pillars and by retelling the university's founding story. Two presidents consistently articulated the mission by speaking about great writers and Catholic thinkers (Dr. Bundschuh, Dr. Cernera). Dr. Seurkamp repeated the founding story of the School Sisters of Notre Dame and made it relevant to today. Dr. Cernera used every possible opportunity to articulate the Catholic mission of Sacred Heart while also using the Judeo-Christian tradition of remembering and hoping.

Table 63

Communication Leadership: Consistent/Deliberate/Intentional Language

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Intentional/ deliberate language; own writing; told story of founding mission.	Consistency in language; telling story of founding mission.	In speeches, writings, letters, he uses intentional language to emphasize the Catholic Intellectual Tradition; uses philosophy, theology, literature; prayer.	Recalls SSND founding story; refers to founding legacy to make it applicable to today.	Uses every opportunity possible to articulate mission; remembering (founding) and hoping (in looking to the future); uses great Catholic writers and thinkers in speeches and writings.

Credible Leadership

The five presidents in this study showed the *Credible Leadership* dimension in their leadership actions. This leadership dimension is apparent when the leader exhibits trustworthiness, character, and integrity. The credible leader can be relied upon, follows through with commitments, and acts in ways that are congruent with his or her words (Sashkin & Sashkin, 2003). Dr. Mirenda's long commitment first as a faculty member and then as an administrator at Neumann College showed her consistent dedication and reliability to the institution. Two presidents evinced consistency in the language they used in community-wide messages and communications (Dr. Powell, Dr. Cernera). Three presidents said that they tried to remain truthful and honest in their interactions (Dr. Bundschuh, Dr. Seurkamp, Dr. Cernera), and one explained that he was not afraid to deliver unpopular news (Dr. Bundschuh). These findings provide descriptive detail about the dimension of *Credible Leadership* shown by the five lay presidents in this study.

Table 64

Credible Leadership: Consistency/Honesty

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Long commitment to the institution.	Consistency in message; personal life.	Honesty in communications; not afraid to deliver unpopular messages.	Honest and direct approach to interactions.	Truthful and honest interactions; consistency in message across constituents.

Caring Leadership

The five presidents in the study showed the *Caring Leadership* dimension with regard to the common theme of outreach and hospitality. This dimension refers to the leader's demonstration of respect and concern for others, showing that they value diverse skills and abilities and place a high priority on making people feel included (Sashkin & Sashkin, 2003). Although there were several other ways in which this dimension was manifested, the theme of outreach and hospitality was present across all five cases. In particular, outreach was evident in the way in which the presidents reached out to those on campus to "meet them where they are" (Dr. Mirenda), as well as in the way they reached out to those beyond the institution (Dr. Seurkamp). Through welcoming daily interactions with others on campus, one president extended hospitality to others (Dr. Bundschuh). Another emphasized the importance of the care of the planet and of those most vulnerable in society (Dr. Powell). One president has been particularly instrumental in inter-faith dialogue and communications with faith leaders (Dr. Cernera). In summary, each of the five presidents expressed the *Caring Leadership* dimension through outreach and hospitality.

Table 65

Caring Leadership: Outreach/Hospitality

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Grounded in personal worldview; meets people "where they are;" dignity and worth of all.	Emphasizes care of the planet and of vulnerable people.	Hospitality; prayer.	Reaches out to those in need beyond the institution.	Inter-faith dialogue.

Creative Leadership

The five presidents in this study demonstrated use of the *Creative Leadership* dimension in their leadership. Briefly, this dimension means that the leader creates new and resourceful opportunities by which followers can perform and succeed (Sashkin & Sashkin, 2003). The shared theme that emerged across all five cases was that they each found new ways in which to accomplish the goals of their missions. Dr. Mirenda was instrumental in the creation of the Center for Sport, Spirituality, and Character Development, which supported the Catholic mission using an innovative approach. To unify the Catholic mission across the university, seminary, and grotto, Dr. Powell synthesized the mission into the Four Pillars. Dr. Bundschuh conceptualized a new Center for Mission and Ministry and a new core curriculum to strengthen the Catholic mission on campus. Dr. Seurkamp identified a spiritual need on campus, and when the diocese did not provide a priest, she used alternative channels to secure religious support to minister to the students of the College of Notre Dame of Maryland. Dr. Cernera

initiated the Center for Christian-Jewish Understanding. Two presidents also spoke about their plans for the enhancement of the physical plant (Dr. Bundschuh, Dr. Cernera). Therefore, the presidents found resourceful ways to accomplish their goals which conveyed the *Creative Leadership* dimension.

Table 66

Creative Leadership: Found New Ways to Accomplish Mission Goals

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Launching of Center for Sport, Spirituality, and Character Development; offering center as model for nation and link to Vatican office.	Synthesized mission into Four Pillars: Faith, Discovery, Leadership, Community.	Center for Mission and Ministry; core curriculum; new building plans.	Found a way to ensure students' spiritual needs were met on campus.	Growth and enhancement of physical plant; initiation of Center for Christian-Jewish Understanding

Confident Leadership

The presidents in the study demonstrated use of the *Confident Leadership* dimension in various ways. This aspect of leadership is evident when leaders demonstrate the belief that they can make a difference in their institutions (Sashkin & Sashkin, 2003). The two sub-themes that appeared as sources of this dimension in the cross-case analysis were the following: (a) grounding in prayer and (b) knowledge foundation. In different ways, each of the five presidents expressed the idea that prayer or faith was an important source of confidence upon which they drew in their leadership.

All five presidents explained that prayer (Dr. Mirenda, Dr. Powell, Dr. Bundschuh, Dr. Cernera) or faith (Dr. Seurkamp, Dr. Cernera) was a source of strength for them. One president also explained that he incorporates time for meditation and relaxation into his life to ground his leadership (Dr. Powell).

In addition, another sub-theme that cut across all five cases was knowledge foundation. The presidents showed the *Confident Leadership* dimension as they sought grounding in knowledge and expertise relevant to leading their institutions. Two presidents explained that they seek to acquire new knowledge to ensure preparedness for their presidencies (Dr. Powell, Dr. Seurkamp). One president stated that his advanced knowledge base in theology grounded his confidence (Dr. Cernera). Another explained that his experience as a faculty member and administrator in Catholic higher education provides him with confidence: “if there is a confidence, it’s because I know this is the way you do it in higher education” (J. Bundschuh, personal communication, October 29, 2007). One president spoke about the importance of the lessons and knowledge that she carries with her from her family of origin, namely from her father (Dr. Mirenda). These details provide examples of how the presidents embodied the *Confident Leadership* dimension by allowing their faith to influence their leadership and by grounding their leadership in knowledge and expertise.

Table 67

Confident Leadership

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Grounding in Faith				
Accesses prayer.	Prayer, meditation, relaxation.	Uses prayer.	Personal faith.	Importance of prayer.
Knowledge Foundation				
Grounding in family values.	Acquiring new knowledge; surrounds self with honest colleagues.	Knowledge base grounds his dealing with critics and his work with others.	Knowledge/ professional preparedness; encourages others to speak up.	Draws on theology background/ knowledge.

Follower-Centered Leadership

The *Follower-Centered* leadership dimension was apparent in all five presidents' activities. This aspect of leadership is evident in leaders who share power with others and empower them to succeed (Sashkin & Sashkin, 2003). Though this dimension was shown in various ways, one common theme emerged across the cases: compassionate interactions. The presidents demonstrated use of the *Follower-Centered Leadership* dimension in the ways in which they interacted compassionately with their communities. Their actions of elevating and uplifting those around them evinced use of the *Follower-Centered* dimension. Specifically, one president explained that she regarded her leadership as a "leaven for society" (Dr. Mirenda). Another made clear that he said he placed a high priority on helping others in their own growth, and this priority was especially apparent in his hiring of office personnel with special needs (Dr. Powell). Dr.

Bundschuh explained that he sought open interactions by extending an invitation to meet and listen to all faculty, staff, and students at the start of his presidency. Two presidents made their interactions open to all their constituents by opening the president's office to students for personal discussion (Dr. Seurkamp) or through honest and forthright interactions conducted with transparency (Dr. Cernera). The presidents collaborated and engaged with their followers with concern for their followers' well-being and their opinions.

Table 68

Follower-Centered Leadership: Compassionate Interactions

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Considers leadership "leaven to society."	Hiring special needs personnel in the president's office.	Made time to listen to constituents.	Opened her office to allow students to meet for personal conversations.	Maintains transparency.

Visionary Leadership

All of the five presidents' leadership showed practice of the *Visionary Leadership* dimension. Briefly, this dimension refers to the leader's ability to conceptualize and describe the future of the organization; they know and communicate the necessary actions to make the vision a reality (Sashkin & Sashkin, 2003). Two sub-themes emerged from the presidents' leadership actions that showed this dimension: maintaining a permanent presence on campus through symbols and securing the future of their institutions.

The first sub-theme that emerged for five presidents with regard to this leadership dimension was their maintenance of a visible and permanent Catholic presence on campus through the preservation of symbols. They explained that they spent a lot of time on enhancing the physical signs, symbols, and buildings that embody the Catholic identity on campus through curricular and co-curricular programming (Dr. Powell, Dr. Cernera, Dr. Seurkamp, Dr. Mirenda, Dr. Bundschuh). The second common theme that emerged in three cases was the way in which the presidents engaged in actions to secure the future of their institutions. One president was working to ensure that the legacy of the Sisters of St. Francis of Philadelphia was safeguarded through a long-term joint agreement between college and congregation (Dr. Mirenda). Two presidents spoke about their focus on fiscal health to ensure the long-term viability of their institutions (Dr. Powell, Dr. Bundschuh).

Three presidents showed other aspects of *Visionary Leadership* that deserve to be mentioned. Dr. Bundschuh introduced a newly revised core curriculum to strengthen the institution's academic programming. In creating a culture to secure the future of the institution, Dr. Seurkamp sought to create an environment in which open and honest dialogue could occur, including with those individuals who may have provided contentious debate. Finally, Dr. Cernera inspired institutional vision through his speeches, writings, and visible leadership presence on the national and international levels. In summary, the presidents sought ways to preserve and uphold the founding tradition of their institutions and to strengthen the Catholic identity on campus for future generations.

Table 69

Visionary Leadership: Actions to Secure Future of Institution

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Enhanced Catholic symbols and statuary; succession planning to secure future legacy of sponsoring religious congregation.	Enhanced Catholic symbols; secured financial health of institution;	Enhanced physical plant; secured fiscal health; established new core curriculum.	Enhanced Catholic symbols; showed vision to provide a college atmosphere in which open and honest dialogue can occur;	Enhanced Catholic symbols and physical plant improvements; inspired vision on personal and institutional levels; inspired vision at national and international levels through speeches and writings.

Principled Leadership

The *Principled Leadership* dimension was manifested in the five presidents' leadership of their Catholic missions. In short, this aspect of leadership is apparent in the leader who works to build a positive and shared culture based on the values and beliefs of the group (Sashkin & Sashkin, 2003). The shared theme that surfaced in all five cases was the way in which the presidents' leadership was grounded in institutional values and beliefs. Each of the presidents provided numerous examples of how his or her leadership beliefs supported the mission of his or her respective institutions. For instance, one president sought to create a culture supportive of the mission on campus through the cultivation of relationships (Dr. Mirenda). Another president used his zeal to sustain

Catholic identity and culture in all his leadership interactions (Dr. Powell). A third grounded his leadership in his Jesuit educational formation, professional experiences, and his continued interest in learning (Dr. Bundschuh). Another explained that she considered her leadership role a vocation and that she made a "covenant" to uphold the legacy of the founding religious congregation (Dr. Seurkamp). Finally, another expressed his joy in maintaining and celebrating the founding values and traditions of the institution while also reaching out to other religious traditions in an attitude of ecumenism (Dr. Cernera). All of these descriptive details show that the five presidents in this study use *Principled Leadership* at their respective Catholic colleges and universities.

Table 70

Principled Leadership: Grounding in Institutional Values/Beliefs

Dr. Mirenda (Neumann College)	Dr. Powell (Mount St. Mary's University)	Dr. Bundschuh (Marymount University)	Dr. Seurkamp (College of Notre Dame of Maryland)	Dr. Cernera (Sacred Heart University)
Emphasis on relationships that cultivate mission culture on campus.	Zeal to maintain distinctive Catholic identity of institution.	Guided by Jesuit educational formation, professional experiences, and continued interest in learning.	Presidency as vocation; she has made a "covenant" to uphold the SSND legacy.	Maintains and celebrates SHU founding values and traditions; shows attitude of ecumenism.

Summary of Cross-Case Findings of the Ten Dimensions

Overall, the presidents' leadership related to the ten dimensions of Sashkin and Sashkin's (2003) leadership framework in numerous ways. The 11 themes that emerged across all ten dimensions in this cross-case analysis were presented and discussed in this

chapter. The themes provide descriptive detail about how the presidents lead their respective Catholic missions and how the ten dimensions were apparent in the leadership of the five presidents in this study. Appendix Q provides a full summary of the 11 themes presented in this chapter.

Chapter Summary

This chapter provided a cross-case comparison of the findings across the five individual cases guided by the three research questions. In the first part of the data analysis, the analysis of the Catholic missions, as actualized in the mission statements of each of the five institutions, revealed seven shared themes. The themes that emerged from the analysis of the five mission statements were as follows: commitment to the founding Catholic tradition, service to others, respect for the dignity of the human person, the importance of the Catholic Intellectual Tradition and a liberal arts education, the value of holistic education, the value of diversity, and commitment to excellence. See Appendix O for a summary.

In the second part of the data analysis, the analysis of the presidents' leadership of their respective Catholic missions revealed 11 common themes. To produce a comprehensive analysis, these 11 themes were cross-referenced in a meta-matrix with the seven themes that emerged from the institutional mission statements, as presented in Appendix P. These themes revealed the common ways in which the presidents operationalized their leadership. Showing their commitment to their founding traditions, an element of their missions, the presidents are involved in mission education, they interact with critics, they retell the story of the institutions' founders, they enhance or preserve religious symbols on campus, and they articulate the unity of the Church's and

the CCU's missions. Related to the theme of service to others from the analysis of the missions, the theme of wider community involvement emerged. In connection with the theme of respect for the dignity of the human person from the missions was the theme of respect toward institution members. Connected to the theme of the importance of Catholic Intellectual Tradition and a liberal arts education was the theme of the presidents' involvement in academic priorities. Leadership of holistic education, an element of the mission, was operationalized through the integration of body, mind, and spirit in the presidents' leadership. The element of the mission related to diversity did not emerge as a cross-case theme in the presidents' leadership. The theme in the mission related to commitment to excellence was actualized through the presidents' professional development and new knowledge acquisition as well as through their collaboration with their senior leadership teams.

In the third part of the data analysis, the ten leadership dimensions of *Leadership That Matters* (Sashkin & Sashkin, 2003) were operationalized across the 11 themes related to the presidents' leadership. Appendix Q presented a summary of these categories. *Capable Management* emerged as a shared theme related to four presidents' fundraising and safeguarding of the fiscal health of their institutions. The presidents actualized the *Reward Equity* dimension of leadership by demonstrating accountability and recognition and by setting clear expectations of faculty and staff. Although *Reward Equity* was not a shared theme among all five presidents, it was apparent in three presidents' leadership and offered a modified version of Sashkin and Sashkin's (2003) dimension. The presidents showed *Communication Leadership* through their common use of consistent, deliberate, and intentional language to guide their missions. The

presidents' leadership actions revealed evidence of *Credible Leadership* in their common use of consistency and honesty. The dimension of *Caring Leadership* was operationalized through the presidents' outreach and hospitality. *Creative Leadership* was evident in the ways in which the presidents found new and varied ways to accomplish their mission goals. *Confident Leadership* was manifested in the presidents' grounding in prayer and in their establishing a foundation of knowledge. *Follower-Centered Leadership* was operationalized by the presidents' interactions with others on and off campus. *Visionary Leadership* was actualized in the presidents' actions to secure the future legacy of their institutions. Finally, the five presidents operationalized *Principled Leadership* in the ways in which their leadership was congruent with institutional values and beliefs. In all, nine of the ten dimensions described by Sashkin and Sashkin (2003) were operationalized by the five lay presidents in this study. *Reward Equity* was manifested in the presidents' leadership in a modified version that will be presented and discussed in Chapter 6.

Chapter 6

IMPLICATIONS AND CONCLUSIONS

This chapter presents the implications and conclusions of this study. To explore how five lay presidents lead the various dimensions of the Catholic mission at their respective Catholic college or university, this multiple-case study was grounded in Thomistic epistemology and an interpretivistic paradigm of inquiry. Data collection methods consisted of document analysis and semi-structured interviews. The purposeful sampling strategy consisted of criterion-based, expert-driven, and maximum variation sampling methods (Merriam, 2002; Miles & Huberman, 1994; Patton, 1990, 2002). The theoretical framework used to guide data collection and analysis was based on Sashkin and Sashkin's *Leadership That Matters*, as described in Chapter 3. This chapter begins by re-stating the purpose and significance of the study. Next, it will discuss the responses to the research questions that guided the study and then state how the *Leadership That Matters* framework was supported, refuted, and/or extended by the findings of this study. It offers a conceptual model, consideration of theoretical and practical implications, a critique of the study, and suggestions for future research.

This exploratory study provides a detailed portrayal of five lay presidents' leadership. It provides insight into the relatively new demographic of lay presidents in Catholic higher education in the United States. While not a comparison with their religious predecessors or with presidents of other institutions, it does have implications for this larger range of institutional leaders. The findings of this study provide thick and rich descriptive detail particularly about how lay presidents lead their missions, which was lacking to date in the literature.

Purpose and Significance of the Study

The purpose of this study was to explore a growing phenomenon in Catholic higher education: lay presidential leadership of Catholic mission at the Catholic college /university (CCU). The problem of practice addressed by this study was that CCUs have not focused on the impact of the demographic shift toward lay presidents on the operationalization of their Catholic missions or prepared for ways, through research, to assist lay presidents in this transition. The research problem addressed in this project was that the existing literature does not include a study that focuses on an exploration of lay presidents' leadership of the Catholic mission at CCUs. This study provided this exploration.

Today more than 50% of CCUs are led by lay presidents (Morey & Holtschneider, 2003). This is an ever-growing trend in U.S. Catholic higher education. This leadership demographic presents a unique situation, in that for the first time in history, CCU presidents are no longer primarily priests, nuns, or members of religious congregations (Morey & Holtschneider, 2003). In response to this shifting demographic, there is a tension among some practitioners, scholars, and critics. There are those who accept this new phenomenon in Catholic higher education as a time of opportunity, and they articulate their support in their writings, professional development sponsorship, and personal communications and speeches (Association of Catholic Colleges and Universities, 2007; Cernera, 2005b; Eldred, 2005; Galligan-Stierle, 2005b; Hayes, 2005; Hellwig, 2003; Yanikoski, 2006). There are others who are more skeptical and regard this new situation in Catholic higher education with a sense of uncertainty (Borrego, 2001; Burtchaell, 1998; O'Neill, 2001; Sloan, 1994; Soley, 1995). This tension among

practitioners, critics, and scholars pointed to the need for this study as, to date, the leadership of Catholic mission by this new demographic group has yet to be studied empirically and in detail.

Summary of Findings

The descriptive findings yielded from this study reveal the deliberate and careful leadership of the Catholic mission by five lay presidents. The detailed explanations of the presidents' leadership actions provide empirical evidence of how lay presidents uphold and promote Catholic identity at their respective Catholic colleges/universities.

This section joins the findings and analysis to the research questions that guided the project. As outlined in Chapter 1, this study contained one main research question that was operationalized by three sub-questions. The main research question for this study was: How do five lay presidents lead the various dimensions of the Catholic mission at their respective Catholic college/university? To answer this question, there were three sub-questions to operationalize this main research question:

A. What is the Catholic mission of each CCU?

B. How does each president lead the Catholic mission of his/her CCU?

C. How did each president's leadership of the Catholic mission relate to Sashkin and Sashkin's (2003) *Leadership That Matters* framework?

Institutions' Catholic Mission

The first research sub-question was "What is the Catholic mission of each CCU?" As noted in the literature review, Catholic higher education institutions have a responsibility to uphold and promote the Catholic mission and to affirm its essential characteristics through "public acknowledgement in its mission statement and/or its other

official documentation of its canonical status and its commitment to the practical implications of its Catholic identity. . .” (USCCB, 2000, 2:5). As previously mentioned, the college and university Catholic missions were embodied in the mission statements of each institution. There was no separate “Catholic mission” apart from the institutional mission of the college or university.

While each of the five mission statements contained very different foci and priorities unique to each particular context, seven shared themes emerged. These seven themes presented a mission landscape across which to examine the presidents’ leadership of their institutions. Because the themes were discussed at length in Chapter 5, this section presents an overview of them as they were operationalized by the five presidents in the study and links these thematic findings to the literature. Figure 1 presents the themes. Each theme links to and advances the current literature related to lay presidential leadership of Catholic mission, as related below.

Figure 1. Mission Statement Themes

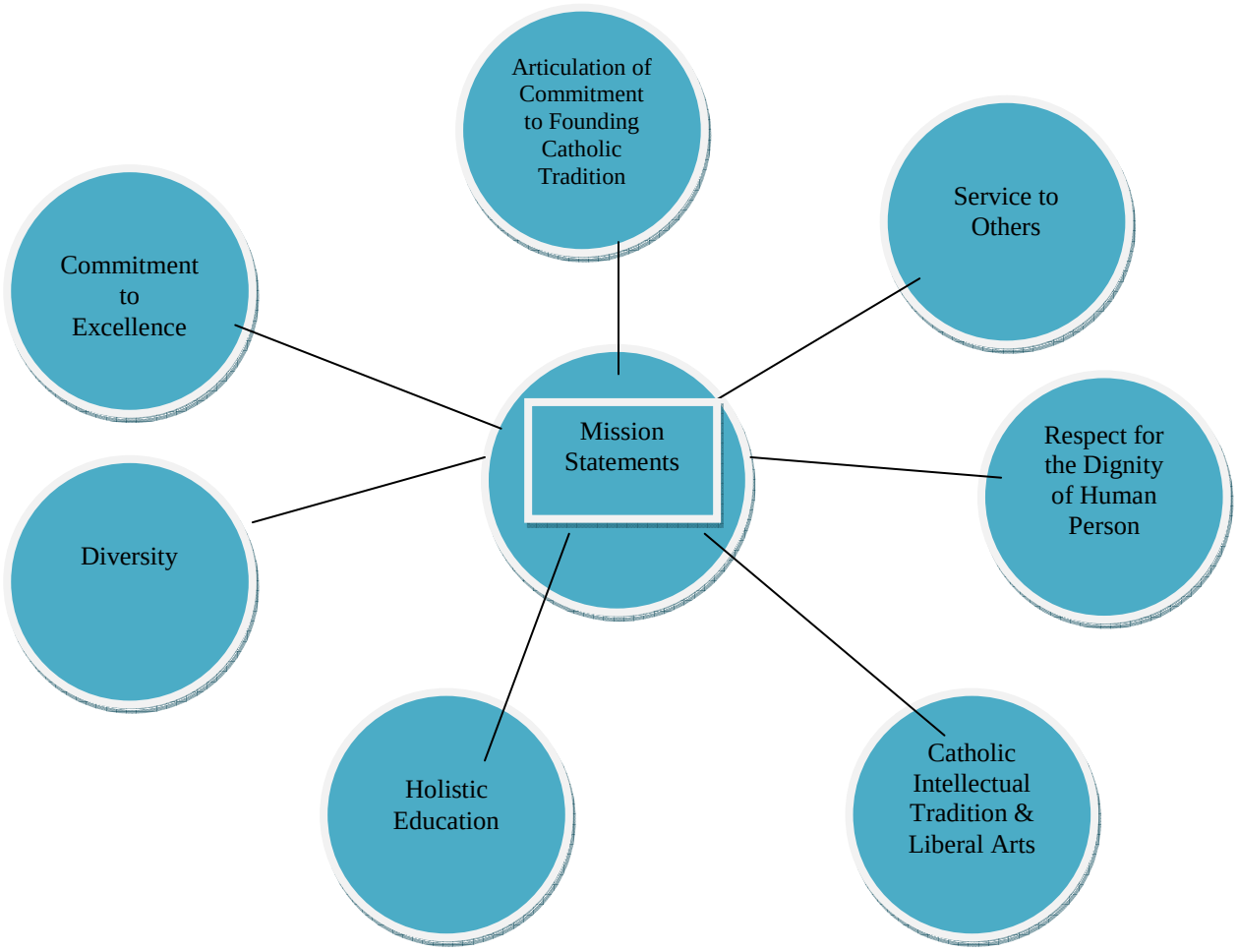

Figure 1. Graphic representation of the seven mission statement themes that emerged from analysis of the institutional mission statements and the supporting materials across each of the five cases.

