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A Qualitative Case Study on the Functional Role of the Chief Mission Officer within the Organizational Structure of a Catholic Higher Education Institution: A Strategy to Preserve the Integrity of Institutional Mission and Identity

by

Fidelis Teresa D’Cunha

Submitted to the Graduate Faculty as partial fulfillment of the requirements for the Doctor of Philosophy Degree in Higher Education Administration

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An Abstract of

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The challenges faced by Catholic higher education institutions have led them to use strategies to safeguard the integrity of their institutional identity. The purpose of this single instrumental case study was to describe the role of the chief mission officer used as a strategy to preserve and maintain institutional mission and identity. The findings revealed that the role is multidimensional and that this centralized initiative with an intentional placement achieved its purpose through collaborative partnerships and participatory engagements. The results of the study indicated that the task of institutionalizing mission at a Catholic higher education institution is communal and achieved through the unity established within the campus community. The findings revealed that the functional role is relational and its functions, within the organizational structure is part of the process involved in the institutionalization of mission. The study contains practical implications for institutions serious about mission. They could use the indicated pathways to mission integration revealed in the findings as achieved through the process of dialogue between members of the community. The relational processes
found within the organizational structure can be further explored to suggest more avenues for mission integration. The sustainability factor involved can be further explored and developed.
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List of Abbreviations

AGB………….Association of Governing Boards
ACCU ……….Association of Catholic Colleges and Universities
AJCU………..Association of Jesuit Colleges and Universities

CARA………..Center for Applied Research in the Apostolate
CHE ……….Catholic Higher Education
CIC………….Catholic Identity Committee
CITF………..Catholic Identity Task Force
CMO………..Chief Mission Officer

ECE………….Ex Corde Ecclesiae

FOCUS……..Fellowship of Catholic University Students

HERI………..Higher Education Research Institute

IACHE ……….Institute for Administrators in Catholic Higher Education
ICP ………….Ignatius Colleagues Program
IRB………….Industrial Review Board
Chapter One

Introduction

American Catholicism, faced with a cultural crisis today (Weigel, 2002), is historically rooted in the immigrant, multicultural parishes concentrated in the cities of America (Dolan, 1975). Catholicism in America acquired a new identity in the middle decades of the last century when religion reinforced the cohesion of a diverse group of immigrant Catholics (Dolan, 1975). This delayed the breakdown of the different immigrant groups who were mainly from Western Europe faced with the demands of a new society. The Catholic Church in seeking “unity in diversity” developed a strategy to unite and control which prevented segregation (Dolan, 1975). The Catechism as the handbook of Tridentine Catholicism, the shared faith, loyalty to Rome, a common Pope, and the press that fostered a sense of patriotism helped the parishioners to be truly American and truly Catholic (Dolan, 1975; Morris, 1997). A crisis in America has always been a time of opportunity and an invitation to a more radical faith (Weigel, 2002).

In the past half century the six very different pontiffs – Pope John XXIII (1958-63), Pope Paul VI (1963-78), Pope John Paul I (1978), Pope John Paul II (1978-2005), Pope Benedict XVI (2005-13) and Pope Francis (2013-present) have addressed tradition and reform in different ways (D’Antonio, Davidson, Hoge & Gautier, 2007). Today, the church is faced with differing views of the faith which is documented in a study report published in the text, “American Catholics Today” (D’Antonio et al., 2007). This study reports that identity and commitment affect issues of faith and morals in areas of leadership and sexuality with implications for clergy and lay leaders engaged in program planning and implementation (D’Antonio et al., 2007).
Considering “Catholicity” as an identification, the glossary in McBrien’s text, “Catholicism” offers a definition of Catholicity as, “the mark of the church that emphasizes its universality, its inclusiveness, and its openness to truth and values wherever it might be found” (McBrien, 1994, p.1235). As a small “c” catholic means universal and as a big “C” it refers to membership within the Catholic Church (Merriam-Webster, 2013). Catholicism is derived from the verb “to be Catholic” and the adjective that describes what is Catholic (Merriam-Webster, 2013). Catholicity in this study refers to the character of being in conformity with the Catholic Church.