Articulation of commitment to founding Catholic tradition. All five institutional mission statements referred to their founding tradition—either their sponsoring religious congregation or their Catholic identity—explicitly in their mission statements, or implicitly through the content of the mission statement and further supported in the long version of the statement. As noted in the literature, the Church

recognizes the importance of an articulated commitment to the institution's founding tradition. Specifically, *Ex corde Ecclesiae* names "fidelity to the Christian message as it comes to us through the Church" as one of the four essential characteristics of all Catholic colleges and universities (Pope John Paul II, 1990, Part I A.13). Two ways this Christian message is embodied in Catholic higher education is through sponsoring religious congregations (SRCs) and through lay-founded institutions. Founding traditions actualized through SRCs can be important contributors to an institution's Catholic identity, as the founding orders have traditionally acted as exemplars, living endowments, and visible role models of the Catholic and religious identity on campus (Holtschneider & Morey, 2000; Janosik, 1996; Morey & Piderit, 2006). Catholic institutions that are lay-founded also traditionally articulate their commitment to their founding religious traditions and to Catholic philosophy (Cernera, 2005b). In essence, this commitment to the founding traditions is a characteristic of Catholic colleges and universities, most often articulated by the president.

The theme of articulation of commitment to the institutions' founding Catholic tradition emerged from the five institutional mission statements in this study. This finding supports existing literature that recognizes the commitment of CCUs to formally articulate their founding traditions (Hellwig, 2003; Holtschneider & Morey, 2000; Morey & Piderit, 2006; Pope John Paul II, 1990; USCCB, 2000). First, it indicates that the five institutions in this study have an articulated commitment to their founding traditions and charisms. This finding provides a notable highlight to the existing literature that indicates that Catholic colleges and universities remain dedicated to their founding traditions (Hellwig, 2003; Holtschneider & Morey, 2000; Morey & Piderit, 2006; Pope John Paul

II, 1990; USCCB, 2000). It contrasts with existing literature that sounds the alarms that Catholic colleges and universities are losing their commitments to their founding religious identities (Borrego, 2001; Burtchaell, 1998; O'Neill, 2001; Sloan, 1994; Soley, 1995). Although this articulation of commitment cannot be taken as a statement of the institutions' Catholic identities as they are actualized, it is nonetheless a positive sign of the institutions' dedication to their founding religious identities. Thus, the five institutions in this study either explicitly or implicitly articulated their commitment to their founding traditions in their mission statements.

Service to others. The theme of *service to others* emanated from the mission statements. As noted in the literature review, service to society is a way to give life meaning and is one of the four essential characteristics foundational for Catholic colleges and universities.[134] Thus, it was anticipated that this theme would be present in institutional defining documents, such as the mission statements. Service to others, ethical commitments, social responsibility, and concern for the common good emerged as ways in which the theme of service was operationalized in the mission statements. The presence of service as a mission element supports the literature that includes a commitment to service among the essential characteristics of CCUs (Pope John Paul II, 1990; USCCB, 2001). Specifically, this descriptive information sheds light on the particular ways in which these five institutions articulated their commitment to service and society. In essence, service to others, an outward-looking responsiveness to the needs of society, and social responsibility were notable themes in relation to this element.

[134] "An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life" (Pope John Paul II, 1990, para.13).

While service to others is not unique to Catholic higher education institutions, what is distinctive is that the call to serve is encouraged by the Church and highlighted as one of the four essential characteristics of Catholic higher education institutions.

Dignity of the human person. The inherent dignity and worth of every human being is a foundational element of Catholic Social Teaching (USCCB, 2008) and is articulated as a feature of the Christian inspiration that characterizes Catholic institutions of higher education (Pope John Paul II, 1990). The cross-case analysis revealed that each of the five institutions articulated a commitment to the dignity and worth of the human person either explicitly in their mission statements or through supplementary documents. This finding supports the literature that states that individuals are created in the image and likeness of God and that each individual therefore has inherent dignity and worth (USCCB, 2008). However, the fact that two institutions (Marymount University and College of Notre Dame of Maryland) did not explicitly articulate this commitment in their mission statements cannot be taken to imply that such a commitment is not present in the institutions' culture. Yet, it is important to note that this commitment was found in other documents (College of Notre Dame of Maryland), or located implicitly within the mission statement language (Marymount University). While other non-Catholic institutions may inherently respect individuals' rights and preferences in their policies and procedures, what makes this commitment to the dignity of the human person unique at Catholic institutions is that they have a shared institutional commitment to protect human dignity and worth that is connected to the mission of the larger Church's Social Teaching (USCCB, 2008).

Catholic Intellectual Tradition and liberal arts education. The mission commitment to the Catholic Intellectual Tradition and liberal arts education was apparent in the mission statements and thus, aligned with the literature. The literature on Catholic higher education underscores the importance of a commitment to knowledge acquisition in light of the Catholic faith. In particular, this refers to (a) the search for an integration of knowledge, (b) a dialogue between faith and reason, (c) an ethical concern, and (d) a theological perspective (Pope John Paul II, 1990, para.15). The mission statements touched on several of these points. Specifically, the search for the integration of knowledge can be identified in the two statements that described the curricular offerings and ways in which students are taught through "free and rigorous inquiry leading to a reflective and creative understanding" (Mount St. Mary's University, 2007a) and through "a foundation in the arts and sciences . . . with opportunities for personal and professional development" (Marymount University, 2009p). The search for the integration of knowledge is implied by the mission statement that highlighted the intrinsic value of knowledge acquisition (Sacred Heart University). The commitment to dialogue between faith and reason is implied by explicitly naming the Catholic Intellectual Tradition (Sacred Heart University), identifying the liberal arts commitment in relation to their founding tradition (Neumann College) or Catholic tradition (College of Notre Dame of Maryland). Thus, these findings—of the various ways in which the five mission statements articulated commitment to the Catholic Intellectual Tradition and liberal arts education—affirm the literature that indicates that it is essential for CCUs to articulate a commitment to the integration of knowledge acquisition and liberal arts learning with the Catholic tradition (Pope John Paul II, 1990).

While a commitment to liberal arts education is not exceptional in higher education, what is different here is the embodiment of the Catholic Intellectual Tradition. Characterized by content (classic treasures to be cherished, studied, and handed on) and a way of doing things (the outcome of centuries of experience, prayer, action, and critical reflection)[135], this way of accessing and creating new knowledge is unique to the Catholic higher education context. This tradition is a "conversation between the Church and the world" (Cernera, 2007b, slide 23) that engages the Christian community and the surrounding culture. It is a holistic way of approaching and creating knowledge comprised of human inquiry, human formation, and divine revelation (Cernera, 2007b). Such a holistic pedagogy is different from that of CCU's secular counterparts in the higher education context, which typically do not incorporate centuries of faith tradition in scholarship and reject the integration of reason and faith in academia.

Holistic education. The theme of holistic education appeared in the five mission statements. Catholic institutions of higher learning are known for providing education of the mind, body, and spirit (Pope John Paul II, 1990; USCCB, 2000). As part of the Christian message in its concern for the development of the individual, the Church emphasizes the holistic development of the person. As such, the entire educative process should be "directed towards the whole development of the person" (John Paul II, 1990, para. 20). Thus, it was not unforeseen that this theme would resonate across the statements in this study. What this study provided was a glimpse into the ways in which this commitment was articulated. Essentially, the analyses of the five mission statements in this study align with the literature (Pope John Paul II, 1990; USCCB, 2000) by

[135] See Cernera, 2007b.

articulating an emphasis on fidelity to the Christian message and the holistic development of the person.

While other higher education institutions may also present a mission that includes holistic development, especially those with a faith commitment, what makes this element unique is that Catholic institutions are marked by their commitment to the development of the whole person in the Catholic tradition. This is not a fragmented approach to education but rather one that has a concern for the development of an individual's mind, body, and spirit in his or her search for Truth.

Diversity. Because it is inherent in the mission of the Roman Catholic Church, diversity was expected to be a thematic element in the institutions in this study (Pope John Paul II, 1990), and it did present itself as a shared theme across the five mission statements in this study. As stated in *Ex corde Ecclesiae*, the Catholic higher education institution offers opportunity for the "free expression of cultural diversity" (Pope John Paul II, 1990, para. 37). Diversity in the Catholic context refers to cultural, religious, socioeconomic, and ethnic diversity. The word "catholic" means universal, indicating the faith's openness to all people. As noted in the literature review, one of the essential characteristics of a Catholic university is "an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life" (para.13). Practically speaking, this commitment to the service of the people of God refers to giving respect and honor to different faith traditions, beliefs, and creeds, as well as to different socio-economic backgrounds and ethnicities.

The Catholic college/university is a sign of such diversity. It does seem that the mission element of reaching out to a diverse student body is increasingly challenging for CCUs, as the cost of tuition makes a Catholic college or university education inaccessible for some. This is not a problem unique to Catholic higher education, as virtually all private and independent higher education institutions in the US wrestle with the challenges of high tuition. Yet, for the Catholic institution, the commitment to diversity contains a faith implication connected to the larger mission of the Church. The CCU is responsible to the Church's mission to "go… and make disciples of all nations" (Matthew, 28:19, New American Bible). Thus, finding innovative ways to actualize this mission element continues to be essential.

Commitment to excellence. The five mission statements, either explicitly or implicitly, conveyed their commitment to excellence in academic, intellectual, affective, social, ethical, and moral areas. Dedication to providing excellence in education is a principle that propels Catholic higher education. Catholic institutions are committed to challenging students to pursue excellence in humanistic and cultural development (Pope John Paul II, 1990, para. 23). Three institutions explicitly articulated their commitment to excellence in their mission statements, while two mentioned did so implicitly or in supplemental materials. The commitment to excellence referred to curricular and co-curricular programming, as well as to moral and affective development. This finding substantiates the current literature by providing examples of ways in which the mission statements articulated this commitment to challenging students to pursue excellence in humanistic and cultural development.

The articulated commitment to excellence in curricular and co-curricular programming is not unique to Catholic higher education. What is unique is the inclusion of moral and affective development of the person as part of that excellence, and opportunity for growth in the Catholic faith. Also, the institutional commitment to academic excellence embodies a theological principle. As mentioned, Catholic institutions honor the dignity and worth of the person, who is created in the image and likeness of God. "Because people are made in the image and likeness of God and they're made for fullness in life with God and one another, then striving for excellence is also a theologically grounded principle" (A. Cernera, personal communication, November 28, 2007). Thus, honoring the dignity and worth of the individual in the Catholic tradition (USCCB, 2008) coupled with the pursuit of excellence in the context of higher education, is unique to Catholic higher education.

Summary. In summary, the seven themes presented an overview of the mission landscape in answer to the research question, "What is the Catholic mission of each CCU?" This backdrop provided the scaffolding across which to examine the presidents' leadership of their respective institutions, to be presented in the next section. The mission statement themes present the shared mission topics that emerged from this study. Certain themes are unique characteristics of Catholic institutions (articulation of commitment to founding Catholic tradition, respect for the dignity and worth of the human person in the Catholic Social Tradition, Catholic Intellectual Tradition and liberal arts education, and holistic education in the Catholic tradition), while others would be expected to appear in other secular and non-secular institutions (diversity, service to others, commitment to excellence, holistic education in terms of academic and affective development). Other

private colleges and universities, particularly those with a religious or Christian founding (especially Evangelical Christian institutions), likely would aspire to such mission elements as respect for the dignity and worth of the human person and holistic education. However, what is unique here is that CCUs honor these commitments in the Catholic tradition. It is important to note that, as mentioned at the beginning of Chapter 4, the Catholic mission is not something that is separate and apart from the regular institutional mission. It is all-encompassing and thus includes such areas as diversity and commitment to excellence, which would also be expected to be found in other institutions.

Presidents' Leadership of Catholic Mission of the Five Institutions

The second research question was, "How does each president lead the Catholic mission of his/her CCU?" As outlined in Chapters 4 and 5, the five presidents operationalized the distinctive, yet Catholic, missions of their institutions in myriad ways. The seven themes that emerged from the mission statement analysis allowed for categorization and cross-case comparison of the presidents' leadership. This analysis resulted in the emergence of eleven new descriptive categories that depict *how* the presidents fulfilled the seven mission themes that were presented in the last section. These eleven new descriptive categories of the presidents' leadership actions are organized according to the seven mission statement themes and are summarized in Figure 2.

Figure 2. Presidents' Operationalization of Mission

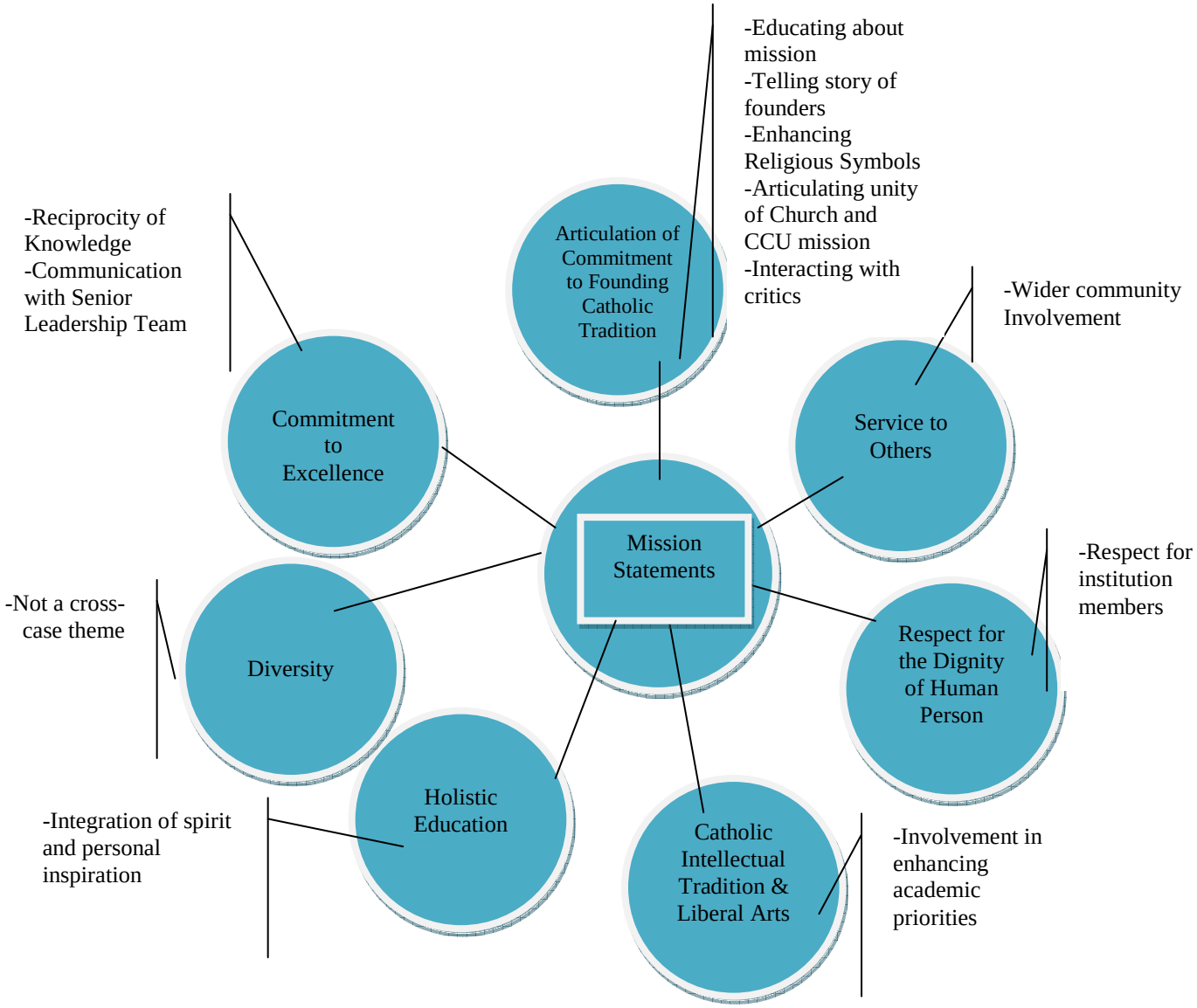

Figure 2. Cross-case categories of presidents' leadership actions according to the seven mission statement themes.

Articulation of commitment to founding Catholic tradition. The first of the mission statement themes is articulation of commitment to the founding Catholic

tradition. The five presidents in this study embodied this mission theme in five leadership actions. This section will relate these leadership actions, thereby answering the research question of "How do the presidents lead the Catholic mission of their respective CCUs?" The actions will be linked to the literature in the field.

To recapitulate from the previous chapter, the presidents engaged in the following five leadership actions related to articulation of commitment to founding Catholic tradition: educating about mission, telling the story of the institution's founders, enhancing religious symbols on campus, articulating the unity of the Church-college/university mission, and interacting with critics. This section will explain each of these demonstrations of the presidents' commitment to their institutions' founding traditions, using representative examples.

Educating about mission. A first leadership action of how the presidents articulated their commitment to the founding Catholic tradition was through their involvement in educating about mission. At some level and in various ways, the presidents educated faculty, staff, senior leadership, or students about the mission of the institution and how this mission fits within the Catholic context. These actions of the presidents are in keeping with the empirical and practical literature on the topic of the presidency in Catholic higher education by underscoring the point that presidents have a key role in proclaiming the Catholic missions of their institutions (Galligan-Stierle, 2005b; Gardner, 2003; Higgins, 2002; Holtschneider & Morey, 2000; Introcaso, 1996; Janosik, 1996; Lannon, 2000; Morey & Holtschneider, 2003; Morey & Piderit, 2006; Murphy, 1991; Rittof, 2001). While the Morey and Piderit (2006) study provided insights into how presidents can be involved in shaping culture on campus, this

dissertation offers new knowledge, particularly in relation to lay presidents' direct involvement in educating campus constituencies about institutional mission and Catholic context.

Further, this study provided details about the activities in which presidents engage to educate constituencies about institutional and Catholic mission. Formal activities included engagement in mission-reinforcement activities such as a Presidential Lecture Series, mission orientation programming for new faculty, and Founder's Day celebrations. In addition to formal activities, presidents engaged in relationship-building by creating a mission-culture on campus; reaching out to mid-level administrators to help them understand their roles in advancing institutional mission; and engaging in dialogue with students, staff, and faculty on topics related to the mission. In other words, these five presidents were constantly educating constituencies about the specific mission of the institution and the Catholic context in which that mission existed through formal and informal activities, and through building culture that supported mission engagement. This finding is important as it provides empirical evidence of the deliberate ways in which the presidents help educate the university community about the Catholic mission. While the literature pointed to the important role the president plays in leading the Catholic mission on campus (Cernera, 2005b; Dagley, 1988; Eldred, 2005; Gardner, 2003; Hayes, 2005; Janosik, 1996; Morey & Holtschneider, 2003; Morey & Piderit, 2006), it did not contain specific details of how they engaged in education about mission. Based on the existing literature on the topic, the presidents went above and beyond what the researcher expected in their role as president and leader of mission. To educate their communities about the mission, they stepped out of their administrative position and acted as teachers.

Telling the story of founders. All five presidents provided abundant evidence of how they retell the story of their institutions' founders. This second leadership action demonstrates another way in which these presidents articulated their commitment to the founding Catholic tradition of their institutions. It also contributes to the literature in that it identifies an important mechanism used by presidents to keep the legacy of their Catholic institutional mission and history alive. While this study did not measure Catholic identity at the institution level, it did find that each of the five presidents frequently and passionately articulated the stories of their founders across a full range of their leadership communications. They used formal and informal communication mechanisms to make their founding legacies applicable to their institutions today.

This news may give cause for optimism with regard to the concern over the lack of theological and/or spiritual formation deemed necessary to lead Catholic identity and mission (Morey & Holtschneider, 2003). Only one president in the study completed advanced-level theological study (Dr. Cernera), yet all five presidents linked their institutional priorities and functions to the founders by accessing their unique strengths, knowledge, and skills. This provides empirical evidence of the active role the lay presidents in this study took in articulating and sharing the legacy of their institutions' founders.

Enhancing religious symbols on campus. A third leadership action with respect to how the presidents articulated their commitment to their institutions' founding Catholic tradition was enhancing religious symbols, statuary, or places of worship on campus. Their actions substantiated their assertions about the Catholic mission insofar as they increased visible statuary of the founding SRC, enhanced a founders' plaza,

maintained traditional décor in the chapel at the center of campus, added a prayer room at an off-site campus, and led the building of a new chapel with a world-renowned artist commissioned to complete artwork. Such dedication to preserving visible symbols of the faith aligns with the previous research (Rittof, 2001) that found that senior leadership—namely chief academic officers—encouraged initiatives to increase Catholic signs and symbols on campus as a way to promote Catholic identity and culture (Morey & Piderit, 2006). In essence, commitment to enhancing or preserving religious symbols on campus continues to be an important way the presidents in this study demonstrated leadership of their respective Catholic missions.

In the Catholic tradition, symbols of the faith point toward intangible realities (Aquinas, 1274). As in daily, secular, life, symbols help us to convey messages to others, express ideas, and communicate relationships. Humans are "symbol-using animals" (Burke, 1989). This also applies in the Catholic tradition with regard to faith messages, ideas, and relationships. "As a social being, man needs signs and symbols to communicate with others, through language, gestures, and actions. The same holds true for his relationship with God" (The Holy See, 1997, no. 1146). For Catholics, symbols are important reminders of the faith as they direct the faithful toward God. Thus, the presidents' actions to enhance and preserve religious symbols on campus indicates an appreciation of the richness of the faith tradition and the important role that symbols have in the Catholic faith. In essence, these actions serve to advance the Catholic mission to all who enter campus. This finding may serve to encourage other presidents to begin—or continue—to invest in the enhancement of Catholic religious symbols on campus as an important and visible element of the Catholic faith.

Articulating unity of Church and college/university mission. The articulation of the unity between the Church and institutional mission among the five presidents was a fourth type of leadership action showing how the presidents articulated their commitment to their institutions' founding Catholic tradition. It also was an amplification of a topic found in the literature that identified the CCU as a great source of hope for the future. The Church entrusts the CCU with a mission that "holds a cultural and religious meaning of vital importance because it concerns the very future of humanity" (Pope John Paul II, 1990, conclusion). The literature emphasizes that the university be of "service to the Church and society and encourages the members of the university community to grow in the practice of the faith" (USCCB, 2000, Art 5, 1.b). In particular, the literature identified how CCU presidents work in collaboration with diocesan authorities and, when present, with the sponsoring religious order of the institution (Cernera, 2005b; Galligan-Stierle, 2005b; Murphy, 1991; Pope John Paul II, 1990; USCCB, 2006a). However, only one source to date, in the literature of practice, provided descriptive detail on this relationship, namely between bishops and presidents (Galligan-Stierle, 2005b). The presidents in this study supported CCU and Church unity in numerous ways, such as by seeking to serve their local dioceses, carefully choosing speakers and awardees, and promoting an active campus ministry. This seems reflective of a trend toward increased dialogue among CCU presidents and their bishops, especially since the release of *Ex corde Ecclesiae*. ""Because of more focus and attention on Catholic identity since *Ex corde* . . . there actually have been more conversations between presidents and bishops" (O'Connell as cited in Supiano, 2009, para. 9). Thus, this study contributed to the literature by identifying ways in which the five lay presidents recognized and augmented the unity

between Church and CCU. These findings may be useful to other presidents who seek to strengthen their link to their local ecclesiastical authorities.