American Catholicism is experienced as a religion and a culture (Morris, 1997). As a religion it would be understood in terms of service and worship of God, devotion to a religious faith and a set of religious beliefs (Merriam-Webster, 2013). As a culture it could be understood in terms of customary beliefs, social forms, (which this study is focused on), and the material traits of a racial, religious or social group acting out its practices. These practices could be specific tasks, and mission is understood as tasks to which a group is charged (Merriam-Webster, 2013).

Mission and identity are interrelated elements of the institutional life of a Catholic campus that seeks to live out its beliefs and values. Culture seen as a “value” is the intellectual and moral criteria, for measuring the worth and dignity of individuals and groups. It indicates improvement and refinement, implying the development and betterment of the human condition (Kuh and Whitt, 1988). The word “culture” derived from the Latin word “cultura” or “cultis” means care, and cultivation with connotations from training and fostering, and in a functional sense it means cultivating something (Ashley Montagu, 1968). “The word „culture” applied to any size of social unit with the
opportunity to learn and stabilize its view and the environment around it, is considered to be, its basic assumptions” (Schein, 2010, p 8). In the context of their study on culture in American colleges and universities,

Kuh and Whitt (1988) defined culture in higher education as, “the collective, mutually shaping patterns of norms, values, practices, beliefs and assumptions that guide the behavior of individuals and groups in an institute of higher learning and provide a frame of reference within which to interpret the meaning of events and actions on and off campus. (Kuh & Whitt, 1988, p.162)

Professor Tony Becher explains that in cultural terms mission is a shared way of thinking and a way of believing collectively (Becher, 1984). Mission and identity are linked but very distinct. The mission of an institution implies what it “does” and identity relates to what it “is” (Currie, 2011). Identity singularly manifests unity based on shared belief in common values, while mission can be accomplished in many ways (Becher, 1984). The Association of Governing Boards of Universities and Colleges (AGB), the Association of Catholic Colleges and Universities (ACCU), and the Association of Jesuit Colleges and Universities (AJCU) have jointly produced the text, “Mission and Identity: A Handbook for Trustees of Catholic Colleges and Universities” wherein they clearly describe “mission and identity” as they relate to Catholic higher education institutions and offer the following:

Mission and identity used in reference to Catholic colleges and universities is to express concern to maintain the Catholic character and purpose envisioned in the founding of the schools by religious congregations or bishops. Identity denotes the way the school states its affiliations and the way it relates practically to the Catholic tradition, community and hierarchy. Mission denotes what the school aims to do in teaching, research, service and campus life. (p.112)

The cultural crisis acutely experienced today is linked to the sharp decline in vocations in religious congregations experienced in the religious orders that founded Catholic
colleges and universities in the United States (Morey and Piderit, 2006). This is the succinct background to the problem addressed in this study: It covers the theoretical understanding of what is preserved, understood in terms of mission, identity and Catholicity and the practical reasons for preserving institutional Catholicity.

**The Problem Statement**

The problem that this study addresses is taken from the literature reviewed and a part of it is reflected in the graph from the data available at the Center for Applied Research in the Apostolate (CARA) located at Georgetown University. The graph in figure 1 shows that there has been a sharp decline in the numbers of religious from 1965 through 2012. There were 12,271 religious brothers in 1965 and the number have dropped to 4,477 in 2012 indicating a 55% decline. The number of priests in 1965 were 22,707 which dropped to 12,303 in 2012 showing a 54% decline in priest. The numbers for religious sister which used to be 179,954 in 1965 dropped to 54,018 in 2012, which is a 60% decline in religious sisters. These figures evinced the need for adequate trained and informed personnel to replace positions once held by the religious sisters, brothers and priests on Catholic campuses.

This phenomenon of the declining numbers experienced in the United States has caused a crisis of culture at Catholic higher education institutions because of the lack of religious leadership which subsequently led to challenges faced such as: The lack of religious board membership, the lack of informed personnel, the need for mission integration, and the need for curriculum redesign at Catholic higher education
institutions. The pluralistic environment faced internally and externally generated the need to safeguard institutional mission and identity (Morey & Piderit, 2006).