This leadership action, the articulated link between CCU and Church mission, is important because Catholic colleges and universities are unique in the higher education community in that they have a vital role within the Catholic Church. They should be places where Jesus Christ can be encountered (Pope Benedict XVI, 2008). As noted by Pope Benedict XVI on his recent visit to The Catholic University of America, "First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth" (Pope Benedict XVI, 2008, para.2). All members of the CCU community have a responsibility to ensure that the Catholic identity is "safeguarded and strengthened" (USCCB, 2000, Part 2:4, para.1), and presidents have a special role to engage with bishops on matters related to the mission (Galligan-Stierle, 2005b). Thus, by articulating the unity between the Church and CCU mission, the presidents demonstrated that they are engaging in an important part of leading the CCU mission, unique to Catholic higher education. The details of this finding may assist other presidents who are seeking ways to strengthen their interaction with their local diocese or ecclesiastical authority.

Interacting with critics. The fifth leadership action relating to the presidents' articulation of their commitment to their institutions' founding Catholic tradition was their interaction with critics. As noted in the literature, there is a tension and skepticism about the potential loss of Catholic identity in Catholic higher education among some in the Catholic community (Borrego, 2001; Burtchaell, 1998; Cardinal Newman Society, 2009; O'Neill, 2001; Sloan, 1994; Soley, 1995). Several individuals and groups observe

and assess presidents' fidelity to leading and upholding the Catholic identity of their colleges/universities (Borrego, 2001; Cardinal Newman Society, 2009; O'Neill, 2001). As was apparent during President Obama's 2009 commencement invitation, speech, and honorary degree bestowment at University of Notre Dame, presidents of Catholic colleges and universities are increasingly scrutinized by outside forces that are analyzing and assessing the effectiveness of their leadership as it relates to the Catholic identity of their institutions (Cardinal Newman Society, 2009; Johnson, 2009; Keane, 2009; Redden, 2009). This study provides insight into how presidents interact with critics.

Presidents are aware of critics who are quick to point out perceived infidelities to the Church's teaching. This study discovered the presidents' reactions to such critics and their reflections about how such external influences manifested in their leadership. It found that three presidents were willing to engage with those critics who expressed a desire and capacity to talk and listen about particular issues such as Catholic identity-related concerns. Two presidents explicitly stated that they were not interested in engaging with critics' groups that seemed to be uninterested in dialogue. These findings reinforce the topic in the literature about the tension with regard to how lay presidents lead their institutions' Catholic missions. The common factor that tethered the presidents' willingness for engagement with critics was whether those presenting their criticisms were willing to dialogue. The five presidents in this study seek to build good relationships with critics through mutual understanding and robust conversation, and do not spend time or energy on unfruitful dialogue.

In essence, the way the presidents respond to critics reveals that they are not easily swayed by outside analysis of their leadership of Catholic mission. They instead

hold fast to the traditions of their institutions, learning from their founding legacies, advancing the mission as appropriate, and engaging in dialogue with their bishops. This finding advances the literature by providing descriptive data about how the presidents respond to disapproval and criticism. For instance, some presidents believe that "watchdog" groups are an unhelpful distraction from their leadership priorities. In general, the presidents recognized that they are responsible to their bishops as their respective ecclesiastical authorities and do not deem other outside groups to have an important influence. It would be useful for outside critics to recognize that, if they want their concerns to be heard by presidents, it is best to attempt to engage in dialogue with the president directly and in private, rather than reporting criticisms to third-party sources such as newspapers, websites, or blogs.

In summary, the five leadership actions of educating about mission—telling the story of the institution's founders, enhancing religious symbols on campus, articulating the unity of the Church-college/university mission, and interacting with critics—demonstrated the shared ways in which the presidents articulated their commitment to the founding Catholic traditions of their institutions.

Service to others. The second of the mission statement themes is service to others. The leadership action that emerged regarding this mission theme was the presidents' involvement with the wider community—locally, nationally, and internationally. This action demonstrated their leadership commitment to the mission element of service to others and provided descriptive detail to answer the research question of how the presidents lead their missions. The presidents' commitment to service echoes the literature of practice that outlines service as one of the essential

characteristics of Catholic colleges and universities (Cernera, 2007; Hellwig, 2003; Pope John Paul II, 1990; USCCB, 2000). As one of their essential characteristics, CCUs have a commitment to serve those both within and beyond the institution (Pope John Paul II, 1990; USCCB, 2000). In this study, the presidents each conveyed this dedication, to varying degrees. It was clear that, despite the variation in the amount and types of activity (local community involvement versus international service), the presidents' actions underscored the reality that leadership of the Catholic mission extends beyond the confines of the college/university. The presidents' actions regarding service exemplified another way in which the presidents advanced the Catholic mission at their respective institutions. As stated in *Ex corde Ecclesiae,* Catholic higher education institutions are to demonstrate "an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life" (Pope John Paul II, 1990, para. 13). By demonstrating their commitment of service to others, the presidents actualize this central element of Catholic teaching in their colleges and universities and thereby fulfill this important mission element.

In essence, the presidents demonstrated the mission commitment of service to others through the leadership action of involvement with the wider community—locally, nationally, and internationally. This finding will be of use to those presidents and other administrators who are interested in expanding their institutions' participation in service activities. In addition, it will also be of use to outside constituents and potential critics, who may not recognize the importance of integrating this sometimes unseen element of Catholic teaching in the CCU context. It is a way of strengthening and advancing the Catholic mission of the institution through service of neighbor and society.

Respect for the dignity of human person. The third mission statement theme was commitment to the dignity of the human person. This theme was manifested among the presidents through their leadership action of respect for institution members. A central element of Christian inspiration, grounded in Catholic Social Teaching, is the dignity of the human person (USCCB, 2008). Catholic teaching proclaims that each and every human life is sacred and has worth; therefore, Catholic higher education institutions should work to enhance the life and dignity of every person (USCCB, 2008). On a daily level, care and concern for those in and around the college/university is a way in which the presidents actualized this mission element in their leadership. This contributes to the literature by highlighting the everyday ways in which this important element of Catholic Social Teaching can be operationalized.

The presidents' care and concern for those in and around the college/university constitute an answer to the research question of how the presidents lead the Catholic mission of their respective CCUs by providing examples of how this central component of Catholic Social Teaching is actualized in the presidents' leadership. This finding will be of benefit to presidents, as well as to those in other leadership positions in the CCU, who seek to integrate the dignity of the human person into their daily leadership in large and small ways.

Catholic Intellectual Tradition and liberal arts education. The fourth mission statement theme of commitment to the Catholic Intellectual Tradition (CIT) and a liberal arts education pervaded the presidents' leadership actions and reflections and answered the research question of how the presidents' leadership of the Catholic mission was manifested. This theme was apparent in specific examples. The presidents conveyed their

involvement in enhancing the academic priorities of their respective institutions by achieving university status, expanding academic programming, proposing new core curricula with an emphasis on the CIT, emphasizing the ethical dimensions of the institution's Honor Code, teaching classes, and continuing to write and speak on the topic of the CIT. As apparent in the literature, presidents' involvement in the academic missions of their institutions is typically a component of their leadership behavior (Higgins, 2002). The presidents' involvement in advancing the mission element related to the CIT and liberal arts education exemplified the important role that the president has in the academic priorities of the institution and also shows how active involvement in academic priorities is possible, even at the presidential level.

Although it was not surprising that the presidents would be advocates of the educational tradition of their institutions, their passion and level of involvement in preserving, promoting, and educating about the CIT is notable. Their leadership actions to strengthen the CIT provide further descriptive information about how the lay presidents in this study lead the Catholic mission of their CCUs by integrating CIT into academic work. Such information provides a response to the research question of how presidents exhibit leadership of their missions and may be helpful to presidents who are looking for ways to be actively involved in advancing the academic priorities of their institution on a practical level. Ultimately, the leadership efforts to strengthen the CIT provide descriptive detail to answer the research question of how the presidents lead their Catholic missions. They extend their leadership involvement to promote, preserve, and educate about the CIT, a theme that was not present in the literature for lay presidents.

Holistic education. Through their own actions, the fifth mission statement theme of holistic education is apparent in the ways in which the presidents integrate their Catholic faith, reflection, and religious devotion into their presidencies. Knowledge acquisition in the Catholic tradition is holistic, engaging body, mind, and spirit. As cited in the literature, the Catholic Intellectual Tradition seeks an integration of intellectual and affective knowledge through integration of faith and reason, an ethical concern, and a theological perspective (Pope John Paul II, 1990, para. 15). Their support of holistic education was apparent in how they engage in prayer allegiances with the founding religious congregation, incorporate family and formation experiences, regard leadership as "leaven to society" or as a "vocation," ground their own leadership in reflection and devotion, engage the community in prayer, incorporate faith and reason into their own speeches and writings, and take time for devotions and spiritual growth.

The descriptive finding of the presidents' holistic leadership uncovers ways in which the presidents integrate their Catholic faith, reflection, and devotion into their presidencies, thereby answering the research question of how they lead their missions. Such knowledge may be useful to other Catholic lay presidents seeking the same integration of their faith life with their leadership. Analysis of the presidents' leadership with an awareness of the integration of body, mind, and spirit depicts a new contribution to the literature that broadens the understanding of how these lay presidents operationalized the mission of their institutions. This finding also sheds light on the research question, "How does each president lead the Catholic mission of his/her CCU?" by providing evidence of how the presidents integrated their own faith into their presidencies. Although their commitment to their Catholic faith was not totally

unexpected, what was distinctive was the level of dedication and personal commitment to the mission, even to the point of considering the presidency as a vocation. This finding may launch future research on the topic of integrating faith into leadership. In addition, it will also encourage leaders who seek to incorporate their faith into their leadership but may be uncertain about how to do so.

Diversity. Although the mission statement theme of diversity was not apparent as a shared leadership action among all the presidents, it was evident for two presidents (Dr. Cernera, Dr. Powell). In each of these cases, the presidents demonstrated that they value diversity by advocating openness to all cultures, languages, traditions, and abilities. Specifically, Dr. Cernera has demonstrated an exceptional commitment to diversity, especially in the area of religion. For instance, as outlined in his profile, he was responsible for the initiation of the Center for Christian-Jewish Understanding which brought together Christians and Jews to discuss their respective faith traditions in a forum of understanding and acceptance. Dr. Powell demonstrated his commitment to diversity in his hiring preferences. He was instrumental in facilitating tenure for an openly gay faculty member and also consciously employs an individual with developmental challenges as an assistant in the President's office. It is important to note that although the theme of diversity was not uncovered in this project for the other three presidents (Dr. Mirenda, Dr. Bundschuh, Dr. Seurkamp), this should not be taken to imply that these presidents do not embody the mission element of diversity, but rather, that this study did not uncover this element. Future research in this area is recommended, as noted later in this chapter.

Commitment to excellence. Commitment to excellence was the seventh mission statement theme and was apparent in the presidents' leadership actions. In light of the four essential characteristics of Catholic colleges and universities outlined in the literature (Pope John Paul II, 1990), a culture of commitment to excellence in all campus activities comprises part of the Catholic culture called for in *Ex corde Ecclesiae*. Specifically, "students are challenged to pursue an education that combines excellence in humanistic and cultural development with specialized professional training" (para. 23). The two leadership actions that emerged with regard to how the presidents lead the commitment to excellence were reciprocity of knowledge and communication with senior leadership. These two leadership actions contribute to the literature and answer the research question by providing descriptive details about the ways in which five presidents operationalized this mission element.

Reciprocity of knowledge. Presidents made knowledge acquisition and sharing related to the mission a priority. They found ways to acquire more personal knowledge to assist in better leading their institutions' mission, such as learning more about the institutions' charism and about canon law, and reading publications related to Catholic higher education. They shared knowledge at an institutional level by engaging in national-level discourses, engaging in their own scholarship, and teaching others about the mission. This theme aligned with the literature that identified the time and energy lay presidents spend on preparing themselves with the knowledge necessary to lead the Catholic mission of their institutions (Gardner, 2003). The findings from this study reflected this theme from the literature to provide some particular details on how five presidents equip themselves with such knowledge. What was not expected from the

literature was the time and energy the presidents spent on sharing mission knowledge with others. This finding relates to the research question by providing detail about how the presidents manifested the mission by sharing it with others both in and beyond their institutions. It will be useful to other presidents, associations, or academic programs that are interested in the knowledge necessary to prepare for the presidency in Catholic higher education. It will also be valuable to presidents interested in ways they can share their existing knowledge about the mission with others.

Communication with senior leadership team. The active communication with senior leadership characterized a way the presidents maintained their commitment to excellence in their leadership. This leadership action relates to the "nucleator" concept found in the literature in which mid-level leadership is important for the perseverance of the institutional mission (Gardner, 2003). As stated in Chapter 2, the "nucleator" concept refers to "small pockets of people who embody the mission throughout the institutional hierarchy" (Gardner, 2003, p. 129). For the presidents in this study, communication with senior leadership was identified as an effective form of lay leadership that consisted of both top-down and horizontal decision-making. This aligns with the existing literature of practice, which speaks to the importance of both "sparks" and "bridges" within the institution to ignite mission energy throughout various leadership levels. Sparks "are people who have the background and capacity to draw out the connections between their academic discipline and their faith," and bridges are people who "have the imagination and sensitivity to perceive how identity questions might sit with others who have a different background or perspective" (Uelmen, 2007, p. 61). By positioning leaders with a working knowledge of the mission throughout the institution, lay leaders maintain and

enhance the Catholic mission at multiple levels. The data analysis of the five presidents in this study added detail to the nucleator concept and identified a new way of manifesting leadership of the mission element of excellence.

This discovery about the nucleator concept provides empirical backing for a way of leading that many presidents likely engage in intuitively. Many presidents likely cultivate leadership assistance to activate the mission on multiple levels throughout the institution. Thus, this finding bolsters support for this practice by providing empirical evidence for how deliberate use of this leadership action may help strengthen the mission across institution levels. It also contributes to answering the research question of how the presidents lead the Catholic mission by providing examples of the ways in which the presidents maintained communication with their senior leadership teams.

In summary, this section answered the research question, "How does each president lead the Catholic mission of his/her CCU?" By providing descriptive detail about the 11 leadership actions that emerged as means employed by the presidents to operationalize the seven mission statement themes, the section related the presidents' leadership actions to the missions at the five institutions. The leadership actions offered concrete evidence of how the presidents manifested the mission in their leadership, how the context influences the presidents' leadership, and how they embody the mission in their relationships with others, both on and off campus. In essence, the findings demonstrate that the presidents take great interest in actively promoting the Catholic mission and do so in myriad ways. The findings fill in missing gaps in the literature about how lay presidents engage in mission leadership. In addition, the findings provide

practical evidence to support this new leadership demographic and enhance daily leadership actions.

How Did the Five Presidents' Leadership Support, Refute, or Extend Leadership That Matters?

The third research sub-question was related to the theoretical framework of *Leadership That Matters* (Sashkin & Sashkin, 2003). Specifically, it stated, "How did each president's leadership of the Catholic mission relate to Sashkin and Sashkin's (2003) *Leadership that Matters* framework?" As outlined in detail in Chapters 4 and 5, the presidents' leadership supports the majority (nine) of Sashkin and Sashkin's (2003) ten dimensions, while providing a more nuanced view of one: *Reward Equity*. The following sections address how the data from this study (a) support, (b) refute, or (c) extend *Leadership that Matters* in explaining each president's leadership of the Catholic mission.

Support. This study supports nine of the ten *Leadership That Matters* dimensions. In particular, it discovered that in the context of Catholic higher education, specific to the demographic of lay presidents, the nine dimensions of *Capable Management*, *Communication Leadership*, *Credible Leadership*, *Caring Leadership*, *Creative Leadership*, *Confident Leadership*, *Follower-Centered Leadership*, *Visionary Leadership*, and *Principled Leadership* were actualized in the leadership of each of the five presidents. These findings will be discussed in the sections that follow, relating to the empirical literature and the literature of practice.

Capable management. The transactional leadership element, captured by Sashkin and Sashkin (2003) within their dimension of *Capable Management*, relates to what

leaders need to do in their daily tasks for the successful operation of the organization (Burns, 1978; Sashkin & Sashkin, 2003). The literature defined such leadership as competency in the routine tasks and activities of organizational life (March, 1984) and the ability to successfully manage groups and individuals (ACE, 2007; Balderston, 1974; Birnbaum, 1988, 1992; Burns, 1978; Kerr & Gade, 1986; March, 1984). While the presidents each exhibited various aspects of competent management, the dimension of *Capable Management* that was reflected across all five presidents was financial stewardship, specifically, in relation to fundraising and maintenance of fiscal health. This finding supports literature that asserts that management of routine and essential tasks, such as fiscal health, is an important aspect of all presidents' leadership activity (ACE, 2007; Balderston, 1974; Birnbaum, 1988, 1992; Burns, 1978; Kerr & Gade, 1986; March, 1984; Sashkin & Sashkin, 2003). These findings lend credence to the applicability of the *Capable Management* dimension to the five presidents in this study and thus speak to how this dimension relates to the presidents' leadership.

The demonstration of *Capable Management*, found in this study in terms of fiscal stewardship, may simply be a core aspect of leadership for the president of any college and thus may speak to the universality of this Sashkin and Sashkin (2003) dimension for leadership of any higher education institution. That the dimension was so visible in the activities of the five lay presidents examined in this study may speak to the fact that *Capable Management* is needed by both lay and religious presidents to nurture or build the unique and special aspects of Catholic higher education. In other words, the trustees of any college or university expect from its president *Capable Management* of institutional resources, which includes fiscal stewardship and collaboration on fiduciary

matters (AGB, 2006, 2007). Indeed, activity related to financial management, such as fundraising and capital projects, commands approximately 60 to 80 percent of presidents' time (AGB, 2007, p. 45). What was most important for these presidents was the notion that they were being good stewards of their institution by maintaining fiscal health. Thus, for lay presidents of Catholic institutions, *Capable Management* is integral to good stewardship of the institution, and crucial for providing funding for institutional elements that particularly showcase and articulate the Catholic mission.

Communication leadership. As noted in the literature, this transformational leadership behavior is about conveying not only information but also the essence of emotion, relationship, and vision. Leaders who are particularly good at the communication aspects of leadership often use metaphors and analogies to make abstract ideas tangible and clear or use stories to communicate context, history, and relationships (Bolman & Deal, 2003; Sashkin & Sashkin, 2003). For presidents in higher education, this dimension is apparent in story-telling, speeches, and rituals (Balderston, 1995; Bennis & Nanus, 1997; Birnbaum, 1988; Bolman & Deal, 2003). For the presidents in this study, storytelling involved recounting the founding Catholic tradition, speeches often included references to the Catholic identity of the institution, and rituals involved the enhancement and preservation of religious symbols and traditions on campus.

The literature on the college presidency refers to the importance of communication for successful leadership. Results have shown that presidents of private institutions spend much of their time in activities that require the clear articulation of

ideas, concepts, mission, and goals.[136] The findings of this study related to this dimension provided descriptive detail and examples that flesh out the assertions in the existing literature about the importance of communication to leadership. This study went further by demonstrating how these lay Catholic presidents use consistent and deliberate language when communicating the Catholic missions of their institutions. For instance, they used repetition to make founding stories relevant, accessed great Catholic thinkers and writers to relate mission elements, and used their own scholarship and knowledge to communicate to their constituencies.

Although this evidence of *Communication Leadership* was consistent with the literature on the importance of communication to college presidential leadership (Balderston, 1995; Bennis & Nanus, 1997; Birnbaum, 1988; Bolman & Deal, 2003; Sashkin & Sashkin, 2003), this study went a step further in identifying the importance of communications for conveying the unique Catholic higher education context and its specific application to particular institutions. This finding also provides detail that is relevant to answering the research question of how lay presidents in this study conveyed their Catholic missions to various constituencies. They do so in several shared areas, as noted in the 11 cross-case themes presented in the previous section. However, what is unique is their use of consistent, deliberate, and intentional language. This is important to consider, because it provides empirical evidence of the multitude of ways in which presidents can communicate the Catholic mission of their institutions, depending on their particular strengths, personalities, and comfort levels.

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[136] Presidents at private institutions spend much of their time in the following communication-rich activities such as: fund raising (51.7%), community relations (34.1%), strategic planning (25.5%), and governing board relations (17.7%) (ACE, 2007, p. 38).

Credible leadership. This transformational leadership behavior was apparent through consistent positive leadership actions based on integrity and trust (Sashkin & Sashkin, 2003). As with the previous two dimensions, *Credible Leadership* would be expected of any college or university president, and thus is foundational to leadership success in higher education. The literature about Catholic higher education also asserts that credibility among Catholic higher education presidents is a valued leadership behavior, especially with regard to mission leadership (Cernera, 2005b; Lannon, 2000; Morey & Piderit, 2006; Rittoff, 2002). The five presidents in this study aligned with the general literature on higher education presidencies and the specific literature on Catholic higher education leadership, as their reflections and actions reveal the *Credible Leadership* dimension through constancy and honesty in leadership interactions. Their consistency in their daily communication, especially in alignment with the Catholic mission, demonstrated ways in which the presidents were trustworthy and constant stewards of the Catholic missions of their institutions, a theme that aligned with the literature (Cernera, 2005b; Lannon, 2000; Morey & Piderit, 2006; Rittoff, 2002).

What is different is that presidents of Catholic higher education institutions need to go beyond the expectations of *Credible Leadership* that apply to college and university presidents in general. Not only are they, like all presidents of colleges and universities, responsible for the general institutional mission, they are also responsible for the Catholic faith mission, which is an integral part of the general mission and unique to Catholic higher education institutions. This extra responsibility brings with it expectations within the Catholic community that the head of a Catholic institution will not only exhibit credible leadership in a general sense, but will exhibit credible leadership with regard to

the Catholic mission of the institution. This expectation may go beyond basic tenets of *Credible Leadership* and intertwine with expectations within the Catholic community of how a president of a Catholic institution must not only articulate, but also live, the Catholic mission. This may be an underlying reason why there is a tension within certain elements of the Catholic community as to whether a lay president is able to provide credible leadership to a Catholic institution. That is to say, the question being asked is: how could a lay president who has not received religious life or seminary formation go the extra step to embody and live Catholic mission?

This study found many examples of how these five lay presidents exhibited not only *Credible Leadership* in a general sense but credibility in terms of how they embody the Catholic mission. Such a finding points to a rationale for how the new demographic of lay presidents can be successful in leading Catholic colleges and universities. For each lay president, this study found many examples of constancy in credibly conveying the Catholic mission of their institutions. This provides a starting point for examining the issue of the credibility of lay presidents relating to leadership of the Catholic mission and may benefit from continued study.

Caring leadership. Through outreach and hospitality, the presidents in this study embodied the *Caring Leadership* dimension. As they are expected of presidents in almost any higher education setting, these actions are apparent among any president of good will. This dimension includes such leadership actions as helping people feel included (Sashkin & Sashkin, 2003), being respectful (Bennis and Nanus, 1985; Sashkin & Sashkin, 2003), and demonstrating personal and authentic connections to set the tone for a supportive environment on campus (Birnbaum, 1992). This study provided evidence of

the ways in which *Caring Leadership* applied to the Catholic higher education context. In particular, it was clear from the five cases that the presidents were mindful of the holistic needs of the individual and of the dignity of the human person for members of the institution, as well as for members of the larger community. Thus, through their actions, the presidents answered the call of *Ex corde Ecclesiae* for the CCU president to lead with care for the whole person (Pope John Paul II, 1990). Reflective of the Catholic tradition, as well as of a characteristic important to all people of good will, this dimension was made known in the presidents' care and concern for the whole person and thus constituted an answer to the research question of how the president's leadership of the Catholic mission relate to this dimension of the *Leadership That Matters* framework. This finding is significant to consider for those who aspire to the CCU presidency. The presidency is about more than simply the leadership of an institution; it is about the care of the human person, which includes holistic development and preservation of dignity among institution members and beyond, as evinced by the presidents in this study.