Figure 1. Decline of religious in the United States from 1965 to 2012.

Note. The data for the graph was taken from the database of the Center for Applied Research in the Apostolate (CARA) at Georgetown University.
Higher education institutions are set within an economic and social context and are not closed and self-contained units but make demands on society and in turn have benefits that they offer to society (Becher and Kogan, 1980). In their study Morey & Piderit (2006) recount the decline in religious vocations experienced by the founding religious congregations. The historical perspective of the growth and development of Catholic higher education in the United States presents a background to the cultural crisis faced by Catholic institutions today. It explains why the post Vatican II trend shows that many institutions have shifted the population of the governing board members once exclusively reserved for the religious of the founding orders to now include lay Catholic members (Gleason, 1994). The transition of board membership equated with secularization has also created an awareness of the need to be intentional and specific about institutional identity (Hellwig, 2004a).

The gathering of Catholic higher education leaders in North America in Land O Lakes, Wisconsin in 1967 was held to address the question of Catholic institutional identity and autonomy. They gave us „the Land O Lakes“ statement on the “nature” of the contemporary Catholic university (Gallin, 1992). This meeting was convened after the changes brought about by the Second Vatican Council in 1962-63. These leaders discussed and emphasized a strong concern for and a commitment to academic freedom believed to be an essential condition for the life, growth and survival of Catholic universities (Gallin, 1992).

American Catholic historian David O’Brien refers to the Americanization of Catholicism as, “the historical trajectory of American Catholicism after the Second Vatican Council that unleashed a contagion of liberty” (O’ Brien, 2009, p. 94). He
believes that all the other American Catholic historians share a concern for the abandoning of the Catholic campaign against the philosophy of modernity. In adapting to secular society they have placed the integrity of Catholic institutional identity at risk (O’Brien, 2009).

American Catholic colleges and universities face the challenge of engaging the Catholic content required to be part of the curriculum of any theological program. Reverend Crowley (2011) states that students would see the “value” of theology in its own right if their teachers are able to see the relevance of faith in other domains of knowledge and experience (Crowley, 2011). The psychologist Eric Erickson identifies religion as an important domain of identity, and according to him religion provides a framework for moral meaning value and purpose (Erickson, 1980). American Catholic institutions face the challenge of being faithful to their ecclesial identity in not limiting it to the word “Catholic” as a brand but going beyond into the realm of teaching and emphasizing the faith (Ceasareo, 2007). Thus the challenges faced by Catholic higher education institutions as enumerated above are

- the lack of awareness of institutional identity among faculty and staff (Morey & Piderit, 2006, Gallin, 1992);
- the lack of informed leadership and religious board membership (Caesare, 2007; Crowley, 2011; Currie, 2011; Gleason, 1995; Grennan, 2007; Hellwig 2004a; O’Brien 2010);
- the challenges faced in integrating mission (Grennan, 2007); and
- the challenges faced in engaging the Catholic content into the curriculum (Crowley, 2011).
The pluralistic environment faced by traditionally Catholic institutions internally is experienced on account of the change in “Catholic” personnel and students enrolled moving from 90 percent to fifty or less. The challenges faced generated the need to adopt strategies to preserve the integrity of institutional mission and identity (Morey & Piderit, 2006). Catholic higher education institutions have therefore used the following strategies to preserve, foster and maintain the integrity of institutional Catholicity.

**Preservation strategies used to foster institutional identity.** The stakeholders of Catholic higher education institutions superveniently resorted to: (a) initiate Catholic Studies into the curriculum (Dosen, 2009); (b) increase investment in campus ministry (O’Brien, 2010); (c) establish institutes to bring about an awareness of the need to maintain the integrity of Catholic identity such as, “The Institution for Administrators in Catholic Higher Education” (IACHE) held annually at Boston College since the year 2000, co-sponsored by the Association of Catholic Colleges and Universities (ACCU); (d) design programs to reinforce Catholic mission and identity such as the “Ignatian Colleagues Program” at Jesuit colleges and universities (Currie, 2011); (e) create centers for mission and identity in Catholic higher education institutions; and (f) appoint a senior leader within the organizational structure responsible for ensuring the integration of mission and integrity of the institution’s identity (James, Lehman & Mayorga, 2011).

This strategic appointment is focused on the need for transformative vocation based informed leadership (Morey & Piderit, 2006). The title of this senior position varies according to the responsibilities of the office. The functional role of this senior mission officer is important because it helps support and influence practices within the
institution to preserve the Catholic cultural identity of the institution (James, Lehman & Mayorga, 2011).

Previous studies conducted on the subject of mission and identity focused on program evaluation (Temperato and Ferrari, 2010), student perspectives of the measures to preserve the institutional identity (Ferrari, McCarthy and Milner, 2009), and staff perceptions of university identity and activities using a mission and values inventory that assessed the university’s identity as a faith based institution and the variety of programs it used to support its mission (Ferrari and Velcoff, 2006).

A study conducted at the Center for Applied Research in the Apostolate (CARA) compared the Catholicity of students at both Catholic and non-Catholic institutions and provided a look at the contemporary state of the student body (Gray & Cidade, 2010). Estanek, James and Norton, (2006) compared the mission statements of Catholic higher education institutions for the expression of Catholic identity. The research undertaken at Boston College supported by the Association of Catholic Colleges and Universities (ACCU) on the institutionalization of mission operations entitled, “Mission Matters: A National Study of Mission Leaders and Mission Units” was the first attempt to describe the strategic initiative to appoint a mission leader adopted by institutions to renew, maintain and preserve the integrity of institutional Catholicity (James, Lehman & Mayorga, 2011). The second phase of this research in progress hopes to provide information about how this strategy is developing within the realm of Catholic higher education.

Every institution is a dynamic organism and necessarily differs in organizational structure and design. Therefore, the roles and responsibilities of the administrators differ
not only within any given institution but at different levels of education whether elementary, secondary or higher education. One of the previous quantitative research undertaken on Catholic institutional identity studied the perceptions of administrators of Catholic identity in Catholic elementary and secondary schools (Convey, 2012).

This present study focused on Catholic higher education filled the research gap in describing the functional role of the chief mission officer connected with the relational dynamics within the organizational structure linked to safeguarding of the integrity of institutional mission and identity. This study used the term “Catholicity” and institutional identity interchangeably.

**The Purpose of the Study**

The purpose of this study was to examine and describe the functional role of the chief mission officer at a specific Catholic higher education institution who is strategically placed within the institution’s organizational structure understood to be a strategy to preserve and maintain the integrity of institutional mission and identity. The chief mission officer is part of the senior leadership team placed at par with all the vice presidents in position, authority and responsibilities. This special appointment is a movement towards the institutionalization of mission. This strategy seeks to compensate for the lack of religious leadership on campus. When the religious held most of the senior positions the president served as the chief mission officer of the institution and this may still exist at some Catholic institutions (Currie, 2011). The institutional identity of Catholic institutions is linked to the specific charism of the sponsoring religious order that founded them. Hence, the decline in vocations has caused a lack of informed leadership at Catholic higher education institutions (Morey & Piderit, 2006).
The study examined the functional role of the chief mission officer and its established relationships within the organizational structure in depth and documented how this strategic role helped maintain, foster, and advance the integrity of institutional mission and identity.

**Significance of the Study**

Firstly, the study is significant because it contributed to the research gap in providing an in depth understanding of how the functional role of the chief mission officer helps safeguard institutional mission and identity. The mission officer who may or may not be a religious or an ordained priest is placed in a relationship with the other senior leaders within the organizational structure of a Catholic higher education institution (James, Lehman & Mayorga, 2011). The relationships involved in the process of institutionalizing mission and identity displayed how mission is operationalized through the introduction of the sensibilities of the Catholic tradition as an expression of the spirituality of the organization. It all fits into the understanding of institutional climate or environment. All internal and external constituencies who voluntarily responded and participated in the process indicated pathways to how mission can be operationalized (Harcleroad & Easton, 2005). The study described in depth how these avenues are created and made available (Crowley, 2011; Currie, 2011; Gleason, 1994; Grennan, 2007; Morey & Piderit, 2006; O’Brien, 2010).