Creative leadership. Finding new ways to meet their leadership goals and encouraging new opportunities for success (Sashkin & Sashkin, 2003), the five presidents demonstrated the *Creative Leadership* dimension. Actions such as launching new centers, synthesizing multiple missions, and enhancing the physical plant were ways in which this dimension was made apparent. The presidents in this study aligned with the literature for such leadership in higher education in general (Bennis & Nanus, 1985). Like presidents elsewhere, the five leaders in this study took calculated and creative risks to move the mission of the institution forward. The particular ways in which the presidents actualized their Catholic missions in the CCU context were unique, however. For instance, in such

leadership actions as bringing together multiple institutional missions, launching new centers related to enhancing Catholic commitments on campus, and enhancing the physical plant to expand places for worship as well as to accomodate academic programming, the presidents made known the *Creative Leadership* dimension in their actualization of their Catholic missions.

Such descriptive data sheds light on this leadership demographic, which has been met with skepticism with regard to the ways in which it may put the Catholic mission and identity of the institution in jeopardy. The creative endeavors unveiled in this study provide concrete evidence of the ways in which lay presidents are striving to find new and innovative ways to lead the Catholic mission. Given their different educational and formational backgrounds, lay presidents bring new and creative ways of leading the mission, based on their diverse education, training, and life experiences. Such new and diverse ways of leading allow lay presidents fresh and creative leadership perspectives by virtue of their diverse formation and educational experiences. Thus, lay presidents offer a unique contribution to Catholic higher education in that they bring with them diverse backgrounds to lead effectively and creatively in the increasingly complex and multi-faceted Catholic academy.

Confident leadership. The *Confident Leadership* dimension was revealed in this study in two shared sub-themes: grounding in faith and knowledge foundation. While the literature identified that all leaders require certain levels of confidence to lead effectively (Bandura, 1987; Bolman & Deal, 2003, Higgins, 2002; Sashkin & Sashkin, 2003), this study identified sources of such confidence among the five presidents. In particular, the presidents conveyed that prayer and faith grounding were important sources of

confidence. They also transmitted that having a solid knowledge foundation in areas necessary for the presidency contributed to their confidence in their leadership capacities. The examples that emerged from this project identify sources of confidence for the five presidents studied and shed light on the benefits of integrating faith and prayer into leadership. Such sources of confidence include leadership knowledge necessary to lead in the Catholic context, such as knowledge of canon law, ecclesiastical relationship dynamics, and understanding of the founding Catholic mission of the institution. These sources of confidence provide new, descriptive data about this dimension and about lay presidential leadership at the CCU in general. Confidence or, more precisely when referring to particular skills, self-efficacy (Bandura, 1977), is an important component of successful leadership. It is interesting that the sources of confidence for these presidents were closely linked to faith. This finding may be useful to researchers who are interested in pursuing the topic of self-efficacy, grounded in faith, in the context of Catholic higher education.

Follower-centered leadership. The theme of compassionate interactions emerged as an example of the *Follower Centered Leadership* dimension. Generally speaking, the literature on higher education leadership and presidencies in particular (Balderston, 1995; Birnbaum, 1992; Higgins, 2002; Kerr & Gade, 1986) identify how presidents need to be follower-centered. Specifically, the literature identifies how presidents are most effective when they work collaboratively and with particular attention to faculty, who actualize institutional mission at the ground level. Thus, it is no surprise that good presidents are collaborative and engaged with their followers.

What is new is that the data collection in this study revealed how and why the presidents were follower-centered. They described their actions in terms of engagement with others, mindful of each one's unique dignity as a human person, made in the image and likeness of God. Their actions were follower-centered because such actions reflect who they are and how they engage with others. Such an outlook matches with the core Catholic missions of their institutions.

In particular, the presidents' compassionate interactions with others on campus provided descriptive exemplars of the ways in which five presidents uplifted those around them with an attitude of concern for their well-being. Such concern for fellow human beings is linked to the Catholic mission element of the dignity of the human person and thereby provides additional detail in answering the research question. While it was not surprising, based on the previous literature, that the presidents would demonstrate follower-centered interactions, the Christian-based servant leadership (Greenleaf, 1977), did not explicitly emerge. Future study exploring the servant leadership framework among Catholic lay presidents would provide foundational material for the purposes and driving forces of follower-centered leadership.

Visionary leadership. This dimension was made known in the ways that the presidents made leadership decisions to secure the future of their respective institutions. Although having vision in leadership is common in good leadership in general (Birnbaum, 1992; Fisher, 1984; Jacques, 1986; Kerr & Gade, 1986; Nanus, 1992; Sashkin, 1986, 1988; Sashkin & Rosenbach, 1996; Sashkin & Sashkin, 2003), this study advanced the area of visionary leadership in the literature on CCU presidents in specific ways (Higgins, 2002; Lannon, 2000). In particular, the study explains ways in which the

lay presidents activated *Visionary Leadership* to preserve and uphold the founding Catholic tradition and to strengthen the Catholic identity on campus for future generations. In this context, preserving the legacy of founding religious charisms and Catholic tradition in the higher education community characterizes this leadership. Many good leaders have dreams and visions for the future of their institution and have the ability to concretize their mission into action for the future. But for the leaders in this study, *Visionary Leadership* was grounded in faith and commitment to Catholic mission and values, resulting in a unique engagement of vision in the Catholic higher education context. From cultivating a mission culture on campus to new building projects, the dimension emerged in ways that are specific to the context of Catholic higher education by seeking to preserve the Catholic tradition on campus for the future. They maintained symbols on campus and found ways to secure the legacy of their founding traditions through succession planning and attention to fiscal health. These descriptive findings support the existing literature on the topic of visionary leadership in Catholic higher education (Higgins, 2002; Lannon, 2000), yet this study goes deeper by showing how lay leadership is made known in five particular contexts.

Principled leadership. Grounded in common beliefs such as those embodied by their institutions, the presidents' leadership demonstrated the *Principled Leadership* dimension. Leaders are successful when they lead by a set of values reflective and in alignment with the institutional mission (Balderston, 1995; Birnbaum, 1992; Clark & Kerr, 1986; Sashkin & Sashkin, 2003). In the particular context of the CCU president charged with leading the institution's Catholic mission, the principled leader embodies and guides the institution's religious identity (Cernera, 2005b; Morey & Piderit, 2005). In

this study, the presidents' embrace of institutional values and beliefs made this dimension permeate the presidents' leadership actions such as their decisions to ensure the legacy of the SRC, maintaining founding traditions, and viewing the presidency as a vocation. These examples bolster the literature that states that *Principled Leadership* supports a set of collective convictions contributing to the building of a culture that is characteristic of a particular institution (Sashkin & Sashkin, 2003). The findings of this study contribute to the notion of stewardship of mission and vocational calling as the embodiment of *Principled Leadership* for presidents in Catholic higher education.

The shared principles seemed to run so deep among these presidents that this dimension stands out from the rest. What makes the findings about this dimension unique is the way in which the tenets of the Catholic mission resonated with the presidents on the personal level; the values and principles aligned with their own and thus, the presidency was more than a job. It seems as though the lay presidents live the missions of their institutions so personally, not due to religious life or seminary formation as did their religious predecessors, but because they had deepened their faith along their own individual journeys to reach a level of ownership of the Catholic mission. That is, their life journeys and paths to the presidency contained a certain amount of personal investment, study, reflection and discernment as they grew in their own faith life. As presidents, they spent the time and energy to relate their personal understanding of the faith with their leadership life. Because the two align, there was a natural integration of personal faith with institutional mission.

Summary. In summary, nine of the ten leadership dimensions were supported in the presidents' leadership of their respective Catholic missions. They conveyed these

dimensions in various ways, as presented in Chapter 4. Yet there were common themes, as presented in Chapter 5 and summarized and linked to the literature in this section. This information is important, as it lends credence to the applicability of the framework to the lay presidents in this study. Although not generalizable to the wider context of Catholic higher education due to the qualitative nature of this project, these findings provide additional descriptive detail about the lay presidency and may provide useful detail for any president in Catholic higher education. The overall compatibility of the framework with lay presidential leadership revealed that the presidents in this study exhibited many of the same leadership behaviors, and characteristics as leaders in other settings. What was outstanding were the ways in which the presidents enacted the leadership dimensions with the Catholic mission in mind and with a personal commitment to the mission. Not only did the presidents engage in higher education leadership as would good presidents at other institutions, but there was a thread of individual investment and alignment with their own faith and values that seems to have grounded their leadership in a personal faith and an institutional commitment to the Catholic Church. The result was a way of leading that was more along the lines of a vocation than a job.

Refute. This study uncovered no data to explicitly refute any dimension of the *Leadership That Matters* framework.

Lack of Evidence. The sub-question relating to the Sashkin and Sashkin (2003) framework, did not list "lack of evidence" as a category for exploring the relevance of the model to the data generated by the study. However, in examining the data, it became clear that this new category would be needed to establish a full understanding of the fit of

data to the model. Although this multiple case study did not explicitly refute any part of the *Leadership That Matters* framework, this study did not reveal the *Reward Equity* dimension in its typical form in the data collection of presidents.

Briefly, *Reward Equity* involves the leader's recognition of followers' accomplishments and the use of rewards as an incentive for the achievement of goals. This dimension is based on a transactional leadership approach in which leaders "promise followers what they want in exchange for good performance" (Sashkin & Sashkin, 2003, p. 194). They make clear the performance and goal expectations for the organization and reward those who meet those expectations (Sashkin & Sashkin, 2003). It is important to note that, although it is likely that typical *Reward Equity* behaviors are embedded in the institutional policy and procedures as a system of reward through promotion and salary increases, this study did not reveal this dimension in its typical form in the collection of data from presidents. Thus, a new "lack of evidence" category was created to accommodate the research findings.

For the college president, *Reward Equity* applies to leadership responsibilities involving immediate administrative team management or personnel issues[137] such as hiring, promotion, and organizational dynamics. This dimension was expected to have minimal applicability to the presidents of the study because the literature indicates that presidents are more effective when they use a collaborative, transformational, leadership approach (Balderston, 1995; Birnbaum, 1995; Clark & Gade, 1986; Higgins, 2002). Although staff evaluation and assessments would still likely reveal *Reward Equity*, such actions were not uncovered as a theme in this study. Thus, *Reward Equity*, in this form,

[137] Presidents at private institutions spend approximately 10.3% of their time on personnel issues, according to the *American College President* (ACE, 2007, p. 38).

was not revealed in this study of leadership of Catholic mission. It was, however, presented in a modified version that *extended* the *Leadership that Matters* framework, as outlined in the section to follow.

Extend. This multiple case study extends the *Leadership That Matters* framework in two variations that suggest new ways of understanding the dimension of *Reward Equity*, and brings this dimension into closer connection with other dimensions.

First, data were found to provide specific details about the particular types of recognition that followers in a Catholic higher education context found meaningful. For instance, there was alignment with the dimension in terms of the provision of certain recognitions or "rewards" that seemed to be of value to followers. These included, ceremonies, integration of service requirements, public recognition to honor achievements, the setting of clear expectations and time for reflection; each seemed to constitute recognition of goal attainment in a way that followers valued, yet they did not present as "rewards" per se. The presidents also indicated a concern for the well-being and overall growth of the individual, rather than compensation or incentives for a job well done, as the transactional leadership approach that defines *Reward Equity* implies. Thus, the presidents' leadership pointed to a modified, more nuanced way to recognize goal accomplishment: through recognition, celebration, and opportunities for growth, rather than through an achievement-reward dynamic as in a transactional approach. Instead, *Reward Equity* actualized in a transformational leadership approach in the Catholic higher education context implies concern for the follower and rewards that may inspire, rather than simply to compensate or incentivize.

Second, this study also presents an interesting and new way to view *Reward Equity*: from the perspective of the leader. As presented by Sashkin and Sashkin (2003), *Reward Equity* focuses on the followers. That is, effective managers find out what followers want and promise to give it to them in exchange for goal achievement. In this study, a different kind of reward was uncovered: the reward the president realizes through leadership of a Catholic institution. From the interviews and documents, it became clear that the presidents in this study did not take the job as president for the reward of healthy compensation or the prestige of leading a college or university. Instead, there was an intrinsic reward, even a vocational calling, for the presidents in assuming the presidency. Thus, the study presented a new way of considering *Reward Equity* with a focus on presidential motivation and satisfaction from the leadership position.

Summary. In summary, the study provided support for nine of the dimensions of *Leadership That Matters* and extended one dimension. This was the first study of its kind to apply the ten leadership dimensions, spanning transformational and transactional leadership, to the context of lay presidents in Catholic higher education. Although the literature had identified the applicability of transactional leadership in higher education in general (ACE, 2007), the infusion of character, behavior, and context (elements of transformational leadership) had not yet been studied as a unit in the context of Catholic higher education. Thus, this study provided new and descriptive information about the leadership characteristics, behavior and contextual influences of lay presidents in Catholic higher education. The nine sections where support was located not only provided examples of the dimensions in the Catholic higher education context, but also

identified ways in which leadership in this context shares similarities with leadership in other non-Catholic contexts. With regard to *Reward Equity*, the study provided a more nuanced and, as a result, more compatible application of the dimension to the presidents in the context of Catholic higher education. This transactional leadership dimension in its original form did not appear to be a natural fit for the presidents in this study, as they tended to demonstrate behaviors and characteristics more typically found in the transformational leader. However, with this modified version, a more accurate portrayal of their leadership is possible by providing more precise descriptors through which to capture the presidents' leadership actions.

The applicability of the *Leadership That Matters* theoretical framework for lay presidents in Catholic higher education has several implications. First, it reinforces the multifaceted leadership skills and behavior necessary for leadership in higher education in general, and in the Catholic context in particular. Second, it uncovered the unique ways in which lay presidents in the Catholic context infuse faith and personal values into their leadership. In particular, the dimensions of *Communication Leadership, Confident Leadership, and Principled Leadership* most readily allowed for the integration of faith and Catholic mission. In these three dimensions, extended descriptions could be fashioned that would better encompass leadership in a values-based context such as Catholic higher education. Third, the embodiment of the framework among the presidents implies a level of preparedness necessary for leadership in Catholic higher education, comparable to other, non-Catholic and secular, institutions. This is an area in which lay presidents can make a unique leadership contribution as most of their religious predecessors did not have the same administrative experience and preparedness (Hayes,

2005; Morey & Holtschneider, 2003). It speaks to the training and experience necessary to lead in the Catholic higher education academy, while also aligning with the importance of mission leadership.

Presentation of Conceptual Model of Lay Presidential Mission Leadership in Catholic Higher Education

In addition to supporting and extending the *Leadership that Matters* framework, the findings of this study led the researcher to create a conceptual model that synthesizes the shared themes regarding the ways in which five lay presidents lead their Catholic missions at their institutions, so that these findings might be of use to other lay presidents. The model brings together the thematic findings presented in the cross-case analysis and is entitled "Lay Presidents: Operationalizing Catholic Mission."

Lay Presidents: Operationalizing Catholic Mission

The findings of this study led the researcher to synthesize this multiple-case study into a conceptual model that represents the eleven shared ways in which the five lay presidents in this study lead their Catholic missions. This study sought to provide descriptive detail to illuminate the lay presidents' leadership. Thus, this conceptual model provides an amalgamation of the shared thematic findings, and offers some ways the themes may be useful to other lay presidents in Catholic higher education. The model is conceptualized in Figure 3.

Figure 3. Lay Presidents: Operationalizing the Catholic Mission

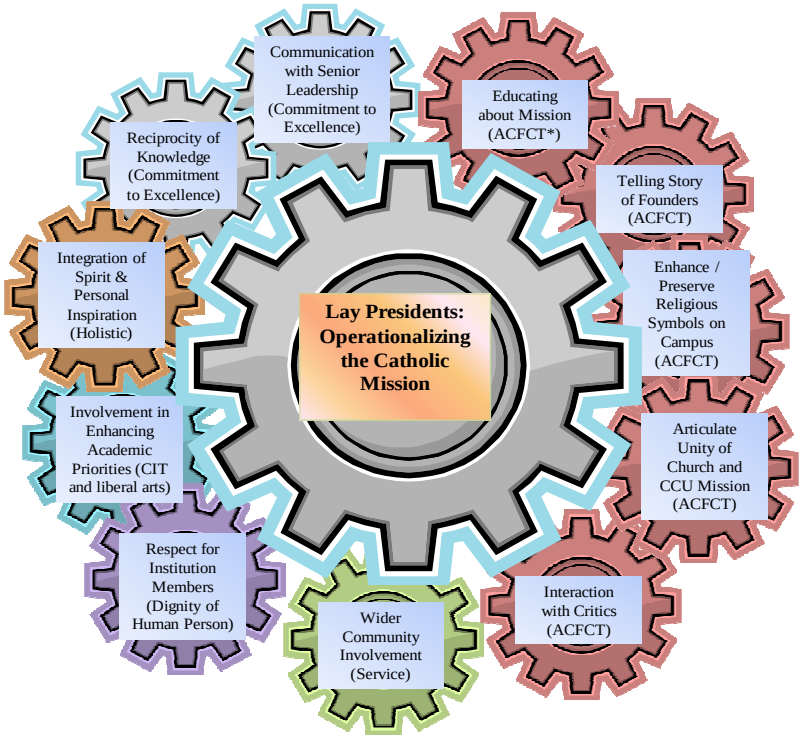

Figure 3. The 11 themes that emerged from the study are presented here as gears such that by working together, they make the Catholic mission work. Each of the cogs in the mechanism represents one of the shared themes. The different colored cogs match with the six shared leadership themes. *Note: ACFCT= Articulated commitment to founding Catholic tradition

Table 71
Lay Presidents: Operationalizing the Catholic Mission

Articulated Commitment to Founding Catholic Tradition (Red Cogs)	
Educating about mission	• Solidify own understanding of institution's founding Catholic tradition to enable teaching of others. • Get involved in mission reinforcement activities such as workshops, orientation programs for new faculty, presidential lecture series, and centers to promote a mission-culture on campus.
Telling story of founders	• Tell the story of the college/university founders in speeches and writing as a tangible way to make the originating principles of the institution alive in the present. • Recall the past and make the founding Catholic values applicable to the current life of the institution.
Enhancing religious symbols	• Enhance and preserve Catholic religious symbols on campus. Visible representations on campus of founders, buildings named after influential Catholics, and statuary on campus are ways to make the Catholic mission present today, and into the future.
Articulating unity of Church and CCU mission	• Explain the unity of the Church and CCU mission. • Communicate regularly with the local bishop, collaborate to serve diocesan needs, promote partnerships with local churches, and find ways to help the campus community link what is happening at the collegiate level with the mission of the Church at large.
Interacting with critics	• Learn about the priorities of key constituencies, both local and national, who make it their business to assess presidential leadership of Catholic institutions. • When appropriate, engage in dialogue with such constituents for the benefit of mutual understanding.
Service (Green Cog)	
Wider community involvement	• Engage in serving local, national, and international communities by sharing knowledge in speeches and talks. • Attend national and international conferences and seminars, serve on boards or associations outside of own institution.

Dignity of the Human Person (Purple Cog)	
Respect for institution members	• Respect individuals' beliefs, including those that differ from Catholic faith tradition. • Be available and visible on campus to promote a level of trust that can lead to personal connections with others. • Help to teach the importance of the dignity and worth of the human person through talks, speeches, and writings.
Catholic Intellectual Tradition and Liberal Arts (Blue Cog)	
Involvement in enhancing academic priorities	• Emphasize the importance of the CIT in speeches and writings. • Support faculty training on the topic. • Encourage the academic program of the institution toward the incorporation of the Catholic Intellectual Tradition and liberal arts education.
Holistic Education (Blue Cog)	
Integration of spirit and personal inspiration	• Fill leadership with faith and spirit by incorporating prayer into speeches and writings to the CCU community. • Incorporate reflection and devotions publicly among the college / university community. • Participate in national discussion on Catholic-related issues. • Bridge faith and reason in writings and scholarship.
Commitment to Excellence (Gray Cogs)	
Communication with senior leadership team	• Communicate with senior leadership to transmit and reinforce the institutional commitment to excellence at multiple levels throughout the institution. • Pay attention to own leadership development while also looking outward to offer growth opportunities for senior leadership teams.
Reciprocity of knowledge	• Model a commitment to excellence through dedication to sharing and receiving knowledge related to the Catholic mission and identity of institution and of Catholic universities in general. • Participate in workshops, conferences, and colloquia

Summary of conceptual model. In summary, this conceptual model presents the major thematic ways in which presidents can promote and lead their Catholic missions at their institutions. It provides a detailed starting point by identifying eleven ways in which lay presidents can operationalize their Catholic missions.

Critique of Conceptual Model

While the presentation of a new conceptual model provides a new way to consider the leadership of lay presidents in Catholic higher education, as with all new models, there are weaknesses. First, the model is simply a starting point. Because it was constructed based on the shared themes that emerged across the five cases, it does not contain all of the unique richness that emerged from each of the cases. There are more thematic similarities and topic areas that would likely emerge when used to examine leadership in different cases and contexts. Thus, when applied to examine leadership in other situations, it is important to allow for more themes to emerge, rather than relying on only the 11 presented herein.

Second, because the model is based on qualitative study, the proportionality of each of the 11 leadership themes has not been measured. That is, the extent to which each of the areas is activated in leadership of the Catholic mission is not yet known in quantifiable terms. It is has not yet been established whether some themes are relied upon more than others. It is also not yet known whether some areas become more important and prominent during certain situational contexts. Such quantifiable applications were not measured in this study, but they could be ascertained from future study.

Third, although this study focused solely on lay presidents and thus the model reflects this group's leadership, the conceptual model could be extended to examine other

leadership groups. For instance, it could be applied to religious presidents in their leadership of Catholic mission or to presidents at other denominational colleges and universities.

Theoretical Applications

This study provided much-needed descriptive information about the leadership practices of lay presidents as they lead their respective Catholic missions. The findings of this study serve to address the problem of research—that no study existed that explored lay presidents' leadership of Catholic mission at the CCU—and to bolster understanding of the multi-dimensional ways in which lay presidents lead their Catholic missions. This study has generated theoretical implications for the *Leadership That Matters* framework, for lay presidents of other denominational, values-oriented higher education institutions, and for the use of Thomism as an epistemological lens for qualitative leadership research.

Leadership That Matters

First, the *Leadership That Matters* framework proved to be a valuable tool for the descriptive analysis in the context of Catholic higher education. This framework had yet to be applied to higher education in general or to the Catholic context in particular. Specifically, there were no empirical studies that applied Sashkin and Sashkin's (2003) model to lay presidential leadership of Catholic mission in the context of Catholic higher education. The insights into the application of the qualitative components of this framework contribute to the literature by providing a breakdown across all transactional and transformational leadership dimensions, as they exist to date, and evidence of the framework in the Catholic higher education context. This study identified this

framework as an applicable tool to examine this new leadership demographic as it encompassed transactional, transformational leadership, as well as contextual influences. The extension of the *Reward Equity* dimension makes the framework more applicable for use in the context of Catholic higher education, and perhaps in the analysis of other faith-based leadership situations. Thus, this study provided data and analysis to further understand the Sashkin & Sashkin (2003) *Leadership That Matters* framework in the context of Catholic higher education.