Secondly, the need for Catholic higher education institutions to maintain the integrity of their Catholicity is mandated in the document *Ex Corde Excclesiae*, an apostolic constitution issued by Pope John Paul II (Hellwig, 2004b) wherein it is stated that, “the future of society and the church is bound to the development of young people
engaged in higher learning” (ECE, 1965). The approach to mission focused on the Catholic intellectual tradition and related to issues of social justice and peace educate students for social responsibility and citizenship (Cesearo, 2007; O’Brien, 2010).

Thirdly, the Catholic cultural identity contributes to the diverse fiber of contemporary American society. In the past, the late nineteenth century found American higher education reasonably “diverse but segregated” (Thelin, 2000, p. 96). One can hope that in the future American higher education can be diverse and characterized by universality and inclusiveness as Catholic colleges and universities strive to be true to their Catholic “mission” and “identity” (D’Cunha, 2009, 2010; Fowler, 1997; Hauser, 2000).

Lastly, the Catholic Intellectual Tradition is a treasured heritage that needs to be preserved for generations to come (Crowley, 2011; Currie, 2011; Gleason, 1994; Grennan, 2007). This study serves to inform stakeholders in Catholic higher education institutions faced with the challenge of preserving their institutional Catholicity. Although the national study on mission leaders identified 156 institutions out of the total of 248 to have institutionalized mission there is need for the others to respond to the initiatives to safeguard the integrity of institutional Catholicity (James, Lehman Mayorga, 2011).

**Theoretical Framework of the Study**

This study used an interpretivist approach which assumes that the world out there is an ongoing story to be told (Denzin & Lincoln, 2000). Three theories helped organize and explain the findings of this study. The socio anthropological theory called processualism explained how social patterns are patterns of choices and this helped
understand how the appointed role of a chief mission officer served as an influence within the institution. The theory explains how the transactional shifts in patterns of choices transform normative rules and values, and social interaction and culture are part of a common process that generates forms of social organization and values. This socio anthropological theory processualism advanced by Frederick Barth explains that “in order to understand „social form” one needs to discover and describe the processes that generate the form” (Salzman, 200, p. 41). This theory was used to indicate “how social forms and cultural values are maintained or changed by the repeated decisions and transactional aggregates of individuals” (Salzman, 2001, p. 41).

Edgar Schien’s theoretical model on organizational culture and leadership helped to interpret the process involved in how the role of leadership within the organizational structure is seen as an influence within the organizational culture understood in terms of shared beliefs and values, traditions practiced, and relationships built through social interactions in working relationships. These interactions are understood within the organization as culture expressed, espoused or embedded (Schein, 1985; 2010).

The third theory used was Becher and Kogan’s normative and operational modes of analysis of processes within the structures in higher education institutions helped to understand the process involved within the organizational structure in this case study (Becher & Kogan, 1980).

The three theories were discovered through the literature reviewed for the study. The theories helped with the analysis of the data gathered and serve as a paradigm. How this was done is described in detail in chapter three. The theories helped in the
understanding and organization of the findings in chapter four. Finally they helped with the interpretation of the results explicated in detail in chapter five.

**Research Design**

This is an instrumental single case study research design which is found to be the most appropriate method to explain the detailed operations (Yin, 2009) linked to the functional role of the chief mission officer placed within the organizational structure of the institution. He is called to be a consummate relationship builder and effective leader who fosters purposeful interaction (Fullan, 2001) with the purpose of preserving the Catholic roots that identify the uniqueness of the institution. This is an instrumental case study that used within case analysis, a thematic analysis, and an holistic analysis techniques for data analysis. Yin (1989) says that case study methods can be implemented in qualitative, quantitative and mixed methods. The study included descriptive observations of the research site and the events attended during the campus visit documented through field notes and photographs, interviews of the participants, analysis of documents collected and the artifacts photographed (Spradley, 1980, Merriam 1998).