The practical fittingness of this theoretical framework for this study speaks to its value for leadership preparation. It could be used as a way to frame leadership development programming or doctoral level preparation in the area of Catholic higher education administration. Similar to other models (such as the four leadership frames of Bolman and Deal, 2003), Sashkin and Sashkin's (2003) ten leadership dimensions would be useful to incorporate into graduate-level class curricula on leadership, as well as in professional development programming. *Leadership That Matters* would provide another way to consider leadership while also incorporating a triune approach of behaviors, characteristics and organizational context.

Lay Presidents of Other Values-Oriented Higher Education Institutions

Second, the themes of this study provided several areas that can be related to heads of other denominational and values-oriented higher education institutions. Such areas would include managing multiple constituencies including Church personnel, and maintaining academic excellence and distinction while also fulfilling a religious mission. Although this study did not compare to such institutions, because of their philosophical and/or religious commitments, the themes presented in the conceptual model may be

transferable to other contexts. It is likely that such presidents also face similar challenges and respond with similar convictions in leading a faith- or values-based mission. This study offers a conceptual model that can be applied to other, similar, leadership situations in the higher-education context.

Thomism and Leadership Study

Third, this study demonstrated that Thomism is an important epistemological lens to use for leadership study. It is a valuable lens for looking at leadership because it offers the researcher the possibility of integrating his or her personal worldview that integrates a holistic perspective in scholarly pursuit. The use of Thomism, and in particular the concepts of faith and reason in the acquisition of new knowledge, contributed to the theoretical literature by expanding its use for leadership study and in particular, for studies of leadership in the context of Catholic higher education. This is a new contribution to the theoretical literature, in that the study provided the application of this lens to empirical study on the topic of leadership and integrated well with a secular theoretical framework of *Leadership That Matters*. The integration of this epistemology with the *Leadership That Matters* framework, which was also a comprehensive leadership tool, provided a structure for the integration of faith with data collection and analysis. Such an integration in research would make a difference because it would allow for an epistemological match for the researcher seeking not to isolate faith from research life. Such a research design provides the scaffolding for holistic data collection and is compatible with qualitative research in which the investigator acts as the primary instrument for data collection and analysis.

Also, as a faith-filled Catholic, the researcher was able to access and incorporate all available tools to provide a comprehensive qualitative description in answer to the research questions. The incorporation of faith and reason matched the researcher's way of constructing knowledge and of seeing the world and was well suited for a qualitative study using an interpretive paradigm of inquiry. Rather than taking a one-dimensional approach, relying only on reason, the researcher incorporated prayer, wonder, reflection, and contemplation into standard qualitative data collection and analysis techniques, as explained in Chapter 3. For instance, the researcher prayed regularly for wisdom, guidance, and perseverance in her research, offered her work to the Lord, and asked others to pray for her also through the course of this project. She also looked to writings of the Doctors of the Church (in paricular, St. Thomas Aquinas) for inspiration and wisdom and contemplated Church documents and teachings as part of her research and literature review. Such an application has theoretical implications in that it provides a viable alternative for researchers of faith wishing to be truthful to their own epistemologies and desiring to most fully access the tools and resources available to them in the creation of new knowledge.

In summary, this study contributed to closing a gap in the literature by providing qualitative data about the leadership of lay presidents. To date, the literature had provided some broad trends, but had yet to delve into the detail to provide an exploratory analysis of lay presidents. It contributed to the theoretical literature by providing implications for the *Leadership That Matters* framework, for lay presidents in other faith-based and values-oriented institutions, and for the use of Thomism as an epistemological lens for qualitative leadership research.

Practical Implications

This study addresses the problem in practice, which was that CCUs have not focused on the influence of the demographic shift toward lay leadership on the operationalization of their Catholic missions, nor have they prepared for ways, through research, to assist lay presidents in this transition. The practical implications that resulted from this study grouped into five categories: new and existing lay presidents, religious presidents, academic leadership programs, researchers, associations, and critics. First, the section begins with a portrait of lay presidents and a new way of considering lay leadership as ecclesial ministry, based on the findings of this study.

A Portrait of Lay Presidents in Catholic Higher Education

In general terms, this study has increased understanding and provided descriptive detail about this growing leadership demographic. It has composed a portrait of lay presidents that did not exist previously. This study provided evidence to illuminate the new phenomenon of lay presidential leadership in Catholic higher education, the manifestation of such leadership of the Catholic mission, the contextual influences on lay presidents and, the presidents' on- and off-campus relationships. It pointed out to lay presidents and other lay administrators ways in which outward articulation of the Catholic mission is accomplished at the CCU. Practitioner literature and empirical studies have indicated the important role of the president in leading Catholic mission at the CCU (Cernera, 2005b; Dagley, 1988; Eldred, 2005; Gardner, 2003; Hayes, 2005; Introcaso, 1996; Janosik, 1996; Meeker, 2006; Morey & Piderit, 2006; Murphy, 1991; Rittof, 2001) as well as the challenges lay presidents face when leading a Catholic college (Gardner, 2003; Morey & Holtschneider, 2003), yet there was no explicit empirical exploration of

lay presidents' leadership of Catholic mission at the CCU. Thus, this study bolsters the theoretical literature by providing a deep description of the leadership of the Catholic mission of five lay presidents.

To summarize the portraits, lay presidents are both men and women who come from diverse backgrounds in terms of formational and educational preparation. While they typically hold doctoral-level degrees, their disciplines range from nursing to chemistry to theology to higher education and special education. There is no one path to the presidency. Some presidents find their calling by way of public institutions, while others work their way up the ranks of Catholic higher education faculty, administration, and eventually senior leadership administrative positions.

Most lay presidents have a love of and devotion to the Catholic faith. It was clear from this research that they would not be at Catholic institutions otherwise. Many could be earning significantly higher salaries leading non-Catholic institutions yet, they responded to a vocational calling to serve the Catholic community based on a faith conviction. Through leadership of Catholic higher education institutions, lay presidents do and will continue to make an important contribution to higher education and also to the Church. Lay presidents bring their diverse training, education, and formational experiences to their presidencies. Many extend their leadership missions beyond the institution to engage the surrounding community. They are active in making it their business to learn about mission and also to educate others about the particular charism of the institution. While aware of their constituencies, they understand their role in working with their local ecclesiastical authority and do not spend much time worrying about

critics. Leading the Catholic mission is the top priority on their long list of responsibilities, and they demonstrate enthusiasm about this aspect of their presidency.

Lay presidency as a unique gift to ecclesial ministry. Grounded in the universal call to holiness and service in *Lumen Gentium* (1964), the lay faithful—and in particular lay presidents—by virtue of the sacraments of initiation (Baptism and Confirmation), are actively engaging in ecclesial service. As outlined in the U.S. Bishops' document *Co-Workers in the Vineyard of the Lord* (2005), the lay faithful are called in various ways to share in the Church's mission. Through the *Co-Workers* document, the Church celebrates the laity's "different gifts and functions not as adversarial but as enriching and complementary" (p. 20). The characteristics of lay ecclesial ministers correspond to those in Catholic higher education lay presidential leadership:

- *Authorization* of the hierarchy to serve publicly in the local church.
- *Leadership* in a particular area of ministry.
- Close *mutual collaboration* in pastoral ministry with bishops, priests and deacons.
- *Preparation and formation* appropriate to the assigned levels of responsibilities. (USCCB, 2005, p. 10)

Given the diverse backgrounds and gifts brought to this leadership, lay presidency can thus be described as a unique gift to lay ecclesial ministry. While lay presidents perpetuate and strengthen the founding Catholic tradition of their institutions, they also operationalize those missions in new and exciting ways, accessing their unique gifts, talents, and educational backgrounds.

Further, like the gift of a charism, lay leadership may be referred to as a gift given to a person by the Holy Spirit for the good of humanity and the building up of the Church. Like a charism, lay leadership is a "wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ . . ." (The Holy See, 1995, p.

231). In Catholic health care, efforts to describe the new leadership demographic are also under consideration. As an alternative leadership approach to health care sponsorship, lay leaders of Catholic hospitals also bring their own unique ways of leading their institutions (Wood, 2009). In Catholic higher education, the realities of this new leadership will require new models and language to capture this gift of the Holy Spirit; this dissertation provides scaffolding for such future study. The findings of this study provide a starting point for describing this new leadership in the context of Catholic higher education with the 11 areas outlined in the conceptual model. While not an exhaustive list, these 11 areas are descriptors of this new group of leaders and provide a way to conceptualize this new lay ecclesial ministry in Catholic higher education.

For New and Existing Lay Presidents

New and existing lay presidents will benefit from the description of how lay presidents in this study fulfilled the various dimensions of Catholic mission at their CCUs. The descriptive information may prepare them for the challenges and opportunities of the presidency and may provide some lessons transferable to their own colleges or universities. By considering the five cases, especially the conceptual model, and the ways in which the presidents actualized their own missions, such presidents may be able to apply leadership lessons to their own situations. It may also help them to take advantage of available opportunities to learn about Catholic identity and mission. This assumption that new and existing lay presidents would benefit from additional educational and professional opportunities was based on literature from experts in the field (Cernera, 2005b; Galligan-Stierle, 2005b; Morey & Holtschneider, 2003) and on the rise of professional development opportunities that indicate the need for increased

knowledge on the timely topic how best to prepare new presidents, faculty, and CCU administrators to lead and live the Catholic mission of their CCUs.[138] This study provides the empirical grounding to highlight areas where the five presidents in this study focused their leadership efforts with regard to the Catholic mission, and thus may provide such practical knowledge to others.

Also, in light of the current debate about the issue of awarding honorary degrees and providing platforms for controversial speakers, the findings of this study present ways in which lay presidents operationalize their Catholic missions in regard to this issue. Presidents, both lay and religious, are wrestling with ways to engage outside experts on a range of issues while also remaining true to their Catholic missions. The findings of this study convey how five presidents are dealing with this timely issue.

For Presidents who are Religious Order Priests, Sisters, Brothers, or Diocesan Priests

This study will benefit not only lay presidents, but also presidents who are religious order priests, sisters, brothers, and diocesan priests. As has been demonstrated in this research, lay presidents use many tools to articulate and lead the Catholic mission of their respective institutions. They are deliberate in their proclamation of their missions, as they recognize that their safeguarding of the mission cannot be taken for granted.

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[138] Various Catholic higher education associations sponsor professional development opportunities for CCU leaders that aim to enhance understanding of CCU mission. For example: (a) an annual week-long institute for CCU administrators responsible for institutional mission and identity, hosted at Boston College (Institute for Administrators in Catholic Higher Education); (b) an annual week-long annual colloquy for faculty and advanced graduate students interested in strengthening Catholic identity on campus (Collegium); and (c) an annual week-long seminar for CCU presidents, trustees, and senior administrators, offered by ACCU and located in Rome, to explore the place of Catholic higher education in the universal Church.

Sometimes religious presidents—and those around them—seem to take their role as leaders of a Catholic institution for granted; that is, by virtue of their presence, the Catholic identity issue is assumed to be safeguarded and such religious leaders are "granted moral credibility and leadership through the structure of vows or ordination" (Morey & Holtschneider, 2003, p. 23). Presidents who are religious order priests, sisters, brothers, and diocesan priests may benefit from this detailed description of lay presidents and their approach to actively and conscientiously leading their missions. Given their diverse backgrounds and preparations, lay presidents offer new ways of leading the mission that religious order priests, sisters, brothers, and diocesan priests who are presidents, with their preparation and training in theology, may not have considered. Religious presidents may benefit from the experiences of lay presidents, some of whom have slightly more administrative experience. "Sixty-two percent of religious presidents report having held an administrative post before assuming a presidency, while 81 percent of lay presidents first participated in a search while serving in an administrative post" (Morey & Holtschneider, 2003, pp. 6-7). Thus, religious order priests, sisters, brothers, and diocesan priests who are presidents may benefit from the ways in which lay leaders, with their different backgrounds and training, lead and articulate the Catholic mission of their institutions.

For Academic Leadership Programs

This study pointed to the potential for the creation of formal preparation for leadership in Catholic higher education administration. There are two ways that such leadership preparation may be facilitated: (a) through doctoral programs in Catholic higher education administration and (b) through non-degree leadership development

programs for lay leaders (senior administrators and presidents) of Catholic higher education institutions.

Doctoral programs in Catholic higher education administration. This study suggests that doctoral programming designed specifically for the unique situation of administrative leadership in the Catholic higher education setting would be valuable to prepare future presidents. In particular, it would be beneficial to offer courses designed to assist future presidents to navigate governance issues in Catholic higher education, given the unique constituency of ecclesiastical authorities with which presidents have the responsibility to engage. There are a few existing programs at Catholic institutions which offer a doctorate in higher education administration (i.e. Barry University, Loyola University Chicago, Marywood University, Seton Hall University[139]) with some courses focused on Catholic identity, ethos, and culture. However, a doctoral level program does not yet exist that offers a unique course of study in the topics distinctive to *Catholic* higher education administration.

To ensure the legacy of Catholic higher education institutions, CCUs must be willing to invest in the adequate training and doctoral-level preparation needed by the leaders of such institutions, especially as they become more complex. Catholic colleges and universities offer such programs, at a master's level, for leaders in elementary and secondary education. However, programs do not yet exist for Catholic higher education and would be a useful contribution for cultivating the next generation of leadership.

[139] Cf. Links to each program. Barry University: http://www.barry.edu/heaphd/default.htm; Loyola University Chicago: http://www.luc.edu/education/programs/hied-phd_main.shtml; Marywood University: http://cwis.marywood.edu/departments/humdev/; Seton Hall University: http://www.shu.edu/academics/education/edd-higher-ed/index.cfm

A word of caution: although such programs at the doctoral level would be beneficial, we must also be careful not to discount the great value that lay presidents' varied backgrounds bring to Catholic higher education, as also established in this study. Training in theology, business, and other disciplines (such as those exemplified in this study: chemistry, nursing, special education, and secular higher education administration) also provide presidents with diverse experience and varied backgrounds to bring to their leadership positions. However, investment in the deliberate cultivation of a new generation of leaders, through doctoral-level programs in Catholic higher education administration, would provide the structured and deliberate preparation needed to ensure a future generation of well-equipped leaders. Academic degree programs that provide extensive and in-depth knowledge for future leaders in Catholic higher education are needed. Based on the findings of this study, such programs would include courses such as governance, the mission of the Church and Catholic higher education, succession planning for sponsoring religious communities, legacy leadership, charism and Catholicism, the president as mission leader, fundraising in alignment with mission, and mission education.

Non-degree leadership development programs. Non-degree leadership development programming in the area of Catholic higher education administration continues to be important. Such programming, on an on-going basis, would be of great assistance to existing lay administrators in Catholic higher education who may one day aspire to the presidency. Associations such as ACCU, the Association of Jesuit Colleges and Universities (AJCU), and the Association of Franciscan Colleges and Universities (AFCU) already offer several unique programs to support new and existing

administrators in Catholic higher education.[140] For instance, ACCU offers the Institute for Administrators in Catholic Higher Education in collaboration with Boston College. This five-day summer program for existing administrators in Catholic higher education provides an opportunity for such leaders to engage with several of the nation's most noted Catholic scholars and practitioners. Such programming, specifically targeted at a lay audience, may help address issues and challenges unique to current and aspiring lay presidents.

Although such short-term programs are useful, a longer-term and more in-depth option is also recommended. One model to follow may be the American Council on Education Fellows Program, which seeks to prepare future leaders for higher education administration over the course of an academic year. Grounded in themes that emerged from this study, such programs would do well to include such topics as navigating the unique governance structures of Catholic institutions (such as one- two- and three- tiered boards), gender and leadership realities in Catholic higher education, and communicating with ecclesiastical authorities. Non-degree programs such as this would provide practical knowledge for senior administrators, those who aspire to the presidency, and existing presidents.

For Associations

Associations can support lay presidents in their leadership by taking into account the lessons in this study. Outreach particularly targeted toward lay presidents may

[140] ACCU offers the Rome Seminar, Collegium, and the Institute for Administrators in Catholic Higher Education (see http://www.accunet.org/i4a/pages/index.cfm?pageid=3364); AJCU currently offers approximately 30 conferences ranging from topics such as core curriculum and mission and identity to conferences targeting particular constituencies such as campus ministry directors and chief academic officers. None of the AJCU conferences to date target presidents (see http://www.ajcunet.edu/Conference-Registration); AFCU offers an annual symposium on a range of topics relating to higher education in the Franciscan context (see http://www.franciscancollegesuniversities.org/symposia/2008.html).

include: counseling, coaching, providing research and publication support, bringing lay presidents together for discussion, and focusing on lay presidential issues at association meetings and conferences. While some of these areas are touched on already (such as meetings and receptions for new presidents at the annual ACCU Meeting), a more deliberate and structured approach, particularly for lay presidents would benefit this growing leadership constituency.

For Researchers

Thomism is a valuable epistemology for research at both Catholic and non-Catholic institutions. For the researcher who seeks to integrate faith with reason, such an epistemological lens would assist in being true to one's way of creating new knowledge. It would be especially useful to add Thomism to the repertoire of epistemological lenses available to qualitative researchers. In particular, this topic should be added to pre-dissertation seminars at non-Catholic as well as Catholic institutions. We know there are more Catholics at non-Catholic institutions,[141] yet they are underserved in terms of the integration of their Catholic faith with their cognitive development. In addition, other Christian denominations, or anyone who seeks to integrate their personal faith with research would find Thomism to be an informative epistemological lens. Research tells us that students across all institutions are looking for ways to integrate their spiritual and academic lives. In particular, today's college students have "very high levels of spiritual

[141] As of 2004, there were approximately 16 million total university or college students in the United States, with the breakdown as follows[141]: 4.5 million Catholic students at non-Catholic institutions; 0.5 million Catholic students at Catholic institutions; 11 million other students at public/private institutions. "Projections of College Enrollment 2001-2012," *The Chronicle of Higher Education.* As cited in: *A Student Leader's Guide to Campus Ministry*. 2004. Washington, DC: United States Conference of Catholic Bishops, p. 4.

interest and involvement" (Higher Education Research Institute, 2004, p. 3). Such a research epistemology would provide the scaffolding to perform such an integration. Concretely, books and coursework on the topic of research epistemology and research paradigms would do well to include Thomism and may explain the dimension of the incorporation of faith and reason as part of rigorous empirical research.

For Critics

Critics or those who are skeptical of lay presidents' abilities to successfully lead the Catholic mission and identity of their institutions would do well to consider the within- and cross-case findings of this study. This study illuminates several case examples of the success that these five lay presidents are having in leading their institutions and operationalizing their missions. Individuals and groups who continue to monitor the "Catholicity" of leadership at the presidential level could assist the strengthening of Catholic higher education by publicizing "best practices" embraced by presidents such as these, rather than only highlighting schools that have it "right" and those that have it "wrong." The Apostolic Nuncio, Archbishop Sambi, commented on his sense of the tension in the US about Catholic identity prior to the Papal visit to The Catholic University of America in 2008: "The problem is that there are too many people here who would like to be the pope …and who attribute to themselves a strong sense of their own infallibility" (Sambi, as cited in Allen, 2008, p. 3). Such external criticisms are not helpful to the promotion of "communio", that is, being unified with one another in humility through the Body of Christ, as stated by the Holy Father recently (Pope Benedict XVI, 2009). This study has pointed to a common ground among such critics and lay presidents. Both critics and Catholic lay presidents have a passion for Catholic higher

education, a love of the Catholic Church, and a desire to strengthen the mission of CCUs. Working together in a passionate, hope-filled fashion would help to bolster these three shared goals.

In summary, the study provided a portrait of lay presidents in Catholic higher education and pointed to a new way of understanding lay ecclesial ministry by way of lay leadership in Catholic higher education. Also, areas of practical implications resulted from this study, providing practical knowledge for new and existing lay presidents, religious presidents, academic leadership programs, researchers, associations, and critics. These applications may benefit real-life situations in Catholic higher education.

Critique of this Study

There were several strengths in this project that assisted in increasing its credibility. Such strengths include participant selection, epistemology, and paradigm of inquiry. Also, although this study outlined several limitations prior to embarking on this project, several new limitations emerged during the research process: the research questions, study sample, data collection, theoretical framework, and limitations to generalizability. Both the strengths and limitations will be presented in the following section.

Strengths

While the study was thorough and carefully designed overall, there are three notable areas that stand out as strengths that contributed to its rigor: participant selection, epistemology, and paradigm of inquiry.

Participant selection. The purposeful sampling strategy used for this study consisted of criterion-based, expert-driven, and maximum-variation sampling methods.

The four criteria[142] allowed for a narrowing of the selection of participants, which facilitated cross-case comparison. The expert consultation ensured a selection of presidents who were active in the promotion and leadership of their missions in interesting ways, and who were open to sharing their experiences. Finally, maximum variation ensured the selection of five lay presidents each of whom was leading a different type of institution with a different founding history, and who had diverse backgrounds and training. These three participant-selection criteria contributed to a robust and reliable study.

Epistemology. The selection of Thomistic epistemology, which incorporates faith with reason, established a qualitative study that aligned with the researcher's way of creating new knowledge. In so doing, the researcher was able to access all tools at her disposal to accurately depict the leadership of the presidents in this study. Concretely, the acquisition of knowledge in this dissertation encompassed not only an analytical, critical, and problem-solving purpose, but also incorporated contemplative thinking, prayer, intellectual wonder, and speculation. This expanded lens enabled the researcher to investigate in depth the multiple motivations of the lay presidents and the various dimensions of their leadership of the Catholic mission at their respective CCUs.

[142] The five lay presidents in this study met the following criteria: (1) The president has been serving for more than 4 years; (2) The president is active in promoting the Catholic mission of his or her respective CCU; (3) The president has never belonged to a religious congregation as a consecrated member and was never in seminary. This criterion provides a comparable level of theological understanding across the cases in the dissertation; (4) The president is Catholic. This criterion maintains a common level of understanding and practice in leadership of Catholic mission.

Paradigm of inquiry. The interpretivist paradigm of inquiry accurately matched the researcher's way of making meaning. It was true to the investigator's self-reflective nature which matched the nature of the study. It likewise was compatible with the researcher's Thomistic epistemological stance. Interpretivism was a good fit and allowed for a natural transition for the researcher to engage in this empirical study.

In summary, this study presented several noteworthy strengths that enhanced the rigor of the research. Participant selection, epistemology, and the paradigm of inquiry enhanced the rigor of the research and contributed to a well-designed study.

Limitations

All good researchers acknowledge the constraints and limitations of their research. Therefore, this section presents the five areas in which this study could have been improved: research questions, study sample, data collection, theoretical framework, and limitations to generalizability.

Research questions. This qualitative, multiple-case study was predicated on three exploratory research questions. These questions were primarily "how" questions, designed to solicit the descriptive information desired for this study. The questions were successful in generating thick and rich data, and these data did provide answers to the research questions. However, the questions turned out to be broad and numerous, and once applied across five cases, yielded an overabundance of data.

In retrospect, the research questions for this study could have been better designed. In particular, Research question A: "What is the Catholic mission of each CCU?" would have been more appropriate as part of the background research of each institution, included in the literature review, rather than part of the interview protocol.

By using it as a background question, the study could have focused on the two other research questions as predicated on information about individual institutional mission. Based on the current three research questions, the interview protocol was the same for each president. With the suggested revision in the research questions, the interview protocol could have been designed to be more institution specific, and thus could have yielded explanations of why presidents chose the actions and strategies that they described, and how the presidents saw these as relating to operationalization of institutional mission in a Catholic context.

Study sample. This study followed the literature recommendation to create a sample based on replication logic for the purposes of enabling comparison and theme development. However, even though five cases is a recommended size for such a study (Merriam, 1998; Patton, 2002; Yin, 2003) and was considered to be reasonable coverage (Patton, 1990, 2002), because of the saturation and redundancy necessary for such a study (Lincoln & Guba, 1985) the volumes of data quickly became vast. Thus, the project grew to a massive size. Two or three cases may have made this study more manageable. If the research questions were revised to probe for more meaning, then reduction to fewer cases would make it possible to yield rich and thick description without being overwhelmed by data.

Data collection. Data collection for this study could have been more comprehensive. This study focused on the president as the primary unit of analysis. However, by focusing on the sole perspective of the president, the self-reporting nature of the interview element of data collection was limited, as it did not consider the perceptions of the board of trustees, senior leadership team, faculty, staff, parents, or students. Data

from these key constituencies may have provided additional insights and a more complete picture of how the presidents lead their respective Catholic missions. By relying solely on the presidents, the study relied on the accuracy of the presidents in reporting their leadership, recalling past experiences, and relating all of this to the leadership of their Catholic missions. To assemble a more accurate portrait, a 360- degree assessment involving the above-mentioned constituencies would add to the richness of this exploratory study.

Theoretical framework. This study was guided by Sashkin and Sashkin's (2003) *Leadership That Matters* framework, containing ten dimensions. Although the framework provides a descriptive overview of each of the ten dimensions, the measures for these dimensions exist in a quantitative form. Thus, this study adapted this quantitative measure to guide a qualitative analysis. This limitation required the researcher to glean from the assessment tool the concepts, behaviors, and characteristics from each of the ten dimensions and then create corresponding qualitative questions. This could be considered a criticism of the study, as the tool was not used in its pure form.

Generalizability. As expected when this research methodology was selected, this qualitative research design, using a multiple-case study approach, resulted in a study that was not generalizable to other CCUs or populations. This was expected and is always a limitation with qualitative research (Yin, 2003). However, thematic findings may be relevant and relatable to the CCU lay presidency population as well as to Catholic higher education in general. Despite the generalizability limitation, the project resulted in a conceptual model that is anticipated to be useful beyond the five cases of this study. For

instance, the study may also provide illumination for lay presidents of other religious institutions that are also deeply embedded in a particular faith tradition. Leaders of such institutions would likely face similar challenges and opportunities when leading a faith-based mission amidst various constituencies and dealing with the complexities of running a large organization while adhering to a religious mission.

In summary, this section critiqued the study and presented the limitations of the research questions, study sample, data collection, theoretical framework, and generalizability.

Suggestions for Future Research

This study presents 12 opportunities for future research related to the findings of this project. While the study was comprehensive in answering the research questions, the findings point to several more areas that would benefit from continued study.

First, further study on the theme of diversity would provide for a more comprehensive understanding of this mission element in the context of presidents' leadership in Catholic higher education. Although diversity was apparent as a shared mission statement theme, it did not emerge as a cross-case theme in the presidents' leadership. Further research to probe specifically for this mission element would be valuable as it is likely that the theme exists in presidential leadership behaviors and characteristics. Also, diversity is an important part of the mission of Catholic higher education and thus, should be explored to provide a more complete description of lay presidents' leadership.

Second, throughout each of the presidents' profiles, it became apparent that individual background and formation experiences influence leadership. Further research

would be useful to explore such formative experiences and investigate possible links and correlations specific to lay presidents who have not had any type of religious formation. Such study may include an examination of the new and creative ways lay presidents lead their missions based on their diverse education, training, and life experiences. This would provide useful information for those who aspire to the presidency and who would seek to learn from those successful presidents who preceded them.

Third, future research on lay presidential leadership using a quantitative methodology would enable increased generalizability of findings. Ideally, a study that examined the entire population of lay presidents as a unit of analysis would provide additional empirical data about this relatively new leadership demographic in Catholic higher education.

Fourth, additional research on Sashkin and Sashkin's *Leadership That Matters* (2003) theoretical framework in other higher education contexts may further expand the finding that *Reward Equity* presents in a modified format in higher education leadership. Further research to probe for this dimension may offer information on how rewards and incentives are provided.

Fifth, given the themes and conceptual model presented in this study, a comparison with religious presidents at Catholic colleges/universities using the *Leadership That Matters* framework would provide empirical evidence as to whether there are measurable differences between lay and religious presidents' leadership. Similarly, a comparative study applying the Sashkin and Sashkin (2003) framework with lay presidents at other types of faith-based higher education institutions would extend the scope of this theoretical framework beyond this study.

Sixth, future study on how faith informs decision-making in leadership would expand on the notion that the presidency is “not just a job,” as indicated by the lay presidents in this study. Such research could include exploration of how faith informs decision-making in Catholic and non-Catholic contexts.

Seventh, this study did not explicitly explore the data for servant leadership. Future study would benefit from mining the data for this leadership type in the context of Catholic higher education and from linking servant leadership themes to existing studies. The servant leadership model, although not yet an empirically tested theory, would contribute to a more complete understanding of this leadership framework in the faith-filled context of Catholic higher education.

Eighth, future research is needed on how faith and reason in the Thomistic tradition can be incorporated to reflect a Catholic researcher’s worldview. Catholics are called to bring faith to all aspects of life, including work and research. A study of how to practically incorporate Thomism into empirical research would assist future researchers to stay true to their epistemological stances while conducting investigations.

Ninth, research is needed on the topic of comparing lay Catholic presidents at both secular and Catholic institutions. The current study sparked the question of whether Catholic lay presidents at secular colleges lead differently than their non-Catholic counterparts at such institutions. How do they integrate their faith in secular institutions? Do they ultimately aspire to and attain presidencies at Catholic institutions (as was the case with Dr. Powell in this study)? With the growing trend toward lay presidential leadership in Catholic higher education, such well-qualified Catholic leaders are needed.

Such research may contribute to the literature by finding ways to attract Catholic lay leaders to Catholic higher education.

Tenth, this research pointed to the topic of how lay presidents can engage the larger academy. Catholic higher education has struggled with how to be both "Catholic" and "university." Without religious garb and clerical dress, can lay presidents help engage the academy while still remaining true to their own Catholic missions? Can this work to the advantage of helping Catholic universities to be "in the world but not of the world?"

Eleventh, a study on the sources of leadership confidence—or self-efficacy—is recommended. In this dissertation, it was apparent that the sources of confidence in leadership for these five presidents were closely linked to faith. Future research on the topic of whether there is a link between self-efficacy, grounded in Catholic faith, and Catholic higher education leadership would contribute to the leadership literature.

Twelfth, research exploring the notion of lay leadership as a new charism in the Church is warranted. This study highlighted ways that such leadership extends the lay ecclesial model of ministry, yet future study is recommended on the concept of this potentially new charism and its characteristics.

Through additional empirical research and study, each of these 12 areas would build on the current dissertation and contribute to the theoretical and practical literature.

Chapter and Study Conclusion

In conclusion, the five lay presidents in this study—Dr. Mirenda, Dr. Powell, Dr. Bundschuh, Dr. Seurkamp, and Dr. Cernera—each expressed their leadership of the Catholic missions of their institutions. They did so by operationalizing the mission

elements of articulation of commitment to the founding Catholic tradition, service to others, respect for the dignity of the human person, the Catholic Intellectual Tradition/ liberal arts education, holistic education, and commitment to excellence. Although each of the presidents intentionally articulated their respective missions in myriad ways, 11 shared themes emerged in the cross-case analysis. Collectively, they conveyed commitment to their founding traditions through mission education, interaction with critics, telling the story of their founders, enhancing or preserving religious symbols on campus, and articulating the unity of the Roman Catholic Church and CCU mission. They led the mission element of service to others through involvement in the local, national, and international community levels. They conveyed respect for the dignity of the human person through their respect for their own institutions' members. The presidents were involved in leading the Catholic Intellectual Tradition in the liberal arts tradition by being involved in their institutions' academic priorities; they did this by underscoring the importance of the CIT in speeches and writings, by supporting faculty training on the topic, and by lending support and direction to the overall direction of the academic program of the institution toward CIT in the liberal arts tradition. Presidents guided the mission commitment to holistic education by integrating their faith into their leadership; this was apparent as they were active in incorporating prayer into their speeches and writings to the CCU community, by demonstrating reflection and devotions publicly, by participating in national discussion on Catholic-related issues, and by bridging faith and reason in their own writings and scholarship. Finally, they conveyed their leadership commitment to excellence by engaging in reciprocity of knowledge. They did this by modeling their own dedication to professional growth and seeking new

knowledge to enhance their understanding of their institution's Catholic mission and charism. They also engaged in communication with their senior leadership team that transmitted and reinforced the institutional commitment to excellence at multiple levels.

The conceptual model of *Lay Presidents: Operationalizing Catholic Mission* provided a synthesis of this exploration into how five lay presidents lead their Catholic missions. It outlines practical ways in which the mission can be actualized by presidents. This model may provide a guide for other lay presidents who are seeking to enhance their leadership of their institutions' Catholic missions.

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Appendix A: Catholic College and Universities

Carnegie Classification[143]	Total CCUs
Associate's--Private Not-for-profit	15
Associate's--Private Not-for-profit 4-year Primarily Associate's	3
Baccalaureate Colleges--Arts & Sciences	16
Baccalaureate Colleges--Diverse Fields	18
Baccalaureate/Associate's Colleges	2
Doctoral/Research Universities	12
Master's Colleges and Universities (larger programs)	58
Master's Colleges and Universities (medium programs)	30
Master's Colleges and Universities (smaller programs)	30
Research Universities (high research activity)	7
Research Universities (very high research activity)	2
Special Focus Institutions--Medical schools and medical centers	1
Special Focus Institutions--Other health professions schools	9
Special Focus Institutions--Theological seminaries, Bible colleges, and other faith-related institutions	31
Total	234

Source: National Council for Education Statistics, IPEDS database. www.nces.ed.gov

[143] According to *Carnegie Classification 2005 – Basic* (Carnegie Foundation for the Advancement of Teaching, 2008).

Appendix B: Definitions of Terms

To ensure clarity in understanding of certain terms and documents, many of which are particular to Roman Catholicism and Catholic higher education, the following definitions are provided:

Apostolicam Actuositatem (1965): Document resulting from the Second Vatican Council that identified the vocation of the lay apostolate.

Application of Ex corde Ecclesiae for the United States (2000): Whereas ". . . *Ex corde Ecclesiae* is normative for the Church throughout the world, this document seeks to apply its principles and norms to all Catholic colleges, universities, and institutions of higher learning within the territory encompassed by the United States Catholic Conference of Bishops" (United States Conference of Catholic Bishops, 2000, Part 1(1)).

Baptism: The first and chief sacrament of initiation and forgiveness in the Catholic Church. Baptism includes the welcoming of the individual into the Christian community. "We become members of Christ, are incorporated into the Church and made sharers in her mission" (The Holy See, 1995, p. 342). Usually bestowed shortly after birth, "Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit and the door which gives access to the other sacraments" (p. 342). Original Sin is removed as the recipient is renewed and regenerated by the Holy Spirit, through the use of Holy Water. "Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and new birth in the Holy Spirit" (p. 353).

The Catholic University in the Modern World (1968): A document written by IFCU that provided contextual guidance for issues such as academic freedom for CCUs around the

world. Although it was initially directed only at those institutions that were canonically erected, other CCUs began to realize that a similar academic and mission directive could soon be produced that would apply to them (Gallin, 2003a). Thus, the document was an important precursor to *Ex corde Ecclesiae* that would apply to all CCUs worldwide.

Catholic identity: The emotional, intellectual, and spiritual reality that identifies an institution or person as Catholic, closely tied to beliefs, actions, and practices. For the CCU, institutional Catholic identity ideally comprises four essential characteristics, as outlined in Chapter 1 (*Ex corde Ecclesiae*, 1990, para.13).

Charism: a gift given to a person by the Holy Spirit for the good of humanity and the building up of the Church. A charism is a ". . . wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ . . ." (The Holy See, 1995, p, 231). As this relates to CCUs, every sponsoring religious congregation or order is recognized as having a charism or gift and/or service to the world that characterizes a particular group within the Church. It is a "theological way of describing talent energized by God's grace" (Thiel, 2003, p. 67). For example, a charism of the Jesuits is to form Christian leaders, for the School Sisters of Notre Dame it is helping others through social justice, and for the Benedictines it is leading others to Christ through hospitality.

Christifideles Laici: The papal exhortation entitled *Christifideles Laici* was a document that further helped to clarify the role of the laity in the Roman Catholic Church (Pope John Paul II, 1987).

***Ecclesiastical Universities and Faculties*:** refers to universities or faculties that have been ". . . canonically erected or approved by the Apostolic See, which foster and teach

sacred doctrine and the sciences connected therewith, and which have the right to confer academic degrees by the authority of the Holy See" (Pope John Paul II, Article 2, 1979).

Ex corde Ecclesiae (From the Heart of the Church: On Catholic Universities)**:** "

"On August 15, 1990, Pope John Paul II issued an apostolic constitution on Catholic higher education entitled *Ex corde Ecclesiae*. The Apostolic Constitution described the identity and mission of Catholic colleges and universities and provided General Norms to help fulfill its vision" (United States Conference of Catholic Bishops, 2000, Part 1).

Gaudium et Spes**:** *Pastoral Constitution of the Church in the Modern World* that resulted from the Second Vatican Council. The Constitution, which literally translates as "Joy and Hope", called for an active laity in the world (Gaudium et Spes, 1965).

Gravissiumum Educationis: *Declaration on Christian Education* (1965)that resulted from the Second Vatican Council. Emphasized the important role CCUs have in the spiritual formation of students (Gallin, 2003a).

Holy See: Literally means "Holy Chair." A term of reverence for the Diocese of Rome, as the chief diocese of Catholic Christendom; it refers to "the pope and his Curia – congregations, tribunals, and offices – in their role of authority over and service to the Catholic Church around the world" (Catholic News Service, 1990, p. 77).

International Federation of Catholic Universities (IFCU): An international body of more than 200 Catholic colleges and universities. IFCU was initiated by Decree of the Holy See in 1948, recognized by Pope Pius XII in 1949, and officially established as IFCU in 1965 (Gallin, 2003a). Dr. Anthony Cernera is the current president.

***Laity*:** "Members of the Church, distinguished from the clergy and those in consecrated life, who have been incorporated into the People of God through the Sacrament of Baptism" (USCCB, 2006b, p. 517).

Land O'Lakes Statement: The Nature of the Contemporary University: The 1967 document that resulted from meetings of CCU leaders, led by Rev. Theodore Hesburgh, at Land-O-Lakes, Wisconsin. The document raised the concept of institutional autonomy and academic freedom that was a unique challenge for American CCUs (Gallin, 2003a). Sections of the Statement produced tensions among American CCUs and the Church, given the emphasis on institutional autonomy in the US "in the face of authority . . . external to the academic community itself" (Land O'Lakes Statement, 1967, para. 1). It was this section that became the "mantra of those who subscribed to assertions of the Land O'Lakes manifesto" (O'Connell, 2009, p. 12).

Lay person: "In Catholic ecclesiastical usage, lay person may mean: (1) Any member of the Church who is not among the ordained clergy. This is the technical meaning in canon law. In this sense, religious sisters and brothers are lay people; or (2) Any Church member who is neither ordained nor a member of a religious order. When the Second Vatican Council spoke of the laity, it used the term in this more common meaning" (Catholic News Service, 1990, p. 99). Note: For this study, the second definition was used.

Lumen Gentium: *Dogmatic Constitution of the Church* that resulted from the Second Vatican Council. The document outlined the role of the laity in assisting the world in reaching greater holiness in "justice, in love, and in peace" (Lumen Gentium, 1964).

Pontifical University: "The word 'Pontifical' in the title of a university does not imply the existence of an Ecclesiastical University or Faculty. 'Pontifical' is a title of honor bestowed upon an Institution by the Holy Father." (Galligan-Stierle, 2005a, p. 19).

Religious Order: "A religious order or religious congregation in the Catholic Church refers to an institute of men or women who take vows of poverty, chastity, and obedience, living under a common rule in what the church calls a consecrated life…..members of an order take solemn vows. Members of a congregation take simple vows" (Catholic News Service, 1990, p. 125).

Revised Code of Canon Law: Canon law technically governs the administration, governance, and mission of all Catholic higher education institutions worldwide (*Code of Canon Law*, 1983). Prior to the *Revised Code of Canon Law* in 1983, the Code of 1917 contained no reference to universities. See Canons 807-814 for references to CCUs.

Sapientia Christiana (1979): Literally the "Wisdom of Christ", this apostolic constitution written by Pope John Paul II, applied to ecclesiastical universities and faculties and provided guidelines on issues of mission and identity.

Sponsoring Religious Congregations: Groups of men and women within the Catholic Church who serve the Jesus Christ according to common strengths and charisms. In a sponsorship role, they dedicate themselves to a particular institutional mission, usually in education or healthcare.

United States Conference of Catholic Bishops (USCCB): "The USCCB is an assembly of the Catholic Church hierarchy who work together to unify, coordinate, promote, and carry on Catholic activities in the United States; to organize and conduct religious, charitable, and social welfare work at home and abroad; to aid in education; and to care

for immigrants. The bishops themselves constitute the membership of the Conference and are served by a staff of over 350 lay people, priests, deacons, and religious" (United States Conference of Catholic Bishops, 2007).

Vatican City: Technically referred to as Vatican City State. "The official name of the independent state established by the treaty of the Lateran Pacts in 1929. It is the smallest in the world, at 108.7 acres. It is a sovereign nation, distinct from the Holy See but united with it in the person of the pope. Because the Holy See exercises sovereignty over Vatican City State, and not vice versa, the pope's diplomats are said to represent the Holy See, not the city state" (Catholic News Service, 1990, p. 169).

Vatican Council II / Second Vatican Council: Catholic ecumenical conference held from 1962-1965 that set out many of the current official teachings, based on Sacred Tradition and biblical authority, of the Roman Catholic Church (Flannery, 1998). Vatican II was opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. There were 16 conciliar documents approved by the Second Vatican Council. The Council had the overarching goal of ". . . calling the Church out of her Tridentine shell to an active engagement with the modern world" (Johnston, 2004).

Appendix C: Founding Traditions for CCUs in this Study

Founding Traditions	Unique Characteristics (Founding and Mission)	Other CCUs in the same tradition
Religious of the Sacred Heart of Mary (Marymount University)	Founding An international community of 1000 women in five provinces and two regions serving in fourteen countries. Diverse yet united in a common spirit of faith and enthusiasm for the mission of Jesus Christ Founded in 1849 by Father Jean Gailhac. SRC Mission Members are called to be community, to know and celebrate God's love and to make that love known to others. As members become more deeply inserted in the realities of the Church and the world, they use their individual and corporate talents to work creatively in diverse ministries for the promotion of justice. In the context of community members live their vows of chastity, poverty and obedience, striving through these vows to be one with Jesus who gave his life so that all might have life. Source:www.rshm.org	• Marymount University, Arlington, VA • Loyola Marymount University, Los Angeles, CA • Marymount College, Palos Verdes, CA • Marymount College of Fordham University, Tarrytown, NY • Marymount Manhattan College, Manhattan, NY
Sisters of St. Francis of Philadelphia (Neumann College)	Founding An immigrant from Bavaria, Germany, Maria Anna Boll Bachmann (later known as Mother Francis) became a widow with three children and pregnant with a fourth child when her husband Anthony was mortally wounded by Nativists in Philadelphia, PA in 1851. To support herself and her young family, Anna operated a small shop and hostel for immigrant women while her sister Barbara Boll sewed for a tailor. Both Anna and a young guest in the hostel, Anna Dorn, a novice in the Franciscan Third Order Secular, concurred with Barbara's wish to found a religious congregation. They sought the advice of Rev. John Hespelein, C.Ss.R., who wrote to Bishop John Neumann, then in Rome. Bishop Neumann asked Pope Pius IX for permission to bring German Dominican Sisters into his diocese, but was advised by the Pope, also a member of the Franciscan Third Order Secular, to establish a congregation of Franciscan Sisters in his own diocese. Seeing God's hand in the letter and the advice, Bishop Neumann instructed the women, provided spiritual guidance, and accepted them into religious life. On Easter Monday, April 9, 1855, the Bishop invested the three founding members in the habit of St. Francis, giving them new names: Anna Maria Boll Bachmann: *Sister Mary Francis* Barbara Boll: *Sister Margaret* Anna Dorn: *Sister Bernardine*	• Neumann College, Aston, PA

	SRC Mission The Sisters of St. Francis of Philadelphia, choose to live the Gospel in the prophetic spirit of Francis of Assisi and our foundress Mother Francis Bachmann. With Jesus Christ as Brother, members live as sisters with one another, with the entire human family, and with all creation. Calling themselves and one another to continuous conversion of heart they commit themselves to a life of contemplation, poverty, and humility. As vowed women of the Church, members respond with diverse gifts in a spirit of collaboration and of mutual service to the needs of others, especially the economically poor, the marginal, and the oppressed. Seeking to participate in the Spirit's action in the world, they direct their personal and corporate resources to the promotion of justice, peace, and reconciliation. Filled with trust in the goodness of God, they move forward. A congregation of nearly 700 Catholic women religious women who: • choose a Gospel way of life, lived in community • are dedicated to serving others, especially those who are economically poor, marginal, and oppressed • minister in the United States in approximately 25 states as well as Europe and Africa • serve in a variety of ministries and settings such as: prayer ministry, education, counseling, advocacy, service to the elderly, those who are poor, immigrants, spiritual and pastoral care. Source: http://www.osfphila.org	
School Sisters of Notre Dame (College of Notre Dame, Maryland)	Founding Founded in 1833 by Blessed Theresa Gerhardinger, in Bavaria Germany. Caroline Gerhardinger and two other women began a common religious life in Neunburg vorm Wald, Bavaria. Taking the religious name of Mary Theresa of Jesus, she grounded her community in poverty in order to reach the poor and dedicated it to the Blessed Virgin Mary, in whom she found a model for herself, her sisters, and the young girls she served. Her first concern was for poor girls in small towns and villages. She sent sisters in twos and threes to	• College of Notre Dame of Maryland, Baltimore, MD • Mount Mary College, Milwaukee, WI • Kyoto Notre Dame University, Kyoto, Japan

	reach people in rural areas. In doing so, she departed from the contemporary pattern of large, formal monasteries. More than 4,300 School Sisters of Notre Dame work in thirty-five countries in Europe, North America, Latin America, Asia, Africa and Oceania. SRC Mission Mission is to proclaim the good news as School Sisters of Notre Dame (SSND), directing our entire lives toward that oneness for which Jesus Christ was sent. Their common heritage and charism, community life and mission promote and strengthen the unity which binds Sisters—across nations and cultures–to Christ, to one another and to the people to whom they are sent. Source: www.ssnd.org	
Lay Leadership (Sacred Heart University)	Founding Sacred Heart University was founded in 1963 by the Most Reverend Walter W. Curtis, Bishop of the Diocese of Bridgeport. It was established to provide the community with an affordable, quality education at a local Catholic university. Charting a new direction within American Catholicism, the University was to be led and staffed by the laity independent and locally oriented, serving the needs of the diocese and of southwestern Connecticut. Mission • Pursuit of truth and knowledge as intrinsically valuable • Commitment to excellence in all that we do • Responsibility for the common good of society • Recognition of the dignity and worth of every human being • Preservation, transmission and development of the liberal arts and the Catholic Intellectual Tradition Source: www.sacredheart.edu	
Diocese of Baltimore (Mount St. Marys University)	Founding Although the germ of the idea to found the Mount cannot be said to have originated with Fr. DuBois, he wasted no time in making the school into his life's work. Joined in 1812 by the man revered as the Mount's guardian angel, Fr. Simon Gabriel Bruté, Fr. DuBois and his small faculty strove to offer a full high school and college course to lay students and potential clerics alike, as well as a theological course to future diocesan priests. Although the Mount initially had to give up its theology students to the Baltimore seminary, it gradually won the permission to retain students until ordination. By the early 1820's, ties to the Sulpicians were severed, and the Mount continued an independent existence under the Archbishop of	