The data was collected through individual open ended interviews of senior administrators beginning with the president and the chief mission officer and other selected participant respondents placed within the organizational structure and reporting lines. The data also came from field notes, photographs and analyzed documents. Each of these sources provided a piece of the puzzle which contributed to the understanding of the whole phenomenon (Baxter and Jack, 2008). The researcher used member checking and triangulation to validate the results. Multisource method triangulation served to
clarify meaning by identifying different ways in which the phenomena was seen (Janesick, 2000; Stake, 2000).

**Research Questions**

The study addressed the following three research questions:

1. What is the functional role of the chief mission officer strategically placed within the organizational structure to preserve and ensure the integrity of the institutional identity and mission?

2. How does the functional role of the chief mission officer relate with the other departments situated within the organizational structure as linked to the institutionalization of identity and mission?

3. How does the relationship between the Mission Office and the other departments contribute to the institutionalization of identity and mission?

**Methodology**

The researcher as an observer gathered the data through the field observation field notes, interviews, follow-up interviews, document reviews and artifacts photographed. The interviews were digitally recorded and transcribed and the data was coded for emerging themes. The research site was chosen on the basis of set criteria such as the availability, access and necessary permissions required.

**Instrumentation and procedures.** This study used multisources of evidence for data collection. The researcher used pattern matching which is a preferred analysis strategy for case studies (Yin, 2009) and a data analysis plan as suggested by Creswell (2009). As recommended a copy of the research questions, the theoretical framework and the purpose of the study were considered in the coding process (Auerbach and Silverstein
The researcher although trained in the use of a qualitative software called Nvivo, did the coding manually as recommended by Bazeley (as cited in Saldana, 2000), who suggests that a first time user should consider manual coding to save time and prevent mental energy from being focused on the software rather than on the data. The recurring expressions found in the data became emergent themes from data gathered from the four sources which also allowed the researcher to triangulate the results. The responses from the follow up individual interviews was documented and coded to validate the results obtained.

**Limitations**

With the understanding that the limitations of a study are not under the control of the researcher (Lunenburg and Irby, 2008), the study had the following limitations:

1. The institutional information obtained comes directly from the institution and could be subjected to variations for generalizability.
2. The study is a case study of a diocesan Catholic higher education institution founded by the diocese of the geographical area where it is located. Thus there will be a variation in comparison with Catholic higher education institutions founded by the various religious orders, and located in other geographical areas.

**Delimitations**

Delimitations are the self-imposed boundaries set by the researcher on the purpose and scope of the study (Lunenburg & Irby, 2008). This study has the following de limitations linked to the purpose of describing the functional role of the chief mission
officer as a strategy adopted by Catholic higher education institutions to institutionalize mission (James, Lehman & Mayorga, 2011):

1. The case study was bounded by participants. The reason for limiting the choice of participants to the senior administrative functions and to only include those who were directly linked to the mission office in a relationship with the chief mission officer was to limit the scope in order to focus on the mission office and its purpose to foster institutional Catholicity.

2. This case study is bounded by place since it is focused on the selected institution that represented all Catholic institutions of higher education that use this strategy to preserve their institutional Catholicity.

3. It is bounded by activity since it is focused on the one strategy that is used by this institution for preserving and ensuring the integrity of its institutional identity and mission. The study did not research the campus ministry in depth for its own sake but only to the extent to which it related with the functional role of the chief mission officer.

Assumptions

This study made the following assumptions:

1. The participants selected have indicated their perceptions honestly.

2. The data collected through the open interviews helped describe what it purported to describe and as applied to data analysis (Lunenburg & Irby, 2008).