	Baltimore. Mission *University Mission Statement* Mount St. Mary's strives to graduate men and women who cultivate a mature spiritual life, who live by high intellectual and moral standards, who respect the dignity of other persons, who see and seek to resolve the problems facing humanity, and who commit themselves to live as responsible citizens. *Seminary Mission Statement* The mission of Mount St. Mary's Seminary is the formation of men for the Roman Catholic diocesan priesthood in the service of the Kingdom of God. Mount St. Mary's Seminary aims to establish a foundation within the seminarians for a lifetime of priestly ministry within the Church. This foundation is an intimate relationship with God the Father in Jesus Christ His Son through the Holy Spirit, a relationship nourished by Scripture and Tradition, celebrated in the sacraments, especially the Eucharist, and marked by a sincere devotion to Mary, the Mother of God and Mother of the Church. Source: www.msmary.edu	

Appendix D: Presidential Profile 1

Rosalie Mirenda, D.N.Sc. Neumann College	
Presidential Profile	• Harvard Seminar for New Presidents, Harvard University • Doctor of Nursing Science (D.N.Sc.) Widener University • Master of Nursing (M.S.N.) University of Pennsylvania • Bachelor of Science in Nursing (B.S.N.) Villanova University "Educator, author, consultant: Committed to Catholic Social Principles and the liberal arts as a foundation for professional careers; dedicated to student learning the major foundations for scholarship, initiative, and the concept of leadership as service; committed to issues of women and leadership; underscores her life with the values of authenticity, respect for others, and a search for truth. Presenter, planner, and participant relative to leadership, Catholic higher education and curriculum development: Works with community organizations, national and international groups, many colleges and health care facilities, the Middle States Association, the Council of Independent Colleges, Association of Catholic Colleges and Universities, and the Archdiocese of Philadelphia. Member of the professional and civic community: Member of the Board of Directors, Association of Catholic Colleges and Universities; Member of the Board of Directors, Association of Catholic Colleges and Universities of PA (AICUP); Chairs the Board of Trustees for Archmere Academy and its Executive Committee; Member of the Board of Trustees and Chair of the Academic Affairs Committee, Saint Charles Borromeo Seminary, Philadelphia, PA; Member of the Board of Education, Archdiocese of Philadelphia; President of the Association of Franciscan Colleges and Universities; Executive member and secretary/treasurer of the PA Athletic Conference (PAC); Executive member and treasurer of the Inter-american Consortium of Higher Education; Member of the Board of Directors of the Delaware County Chamber of Commerce; Member, Board of Directors for Riddle Village: A Lifecare Community; Member, Alumni Advisory Board, Hallahan High School, Philadelphia, PA; Chair, Task force for Leadership & Organization, YWCA, Chester, PA; Member, Presidents' Council, Southeastern PA Consortium of Higher Education; Co-founder and trustee of the Board of Directors of the Neuman Systems Model, a trustee group charged with the ongoing development of nursing theory" (Neumann College, 2009b) • "Writings and Presentations: Focus on Leadership, Women and Leadership, Catholic higher education, Mission-driven Planning, and Neumann College. • Research and publications: Focus on the congruence between

	curriculum models and curricular development and integrated approaches to the teaching-learning experience; the impact of continuing education on adults and their families; theoretical-based clinical practice. • Awards and honors include: Widener University Alumni of the Year (2006), Pontifical Honor of the Cross, Pro Ecclesia et Pontifice (2003), Presidential Medallion, Universidad Interamericana, Costa Rica (2002); Delaware County Woman's Commission, Woman of the Year (2002); Archdiocesan CYO Hall of Fame, Archdiocese of Philadelphia (2001); March of Dimes Woman of the Year Award (2000); Catholic Philopatrian Literary Institute Award for Outstanding Contribution to Catholic Education (2000); Villanova University Medallion for Lifetime Contribution to Nursing, (1999); Athena Award, Delaware County Chamber of Commerce (1999); Educator of the Year Award, Chadds Ford-Concord Rotary Club (1999); Winner of Women of Distinction of the Forum of Executive Women (1998); Nominee for the Distinguished Catholic School Graduate Award (1998); Award of merit, Neuman Trustee Group (1990); Delta Tau, Sigma Theta Tau, Outstanding Nurse Award, (1989); Bronze Medal (CASE) Council for Advancement and Support of Education, Professor of the Year Award (1987). • Achievements: Dr. Mirenda is committed to the Catholic Franciscan mission of the College, which is based on the belief that knowledge, while valuable in itself, is best used in the service of others. During the ten years of Rosalie Mirenda's presidency, Neumann College has made significant strides and expanded its positive impact on the region. Since she took the helm of the College in the fall of 1996, the number of full-time students has more than doubled, annual and capital giving has increased by more than 30%, campus technology has been strengthened, team sports have moved from eight to seventeen, five buildings have been added, and new graduate and undergraduate programs have emerged” (Neumann College, 2009b)

Source: (Neumann College, 2009b)

Appendix E: Presidential Profile 2

Thomas Powell, Ed.D Mount St. Mary's University and Seminary	
Presidential Profile	"In June, 2003, Dr. Thomas H. Powell became the 24th President of Mount St. Mary's University, America's second oldest Catholic university. Under his leadership, the University successfully completed its Bicentennial celebration, with extensive events to mark this historic occasion. During his tenure, President Powell initiated a strategic plan, A Community Growing Together (2006-2012) to guide the development of the university as it begins its third century of service to God and our nation. Recently, the campus has completed its first new residence hall in 30 years, built a new soccer and lacrosse stadium (Waldron Family Stadium) a new baseball field (Straw Family Stadium), a Founder's plaza and a peace plaza. Dr. Powell has led significant improvements in student life and the development of new academic majors. Prior to coming to the Mount, Dr. Powell was the president of Glenville State College in Glenville, West Virginia. While at Glenville, Dr. Powell was credited with completing a major campus renovation program, revitalizing the college's Foundation, developing its first annual fund program, increasing the endowment, and initiating a program titled "A Renaissance of Shared Values" to focus attention on the key virtues of academic integrity. From 1994-1999, Dr. Powell was Dean of the College of Education at Winthrop University in Rock Hill, South Carolina. From 1989-1994, Dr. Powell was the Dean of the College of Education and Human Services at Montana State University- Billings. From 1982–1989, Dr. Powell was a Professor of Special Education at the University of Connecticut and the first director of UConn's Program of Excellence on Disabilities. He received his Bachelor of Science in Special Education from Montana State University-Billings, Billings, Montana in 1976; his Masters of Science in Special Education from Montana State University-Billings, Billings, Montana, in 1979; and his Ed.D. in Special Education — from Vanderbilt University, Nashville, Tennessee, in 1981. His academic concentrations included teacher education, family intervention, severe disabilities and educational technology. His research has focused on social interaction between children with disabilities and their siblings.

	Dr. Powell has written four books, notably, Brothers and Sisters: A Special Part of Exceptional Families (now in third edition). He has authored numerous book chapters and journal articles and has been an assistant/associate editor for many professional publications. He is a frequent keynote speaker at professional conferences and has made keynote addresses and invited speeches in 46 states. Dr. Powell is the founding director of the University of Connecticut Program for Disabilities, and the founder of the Sibling Information Network" (Mount St. Mary's University, 2009a).

Source: (Mount St. Mary's University, 2009a)

Appendix F: Presidential Profile 3

James E. Bundschuh, Ph.D Marymount University	
Presidential Profile	James E. Bundschuh is recognized as a leader in Catholic higher education. He became Marymount University's fifth president in July 2001. "His prior experience includes serving as professor of Chemistry and vice president for Academic Affairs at Xavier University in Cincinnati, Ohio, and as professor of Chemistry and dean of the College of Arts and Sciences at Saint Louis University, his undergraduate alma mater. In 1973-74, Dr. Bundschuh was a visiting professor at the University of Stuttgart in Germany. He holds a Bachelor of Science in Chemistry from Saint Louis University; his doctorate, also in Chemistry, is from Duquesne University. Under President Bundschuh's leadership, Marymount has achieved strong enrollments and a secure financial position. A comprehensive strategic plan has guided all University endeavors, from campus infrastructure improvements to the development of new academic programs and student services. During his tenure Marymount has added an undergraduate Honors Program and its first doctoral program, the clinical Doctor of Physical Therapy. The University has also established programs in growing fields like Forensic Science, Forensic Computing, and Computer Security and Information Assurance. Partnerships with businesses and organizations in the greater Washington, DC, region extend the reach of Marymount programs and provide the University's students with valuable hands-on experience. The University has also developed plans for a new academic building and residence hall, to be built over underground parking. Construction is slated to begin in December 2008. These new facilities will strengthen the University's academic offerings and enrich the campus-life experience for Marymount's students. Since coming to the Washington metropolitan area, President Bundschuh has been an active participant in community organizations. He currently serves on the Washington Board of Trade, the board of the Fairfax County Chamber of Commerce, and the board of the Northern Virginia Technology Council. Within the academic community, Dr. Bundschuh has served on the Board of Regents of Seton Hall University, the Board of Directors of the Council of Colleges of Arts and Sciences, and the Advisory Council of the United States General Command and Staff College. A past president of Central States Universities, Inc., and of the St. Louis

	Research Council, he currently serves on the boards of the Council of Independent Colleges in Virginia and the Virginia Foundation for Independent Colleges. He is a member of the Division III NCAA Chancellor/Presidents Advisory Group; the American Chemical Society; Sigma Xi Scientific Research Society; and Alpha Sigma Nu, the national Jesuit honor society. In 2005, Dr. Bundschuh was inducted into the Century Club of Distinguished Duquesne University Alumni" (Marymount University, 2008q).

Source: (Marymount University, 2008q)

Appendix G: Presidential Profile 4

Mary Pat Seurkamp, Ph.D College of Notre Dame of Maryland	
Presidential Profile	"Mary Pat Seurkamp, a magna cum laude graduate of Webster University ('68) with a B.A. in psychology, holds an M.A. in counseling from Washington University, and a Ph.D. in higher education from the State University of New York at Buffalo. She was appointed president of College of Notre Dame of Maryland in 1997. Before her arrival at Notre Dame, Dr. Seurkamp served at St. John Fisher College in Rochester, New York for 21 years. During that time, she held the positions of vice president for institutional planning and research, vice president for academic services and planning, and acting vice president for academic affairs. In the earlier part of her career, both at St. John Fisher College and at Gannon University in northwest Pennsylvania, Dr. Seurkamp worked in both academic and student affairs capacities. Dr. Mary Pat Seurkamp is the first permanent lay president of College of Notre Dame of Maryland. Under her leadership, the College has seen extensive campus and facility renewal, a growing academic program, healthy or increasing enrollment in all programs, and a dramatic increase in philanthropic support. Dr. Seurkamp led Notre Dame through a strategic planning process which reaffirmed the College's central commitment to the education of women and is now leading the institution through the development of a new strategic plan. Dr. Seurkamp represents Notre Dame with significant participation on national and local boards. She was chair of the Board of the Council of Independent Colleges (CIC) from 2003 through 2005 and previously served on the Board and Executive Committee of the National Association of Independent Colleges and Universities. She served as a primary facilitator for the CIC forums examining the vocational aspects of the college/university presidency. She also served on a subcommittee of the Governor's Workforce Investment Board analyzing strategic workforce directions for the State of Maryland in the area of education. She also served on the board of the United Way of Central Maryland. Dr. Seurkamp is a member of the following boards: Institute for Administrators in Catholic Higher Education at Boston College, SunTrust Bank Maryland Advisory Board, the Maryland Independent College and University Association (of which she is currently chair), the Marion I. & Henry J. Knott Scholarship Fund, the Independent College Fund of Maryland, St. Joseph's Medical Center, St. Mary's Seminary and University, Public Leadership Education Network (PLEN). Dr. Seurkamp is a graduate of Maryland Leadership '99 and participated in the Greater Baltimore Committee Leadership program" (Seurkamp, 2009b).

Source: (Seurkamp, 2009b)

Appendix H: Presidential Profile 5

Anthony Cernera, Ph.D Sacred Heart University	
Presidential Profile	"When Anthony J. Cernera assumed the presidency of Sacred Heart University in 1988, he was just 38, one of the youngest college presidents in America. Since then, he has worked vigorously to strengthen the school's enrollment, academic offerings and financial base, transforming a small commuter college into a leading Catholic university. The school continues to break records for the number of applications it receives each year, and it welcomed its largest freshman class ever in 2008. Nearly 6,000 undergraduate and graduate students make it the second-largest Catholic university in New England. While undergraduate enrollment has more than doubled during his tenure, the University maintains an impressive 13:1 student-to-faculty ratio. *SHU's reputation for academic excellence and innovation continues to grow. The Princeton Review includes it among the nation's Best 366 Colleges: 2009, and U.S. News & World Report* lists Sacred Heart in the top tier of "Master's Universities in the Northeast." Under his leadership, the University has implemented more than a dozen new academic programs and now offers 43 undergraduate and graduate degrees. In 2007, it graduated its first 35 doctors, in Physical Therapy, a first for the state of Connecticut as well. The program is cited as the best in the state and one of the top 25 in the country. The University is comprised of four distinct colleges: Arts and Sciences; Education and Health Professions; University College, which offers working adults innovative educational options; and the John F. Welch College of Business, which educates students in the legacy and leadership tradition of Jack Welch. In 2006, the College earned accreditation by the AACSB International, joining an elite corps of fewer than 10 percent of business schools worldwide. SHU's Isabelle Farrington School of Education is the leading independent educator of teachers and administrators in Connecticut. Sacred Heart University is well known for its service in the community. Each year, more than 1,200 students, faculty and staff donate over 30,000 hours of service to others. The University received the highest federal recognition possible for service learning and civic engagement in the *President's Higher Education Community Service Honor Roll*, and it won the Connecticut Higher Education Community Service Award for an unprecedented 12 years in a row. The Association of American Colleges and Universities has chosen SHU to participate in the national initiative, Core Commitments: Educating Students for Personal and Social Responsibility as a national model in values education. The initiative seeks to embed these concerns pervasively across the institution and measure the impact of such learning. Over 90 percent of all full-time undergraduates receive financial assistance, an annual investment in excess of $34 million, and the inaugural edition of the *College Access and Opportunity Guide* commends SHU for its outreach to first-generation, low-income and underserved student populations. All students admitted from Fairfield County with family incomes below $50,000

	receive a tuition-free education. During President Cernera's tenure, the University has achieved 20 straight years of balanced budgets. He initiated residential life in 1990, leading to the construction of 10 residence halls. At present, construction is nearly complete on a 550-seat Chapel at the center of the main campus; it features the artistry of the internationally renowned Marko I. Rupnik, whose work is featured at the Vatican and in Lourdes and Fatima. A native of the Bronx, Dr. Cernera earned bachelor's, master's and doctoral degrees from Fordham University. He remains active in the field of theology, in which he earned his Ph.D., and he teaches courses in Religious Studies each semester as a tenured professor. His most recent edited work is *Examining Nostra Aetate after 40 Years: Catholic-Jewish Relations in Our Time.* Others include *The Contribution of Monastic Life to the Church and the World*; *Examining the Catholic Intellectual Tradition*, a two-volume set seeking to assist Catholic universities as they develop this tradition; *Toward Greater Understanding*; *Vatican II: The Continuing Agenda*; and *Continuity and Plurality in Catholic Theology*. He has written articles and reviews for such publications as *America* and *Momentum* magazines. Active at the state, national and global levels in higher education, he was elected in 2006 as only the second lay president in the history of the International Federation of Catholic Universities, and just the second American, after Notre Dame's Father Theodore Hesburgh. He is also a board member of the National Association of Independent Colleges and Universities and the Association of Catholic Colleges and Universities, and he is a past chairman of the Connecticut Conference of Independent Colleges. Dr. Cernera co-founded the Center for Christian-Jewish Understanding, which earned the warm endorsement of Pope John Paul II and Pope Benedict XVI. The University's MBA program in Luxembourg, with graduates from 30 countries, and its satellite in County Kerry, Ireland, were established under his leadership. Other key innovations include the creation of the Center for Not-for-Profit Organizations and the Cardinal Spidlik Center for Ecumenical Understanding. With his support, the University's National Public Radio affiliate, WSHU, has become one of the largest and most successful in the country, and in 1999, he brought the University's athletic teams to Division I competition in the NCAA. For the second consecutive year, SHU's athletic program has earned the Northeast Conference Commissioner's Cup for overall excellence. A Knight of Malta, Dr. Cernera resides in Fairfield with his wife, Ruth; they are the parents of four children. He leads a university that was a pioneer in American Church history: it was designed to be led and staffed by lay people. He embodies that vocation and takes special pride in the University's fulfillment of its mission as a center of Catholic higher education, preparing students for lifetimes of learning and of service" (Cernera, 2009).

Source: (Cernera, 2009)

Appendix I: Interview Protocol Crosswalk Table

Interview Questions	Research Questions							10 Dimensions									
	A 1	B 1	B 2	B 3	B 4	C 1	C 2	Capable Management	Reward Equity	Communication Leadership	Credible Leadership	Caring Leadership	Creative Leadership	Confident Leadership	Follower-Centered Leadership	Visionary Leadership	Principled Leadership
(Part 1)																	
What is the Catholic Mission? 1. Describe the shared values, principles, and traditions of the Catholic mission of your CCU. (Include the core academic principles and co-curricular components)	X																
(Part 2)																	
The President's Leadership of the Catholic Mission 1. What are your responsibilities related to the Catholic mission of your institution?		X				X	X	X									
2. How does the Catholic mission influence your everyday decision-making?		X				X	X	X									
3. What skills, knowledge, and personal attributes do you find most useful to draw upon in your leadership of the Catholic mission at your CCU? Why?		X				X	X	X									
4. How do you communicate the Catholic mission of your CCU?		X				X	X			X							
5. a) What are your goals for leading your CCU's Catholic mission?		X				X	X						X				
5. b) How do you plan on achieving those goals?		X				X	X									X	
6. a) In your particular CCU context, what do you consider to be the most influential factors (people, groups, issues) on your leadership of the Catholic mission?			X			X	X										X

Interview Questions	Research Questions							10 Dimensions									
	A1	B1	B2	B3	B4	C1	C2	Capable Management	Reward Equity	Communication Leadership	Credible Leadership	Caring Leadership	Creative Leadership	Confident Leadership	Follower-Centered Leadership	Visionary Leadership	Principled Leadership
6. b) How do each of these factors influence your leadership of the Catholic mission?			X			X	X										X
7. a) How do you maintain the foundation and mission established by the religious order of your institution, if applicable?			X			X	X										X
7. b) How does this relationship influence your leadership of the Catholic mission at your CCU?			X			X	X										X
8. How do you deal with external forces that challenge your ability to uphold the Catholic mission of the institution? (i.e. Secular society, Church scandal, competing priorities at the institution, Criticism from both liberal and conservative Catholics).				X	X	X	X										X
9.a) Which groups or influences are most supportive of your leadership of the Catholic mission?			X	X	X	X	X										X
9.b)Which groups are most critical of your leadership of the Catholic mission?			X	X	X	X	X										X
10. As president, how do you lead the various constituencies (students, parents, staff, faculty, administration, trustees) to follow the Catholic mission of the CCU?			X	X		X	X		X						X		
11. How have you established a sense of trust and credibility among your constituents?		X		X		X	X				X						
12. How do you maintain a sense of self-confidence in your leadership of the Catholic mission?		X				X	X							X			
13. While leading the Catholic mission of your CCU, how do you demonstrate respect and		X				X	X					X					

Interview Questions	Research Questions							10 Dimensions									
	A1	B1	B2	B3	B4	C1	C2	Capable Management	Reward Equity	Communication Leadership	Credible Leadership	Caring Leadership	Creative Leadership	Confident Leadership	Follower-Centered Leadership	Visionary Leadership	Principled Leadership
concern for others at your CCU? (i.e. those with differing beliefs)																	
14. a) How do you relate to Catholic religious leaders in your role as CCU president?			X	X	X	X	X				X						
14. b) How do you relate to leaders of other faiths?				X	X	X	X				X						
15. Looking back, is there a time when you wish you would have handled a Catholic mission-related incident differently?						X	X										X
16. Tell a story about a particular leadership incident when you were particularly proud of the way you led the Catholic mission of your institution.						X	X							X			X
TOTAL	1	11	8	7	5	21	21	3	1	1	3	1	1	2	1	2	9

Appendix J: Coding Schema for Leadership That Matters

TLP Dimension	Coding Criteria
Capable Management	Leadership through accomplishment of day-to-day administrative tasks; possession of knowledge, skills, resources to get the job done.
Reward Equity	Finds out what followers want; promise what followers want in exchange for good performance; Clear goals and expectations; recognizes good performance and rewards goal accomplishment.
Communication Leadership	Ability to manage and direct attention of others through clear and focused interpersonal communication; use of metaphors and analogies to convey message; clear articulation of message.
Credible Leadership	Actions consistent with words; establishment of trust; perceived integrity by followers; followers have confidence in leader's ability to lead.
Caring Leadership	Demonstrates respect and concern for others; value individual's feelings and differences; see how individual's unique qualities can be used to enhance the organization
Creative Leadership	Design new situations to meet goals; Empower and encourage followers to rise to new opportunities;
Confident Leadership	Possesses a sense of self-assurance; leader believes he/she can make a difference and affect change; leader also instills sense of confidence in followers.
Follower-Centered Leadership	Share power with followers; empower followers to take an active role in leadership; collaborative leadership
Visionary Leadership	Ability to define and clearly express ideas about the future for an organization; Long-term goals are based on shared values; Plans extend over a period of several years or longer
Principled Leadership	Leader develops and supports shared set of values and beliefs of group members; Encourages others to act, based on shared values and beliefs; Consensus on key principles and values guides actions.

Note. Coding criteria for the ten TLP Dimensions reflect the description of each found in *Leadership That Matters* (Sashkin & Sashkin, 2003).

Appendix K: IRB Forms

THE GEORGE WASHINGTON UNIVERSITY MEDICAL CENTER
WASHINGTON DC

Date: October 4, 2007
To: Sharon McDade, PhD

From: Katherine Goodrich, M.D.
IRB Chair, Committee on Human Research
Institutional Review Board Panel#3, FWA00005945

Re: Correspondence dated 09/17/2007
Subject: **IRB#070734** -- *Lay Leadership of Catholic Mission at the Catholic College/University: An Exploratory Study*

Risk Level: **Minimal** **Status**: Active **Expiration date: 10/2/2008**

This is to certify that the Institutional Review Board has **fully approved** the above referenced protocol via an expedited review process pursuant to Federal regulations 45 CFR 46.110 (1), 46 FR 8392. The IRB determined that this project qualifies for expedited review under category # 7.

The expiration date of this project is **10/2/2008.** HHS regulations at 45 CFR 46.109(e) require that **continuing review** of research be conducted by the IRB at intervals appropriate to the degree of risk and **not less than once per year**. The regulations make **no provision for any grace period extending the conduct of the research beyond the expiration date of IRB approval. When your protocol expires all research activities must stop.** Please mark your calendar now to insure that the IRB receives a renewal request 30 days before the anniversary date of the project, if this study is expected to extend beyond one year.

This protocol has been approved for **a maximum number of 5 subjects** to be enrolled under the auspices of George Washington University. If you wish to increase enrollment beyond this number, you must submit a modification request to the IRB and obtain approval before exceeding this number.

Investigators are reminded that the IRB must be notified if the project is altered in any way (change in location, personnel, number of subjects, age of subjects, or any change in research protocol). If you have any questions, please do not hesitate to contact the Office of Human Research either by email at ohrirb@gwumc.edu or via phone at 202-994-2715.

KG/smg

GEORGE WASHINGTON UNIVERSITY & MEDICAL CENTER
OFFICE OF HUMAN RESEARCH • INSTITUTIONAL REVIEW BOARD
ohrirb@gwumc.edu • PHONE: 202.994.2715

PROGRESS REPORT FORM

IRB#	070734	STUDY EXPIRATION DATE:	10/2/2008.
CLASSIFY THIS STUDY:		Other (specify):	

PRINCIPAL INVESTIGATOR INFORMATION				
LAST NAME:	McDade	FIRST NAME:	Sharon	Degree: ED.D
CITI TRAINING COMPLETED:	Social Behavioral Course			
DATE OF MOST RECENT REFRESHER COURSE TAKEN:	08 (Basic CITI Course to be taken every 5 years, Refresher Courses to be taken each year)			

PROTOCOL TITLE AND SPONSOR:
TITLE: Lay Leadership of Catholic Mission at the Catholic College / University: An Exploratory Study
SPONSOR:

GENERAL INFORMATION RELATED TO STUDY STATUS (CHECK ONLY ONE):

☐ Active (still enrolling subjects)	☐ Closed to enrollment, open for follow-up of subjects.
☐ Closed to enrollment, open subjects are still on the protocol regimen/intervention.	☒ Closed to enrollment, open for analysis of identifiable/coded data only.

Current version/date of the IRB approved protocol and consents: **{type here}**
(if actively enrolling subjects please include an unstamped version of the consent document)

SUBJECT DEMOGRAPHICS:

ACCRUAL CEILING: 5		ACCRUED SINCE LAST REVIEW	COMBINED TOTAL
1.	**Number of subjects accrued under the auspices of GWU**	5	5
2.	**Number of Subjects Accrued Elsewhere (if applicable)**	0	
3.	**Number of subjects Withdrawn or Dropped at GWU**	0	
4.	**Number of subjects Withdrawn or Dropped Elsewhere (if applicable)**	0	
5.	**Number of Serious Adverse Events (SAE) at GWU**	0	
6.	**Number of Serious Adverse Events (SAE) Elsewhere (if applicable)**	0	
7.	**Number of Deaths at GWU**	0	
8	**Number of Deaths Elsewhere (if applicable)**	0	
	NOTE: "at GWU" above indicates research conducted under the auspices of GWU for this study		

THIS BOX FOR OHR USE ONLY! OHR TRANS. #: 10245

Determination:

- ☐ Full IRB (__/__/__)
- ☑ Reviewed and re-approved via expedited process.
- ☑ *Study re-approved for* 12 *months.* This IRB re-approval expires on: 10/2/09
- ☐ File Closed

Final IRB approval:
Chair/IRB Designee: [illegible] Signature: [illegible] Date: 9/10/08

This document serves as verification of Continuing Review Approval, Closure.

08 AUG 14 AM 8:27

GEORGE WASHINGTON UNIVERSITY & MEDICAL CENTER
OFFICE OF HUMAN RESEARCH • INSTITUTIONAL REVIEW BOARD
ohrirb@gwumc.edu • PHONE: 202.994.2715

RENEWAL REQUEST FORM

IRB#	070734	STUDY EXPIRATION DATE:	10/2/2009
CLASSIFY THIS STUDY:		Other (specify):	

PRINCIPAL INVESTIGATOR INFORMATION

LAST NAME:	McDade	FIRST NAME:	Sharon	DEGREE: ED.D
CITI TRAINING COMPLETED:	Social Behavioral Course			
DATE OF MOST RECENT REFRESHER COURSE TAKEN:	2008 (Refresher Courses to be taken every other year)			

PROTOCOL TITLE AND SPONSOR:

TITLE: Lay Leadership of Catholic Mission at the Catholic College/University: An Exploratory Study

SPONSOR:

GENERAL INFORMATION RELATED TO STUDY STATUS:

☐ Active (still enrolling subjects)

☐ Closed to enrollment, open subjects are still on the protocol regimen/intervention.

☒ Closed to enrollment, open for follow-up of subjects. (Follow-up solely for research purposes).

☒ Closed to enrollment, open for analysis of:
- ☒ Identifiable / coded data
- ☐ De-identified data / no key or link to identifiable information. *Please close the study.*

Current version/date of the IRB approved protocol and consents: {type here}
(if actively enrolling subjects please include a copy of the consent document)

SUBJECT DEMOGRAPHICS:

	TOTAL NUMBER OF SUBJECTS APPROVED BY THE IRB: {TYPE HERE} (SEE ORIGINAL APPROVAL LETTER)	ACCRUED SINCE LAST REVIEW	COMBINED TOTAL
1.	Number of subjects accrued under the authority of GWU	0	5
2.	Number of Subjects Accrued Elsewhere (if applicable)	0	
3.	Number of subjects Withdrawn or Dropped at GWU	0	
4.	Number of subjects Withdrawn or Dropped Elsewhere (if applicable)	0	
5.	Number of Serious Adverse Events (SAE) at GWU	0	
6.	Number of Serious Adverse Events (SAE) Elsewhere (if applicable)	0	
7.	Number of Deaths at GWU	0	
8	Number of Deaths Elsewhere (if applicable)	0	
	NOTE: "at GWU" above indicates research conducted under the authority of GWU for this study		

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Determination:

☐ Full IRB (__/__/__)
☑ Reviewed and re-approved via expedited process.
☑ *Study re-approved for* 10 *months.* This IRB re-approval expires on: 10/2/2010

Final IRB approval:
Chair/IRB Designee: MARIA ROCHELLE S. COLANTES Signature: [signature] Date: 9/21/09

This document serves as verification of Continuing Review Approval

Appendix L: Letter of Invitation

Dear (CCU Lay President):

Thank you for expressing your interest in participating in my exploratory study on lay presidents and leadership of Catholic mission at Catholic colleges / universities. As you are aware, the past forty years has witness a growth in lay leadership across Catholic higher education institutions. Lay presidents now constitute a majority when compared to their clerical counterparts. To date very little is empirically known about how lay presidents lead the Catholic missions of their colleges and universities.

Consequently, my dissertation research focuses on the how five lay presidents lead the various dimensions of Catholic mission at their respective Catholic college / university. Although practitioners recognize the great challenges and opportunities lay presidents face when leading the Catholic mission of their Catholic colleges and universities, to date no studies focus exclusively on this aspect of leadership of Catholic mission by lay presidents from a descriptive and exploratory approach. The findings of this study will assist current Catholic higher education presidents and administrators, as well as future presidents by offering concrete examples of how lay presidents lead the Catholic mission of their institutions.

The purpose of this letter is to confirm your participation in this study on the leadership of Catholic mission at the Catholic College / University. Data will be collected through two semi-structured interviews with you; documents pertaining to your leadership of the Catholic mission at your institution will also be analyzed. Please see the attached informed consent document, interview guide and the list of requested documents.

The total amount of time you will be asked to volunteer for this study is approximately three hours over the next two months. For part one of the interview, I will require sixty to ninety minutes of your time to learn about the particular nuances of the Catholic mission at your institution. In part-two of the interview, ideally on a consecutive day, I will require an additional 60-90 minutes to ask you questions about your leadership of the Catholic mission. In addition, I will send you the interview transcripts for your review and a follow-up phone conversation will follow.

To confirm your participation in this study, please respond to this correspondence by signing the informed consent document within the next two weeks. Your response can be e-mailed to SLOMAL73@gwu.edu or sent via postal mail service to 3309 Beechtree Lane, Falls Church, VA 22042. I am available to answer any questions you have regarding this entire process. Please feel free to contact me directly at 703-459-501.

Thank you in advance for your participation and I eagerly look forward to beginning this study with you. I look forward to your reply within the next two weeks.

Sincerely,

Lorraine Sloma-Williams, Doctoral Candidate
Higher Education Administration,
Department of Educational Leadership
Graduate School of Education and Human Development
The George Washington University, Washington, DC

Appendix M: Selection Criteria Checklist

President	Criteria 1 Min of 4 years as president	Criteria 2 Active in promoting the Catholic mission of his/her respective CCU	Criteria 3 Never been in seminary/ track to religious life	Criteria 4 Practicing Catholic
James E. Bundschuh, PhD	√	√	√	√
Mary Pat Seurkamp, PhD	√	√	√	√
Thomas Powell, PhD	√	√	√	√
Anthony Cernera, PhD	√	√	√	√
Rosalie Mirenda, PhD	√	√	√	√

Appendix N: Permission to use Theoretical Framework

Marshall Sashkin, Ph.D.
2001 Farmington Bend Dr.
Germantown, Tennessee 38139

September 5, 2007

Dear Ms. Sloma-Williams,

This is to confirm our telephone discussion, to the effect that I grant you permission to use the leadership dimension definitions and constructs of my theory of leadership, as presented in the book Leadership That Matters, to frame your interview protocol and to guide data collection and analysis for your doctoral research on the leadership of lay presidents of Catholic colleges. Should you have questions or want my advice, please feel free to contact me at any time. My best wishes for success in your doctoral work.

Sincerely,

Marshall Sashkin, Ph.D.
Professor Emeritus of Human Resource Development
Graduate School of Education and Human Development
The George Washington University

Appendix O: Cross-Case Themes from the Five Mission Statements

	Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
Articulation of Commitment to Founding Tradition	Neumann College, founded and sponsored by the Sisters of St. Francis of Philadelphia, is a Catholic co-educational institution of higher education in the liberal arts and Franciscan traditions. . . . The Neumann College community reflects the spirit and values of St. Francis of Assisi by developing a sense	Mount St. Mary's is a Catholic institution of higher education dedicated to liberal learning in the pursuit of truth.	Marymount University is an independent Catholic university.	College of Notre Dame of Maryland educates women as leaders to transform the world. Embracing the vision of the founders, the School Sisters of Notre Dame, the college provides a liberal arts education in the Catholic tradition.	IMPLICIT; this theme was found in the longer narrative accompanying the mission statement.[144]
Service to Others	The College offers an education based on the concepts that knowledge . . . is to be used in the service of others, and that learning is a lifelong process . . . . Implicit in the college's mission is the responsibility to offer educational	Mount St. Mary's strives to graduate men and women . . . who see and seek to resolve the problems facing humanity, and who commit themselves to live as responsible citizens.	. . . service and ethics are hallmarks of a Marymount education.	Distinctive undergraduate and graduate programs challenge women and men to . . . engage in service to others and to promote social responsibility.	Responsibility for the common good of society.
Respect for the Dignity of Human Person	Neumann College affirms and respects the uniqueness and inherent dignity of each person	Mount St. Mary's strives to graduate men and women who. . . respect the dignity of other persons	IMPLICIT; in supplementary material and in the following mission statement language that affirms the uniqueness and dignity of the individual: "Marymount is a student-centered learning community that values diversity and focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual."	IMPLICIT; in supplementary material that articulated commitment to the "celebration of human dignity."	Recognition of the dignity and worth of every human being.

[144] "The first Catholic university founded to be led and staffed by laypeople, SHU is a leader among Catholic institutions and a recognized pioneer in higher learning" (Sacred Heart University, 2008e).

	Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
Catholic Intellectual Tradition and Liberal Arts Education	Neumann College . . . is a Catholic co-educational institution of higher education in the liberal arts and Franciscan traditions. . . . The college offers an education based on the concepts that knowledge [is] valuable in itself	Mount St. Mary's, in all its curricular and co-curricular programs, encourages each student to undertake free and rigorous inquiry leading to a reflective and creative understanding of the traditions which shape the communities in which we live.	Committed to the liberal arts tradition . . . combines a foundation in the arts and sciences with career preparation and opportunities for personal and professional development. Scholarship . . . [is] a hallmark[s] of a Marymount education.	. . . provides a liberal arts education in the Catholic tradition. Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence	Pursuit of truth and knowledge as intrinsically valuable; preservation, transmission, and development of the liberal arts and the Catholic intellectual tradition.
Holistic Education	Neumann College . . . believes that the individual's spiritual, emotional, intellectual, physical, and social growth complement and fulfill one another. . . . Education at Neumann College integrates the intellectual and affective development of its students. Its programs sharpen social awareness and ethical concern.	Mount St. Mary's strives to graduate men and women who cultivate a mature spiritual life, who live by high intellectual and moral standards	Marymount is a student-centered learning community that . . . focuses on the education of the whole person, promoting the intellectual, spiritual, and moral growth of each individual.	IMPLICIT; this theme was implied in the content of the mission statement that mentioned intellectual and professional and implied spiritual growth.	IMPLICIT; this theme was found in the longer narrative accompanying the mission statement.

	Neumann College (Dr. Mirenda)	Mount St. Mary's University (Dr. Powell)	Marymount University (Dr. Bundschuh)	College of Notre Dame of Maryland (Dr. Seurkamp)	Sacred Heart University (Dr. Cernera)
Diversity	Neumann seeks to educate a diverse population of students in a scholarly, supportive, and caring environment. . . . The Neumann College community reflects the spirit and values of St. Francis of Assisi by developing a sense of responsibility which fosters and respects diversity.	Mount St. Mary's, mindful of its role in the Church's mission to the world and respectful of the religious liberty of all, affirms the values and beliefs central to the Catholic vision of the person and society, and seeks to deepen understanding of our faith and its practice in just and compassionate engagement with the world.	Marymount is a student-centered learning community that values diversity	Distinctive undergraduate and graduate programs challenge women and men to . . . build inclusive communities	IMPLICIT; this theme was found in the longer narrative accompanying the mission statement.
Commitment to Excellence	IMPLICIT; through the integration of "intellectual and affective development."	IMPLICIT; "high intellectual and moral standards."	. . . emphasizes academic excellence at the undergraduate and graduate levels.	Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence	Commitment to excellence.

Appendix P: Cross-Case Themes and Examples of Presidents' Leadership of CCU Mission

Cross-Case Themes and Representative Examples of How Presidents Lead Their Respective CCU Missions

Mission Statement Themes	Mirenda (Neumann College)	Powell (Mount St. Mary's University)	Bundschuh (Marymount University)	Seurkamp (College of Notre Dame of Maryland)	Cernera (Sacred Heart University)
Articulated Commitment to Founding Catholic Tradition (ACFCT)	*Educating about Mission*[145]				
	Through relationship building to strengthen mission culture on campus.	President's Leadership Lecture Series; pastorally reaches out to mid-level leadership when necessary to help in mission education; consistent reference to Four Pillars in speeches, writing; board training, including bishop.	Initiated new Center for Mission and Ministry.	Mission Orientation Program; intentional dialogue with faculty, staff, students; use of ceremony and recognition; focus groups.	Mission reinforcement activities (Founder's Day, colloquia on anniversary of *Popularum Progressio*; St. Joseph the Worker day.
ACFCT	*Telling Story of Founders*				
	Recalls story frequently in speeches, communica-tions.	Frequently re-tells story of Fr. DuBois.	Re-tells/honors/ acknowledges RSHM in speeches.	Frequently recalls vision of founders; tells founding story in speeches and writing; recalls the past and links to future).	Articulates founding principles grounded in the responsibility of laity to lead and staff the university by virtue of their baptismal call.

[145] These themes emerged from the data analysis of the presidents' leadership of their respective Catholic missions. They are organized here according to how they correspond to the seven themes that emerged from the data analysis of the mission statements.

Mission Statement Themes	Mirenda (Neumann College)	Powell (Mount St. Mary's University)	Bundschuh (Marymount University)	Seurkamp (College of Notre Dame of Maryland)	Cernera (Sacred Heart University)
ACFCT	*Enhancing Religious Symbols on Campus*				
	Increased visible symbols of the Franciscan tradition on campus.	Founder's plaza; statuary on campus.	Encourages spiritual reflection in maintenance of Catholic symbols, chapel on campus; Prayer room at Reston Center.	Advocacy for visible symbols on campus (chapel, grotto, statue of foundress).	New building projects reflective of SHU mission; believes that "form follows function."
ACFCT	*Articulates Unity of Church and CCU's Mission*				
	Seeks to uphold Catholic teaching and not cause any reason for stress by carefully scrutinizing invited speakers and honorees; respect interactions, hospitality, and service of Church leaders; mindful of honoring Church's reputation in her leadership.	Articulates the Mount's service to the Church; encourages active participation in the faith; active/dynamic relationship with archdiocese; regular communication with Church.	Increased size of Campus Ministry Association; Support of Church mission, grounded in Jesuit formation.	Regular contact with archdiocese; interactions good; mindful of dynamic as a woman among male hierarchy; cultivates positive relationship with archdiocese.	Responsive to needs of diocese (Center for Spirituality and Ministry); evenings of reflection led by Cernera and bishop; b is invited on campus frequently; attitude of service toward dioceses.
ACFCT	*Interacting with Critics*				
	By building effective relationships.	Pastorally engages and educates.	Does not feel great influence; aware of their presence but does not engage with outside groups who are critical.	Aware of but does not engage with those groups not interested in dialogue; will engage with those who are willing to talk.	Engages with all; encourages discussion using a direct approach.

Service to Others	*Wider Community Involvement*				
	Giving speeches and talks to the wider community (ACCU; small Business leaders); Attending national and international conferences, meetings, and workshop (e.g. Rome Seminar).	Instituted Four Pillars (Faith, Discovery, Leadership, Community); efforts to unify university community.	Reaches out to local community; engages in partnerships.	Reaches out to local Baltimore community.	Service at local level (community outreach) and international level (President of IFCU).
Respect for the Dignity of Human Person	*Respect for Institution Members*				
	Personal connections with students and faculty; walks the halls to meet others "where they are;" respect for others' beliefs.	Availability to students on campus; lives on campus.	Offered to meet with all staff, faculty, students upon assuming presidency to hear individual concerns; connects with all on campus by saying, "It's a beautiful day."	Intentional interactions with others; joined community group to increase understanding of constituents.	Articulates his commitment to education of the whole person in his speeches and writings; dedication to dialogue across different faiths; extending hospitality to others.
Catholic Intellectual Tradition (CIT)/ Liberal Arts Education	*Involvement in Enhancing Academic Priorities*				
	Implicit; through her emphasis on academic programming excellence.	Implicit; in his operationaliza-tion of the Discovery mission pillar.	Proposed new core curriculum for 2008-09; emphasizes CIT; extended mission beyond SRC focus on career preparation.	Initiated Catholic Intellectual Life Committee.	Support of CIT in faculty development seminars, communications and speeches; teaches undergraduate class.

Mission Statement Themes	Mirenda (Neumann College)	Powell (Mount St. Mary's University)	Bundschuh (Marymount University)	Seurkamp (College of Notre Dame of Maryland)	Cernera (Sacred Heart University)
Holistic Education	*Integration of Mind, Body, and Spirit*				
	Prayer allegiance with sisters; recalls family roots; cultivates relationships; conviction; considers leadership "leaven" to society.	Grounding leadership in reflection and devotion; uses three-pronged test for decisions.	Colleagues/network are great source of strength and inspiration; bases decisions on his Jesuit roots.	Refers to presidency as a vocation; demonstrates change-oriented actions in her own leadership (participates in national-level dialogue, i.e. Catholics in Political Life).	Extension of hospitality to others; personal commitment to faith; bridges faith and reason in his own scholarship.
Diversity	Not a cross-case theme				
Commitment to Excellence	*Reciprocity of Knowledge*				
	Commitment to learning about Franciscan charism and values.	Seeks new knowledge on Church teaching (Canon law; Church documents); learns from priests, chaplains on campus; always asks questions to gain understanding.	Reads broadly and deeply on issues related to mission.	Recognition and participation in national dialogue.	Leads *Faculty Conversations* session for new faculty; teaches at the Presidential Seminar on the Catholic Intellectual Tradition.
	Communication with Senior Leadership Team				
	Consistent dialogue with vice-president for mission and ministry; monthly teas.	Close communication with Rector of Seminary (vice-president for Catholic Mission).	Vice-presidents are most influential constituency.	Intentional interactions; vice-president for mission.	Frequent communication with senior leadership team.

Appendix Q: Cross-Case Themes and Examples of Presidents' Leadership and Leadership That Matters

Cross-Case Themes and Representative Examples of How Presidents' Leadership Related to Sashkin and Sashkin's Ten Dimensions

Ten Dimensions[146]	Mirenda (Neumann College)	Powell (Mount St. Mary's University)	Bundschuh (Marymount University)	Seurkamp (College of Notre Dame of Maryland)	Cernera (Sacred Heart University)
Capable Management	Financial Stewardship[147]				
	Annual giving increase (30%).	Growth of endowment.	Financial health of institution.	Not found.	Balanced Budget for 19 years; strengthened endowment.
Reward Equity	Accountability, Recognition, Expectations				
	Developed accountability to service commitment among faculty and staff.	Divergence. Neither the typical nor modified version was identified.	Divergence. Neither the typical nor modified version was identified.	Public recognition and ceremonies to honor academic and professional excellence.	Setting clear expectations; reflection.
Communication Leadership	Consistent/Deliberate/Intentional Language				
	Intentional/ Deliberate language; own scholarship; told story of founding mission.	Consistency in language; telling story of founding mission.	In speeches, writings, letters, he uses intentional language to emphasize the Catholic intellectual tradition; uses philosophy, theology, literature; prayer.	Recalls SSND founding story; refers to founding legacy to make it applicable today.	Uses every opportunity possible to articulate mission; remembering (founding) and hoping (in looking to the future); refers to great Catholic writers and thinkers in speeches and writings.

[146] From *Leadership That Matters*, 2003.

[147] These 11 themes emerged from data analysis of the presidents' leadership of their respective Catholic missions according to Sashkin and Sashkin's (2003) ten dimensions.

Ten Dimensions	Mirenda (Neumann College)	Powell (Mount St. Mary's University)	Bundschuh (Marymount University)	Seurkamp (College of Notre Dame of Maryland)	Cernera (Sacred Heart University)
Credible Leadership	Consistency, Honesty				
	Long commitment to institution.	Consistency in message; personal life.	Honesty in communica-tions; not afraid to deliver unpopular messages.	Honest and direct approach to interactions.	Truthful and honest interactions; consistency in message across constituents.
Caring Leadership	Outreach/Hospitality				
	Grounded in personal worldview; meets people "where they are;" values dignity and worth of all.	Emphasizes care of the planet and of vulnerable people.	Hospitality; prayer.	Reaches out to those in need beyond Notre Dame.	Collaboration with faith leaders.
Creative Leadership	Found New Ways to Accomplish Mission Goals				
	Launching of Center for Sport, Spirituality, and Character Development; offering center as model for nation and as link to Vatican office.	Synthesized mission into Four Pillars: Faith, Discovery, Leadership, Community.	Center for Mission and Ministry; core curriculum; new building plans.	Found a way to ensure students' spiritual needs were met on campus.	Growth and enhancement of physical plant; initiation of Center for Christian-Jewish Understanding.
Confident Leadership	Grounding in Faith				
	Prayer.	Prayer, meditation, relaxation.	Prayer.	Personal faith.	Importance of prayer.
	Knowledge Foundation				
	Grounding in family values.	Acquiring new knowledge; surrounds self with honest colleagues.	Knowledge base grounds his dealings with critics and relationships with others.	Knowledge/ professional preparedness; encourages others to speak up.	Draws on theology background/ knowledge.

Ten Dimensions	Mirenda (Neumann College)	Powell (Mount St. Mary's University)	Bundschuh (Marymount University)	Seurkamp (College of Notre Dame of Maryland)	Cernera (Sacred Heart University)
Follower-Centered Leadership	Compassionate Interactions				
	Considers leadership "leaven to society."	Hiring of special needs personnel in the president's office.	Made time to listen to constituents.	Opened her office to allow students to meet for personal conversations.	Maintains transparency.
Visionary Leadership	Actions to Secure Future of Institution				
	Working to ensure legacy of the Sisters of St. Francis of Philadelphia is safeguarded through a long-term joint-agreement between college and congregation; deliberate mid-level leadership decision.	Fundraising initiatives; preservation and establishment of physical signs of Catholic identity on campus.	New strategic plan; fiscal health; core curriculum.	Vision to provide a college atmosphere where open and honest dialogue can occur; figuring out how to invite potentially contentious speakers on campus while also upholding the mission.	Inspires vision on personal and institutional levels; new building projects.
Principled Leadership	Grounded in Institutional Values/Beliefs				
	Emphasis on relationships that cultivate mission culture on campus.	Zeal to maintain distinctive Catholic identity of institution.	Guided by Jesuit educational formation, professional experiences, and his continued interest in learning.	Considers presidency a vocation; she has made a "covenant" to uphold the SSND legacy.	Maintains and celebrates SHU founding values and traditions; shows attitude of ecumenism.