3. The list of documents that were analyzed provided the necessary information required for content analysis.
Validity

The study used methodological triangulation. The convergence of the results was confirmed in the findings through coding checks called within case analysis. The researcher looked for a minimum of three sources as citations to validate each of the codes selected to write the narrative. The researcher also used member checking to validate the results. The participants were provided with the copies of the transcribed interviews for review, accuracy and completeness and necessary revisions were made for internal validity. The researcher’s interpretation was shared with the participants who were given the opportunity to discuss and clarify the interpretation. Lastly the credibility of the results was validated by a process of negative case analysis where a conscious search for negative cases and disconfirming evidence seen as challenges faced was used to refine the study (Beach, 2003).

Summary

This chapter contained the introduction to the study which begins with the twofold background of the cultural crisis faced today by Catholic higher education institutions which is manifested as a leadership crisis because of the declining numbers of religious. This predicament has caused the need to foster, maintain and preserve the integrity of institutional Catholicity. The challenges faced are met with through the preservation strategies designed and adopted at Catholic higher education institutions.

The purpose of this study was to examine and describe the one strategy adopted to appoint a chief mission leader strategically placed within the organizational structure to centralize mission. This top down approach is relational and is connected with the other functions within the organizational structure. The literature reviewed revealed the
research gap that this study fills and helped frame the questions addressed in this study. It also provided the theoretical framework used in this study.

The study is important because it provides information to stakeholders of Catholic institutions on the process involved in the institutionalization of mission and identity. The research design included the theoretical framework in the content analysis. It also helped organize and explain the findings.

Finally Chapter One contained: (a) a brief description of the methodological procedure undertaken in the research; (b) the assumption that the data collected provided the information needed; (c) the limitations that were out of the control of the researcher; and (d) the delimitations that bounded the case study seen in terms of the particular strategy, the specific operational area, and the institution studied being one among two broad divisions found in the variations of Catholic institutions.

Lastly the description of how the internal and external credibility and reliability of the findings was achieved through methodological triangulation, member checking and negative case analysis.

**Organization of the Study**

This research study is presented in five chapters. The matrix of the interconnections between chapters linking research purpose to methodology based on Butin, (2010), is presented in Appendix E.

Chapter One provided an introduction and overview. It contained the background of the study, statement of the problem, purpose of the study, a brief outline of the literature reviewed in six categories that provided the rationale for undertaking the study, the significance of the study, the theoretical framework of the study, the research
design, the research questions, a brief explanation of the methodology that was used and the limitations, delimitations and assumptions of the study and finally how the findings of the study was validated.

Chapter Two that follows presents a review of the literature presented in six broad categories. The literature reviewed revealed the research gap that the study filled, helped formulate the research questions, and helped find the theoretical framework that was part of the research design used in the study.

The detailed methodology used in the research study is explained in Chapter Three. It includes the selection and description of the site chosen for the case study, the details of the instrumentation and procedures, data collection and data analysis procedure, the researcher’s role, ethical issues, the threats to data quality and the assumptions, limitations, delimitations, and the description of how the validation of the study results was achieved.

Chapter Four presents the findings which are organized into three major categorical themes derived from the emergent codes and how they answered the three research questions. Within each theme there were sub themes that described the functional role of the chief mission officer in relationship with the other personnel within the organizational structure. The connections established and contributions made to the process of institutionalizing mission is seen in terms of the services generated and initiated through these established relationships that help build the campus community and the community surrounding it.
The interpretation of these findings is explained in Chapter Five which contains a summary of the findings, a discussion of the findings, implications for theory and practice, the recommendations for future research and conclusions.
Chapter Two

Literature Review

Introduction

This chapter presents the rationale for undertaking this instrumental single case study of one small Catholic institution that has adopted a specific strategy to preserve its institutional Catholicity. The purpose of this study is to examine in depth the functional role of the chief mission officer placed within the organizational structure to foster, maintain and safeguard institutional mission and identity. The study carefully examined the case of how this one institution manages the challenge faced to preserve its ecclesial identity. The Church document on mission and identity *Ex Corde Ecclesiae* issued by Pope John Paul II encourages Catholic colleges and universities to adopt strategies to foster, promote and enhance their Catholicity (Hellwig, 2004b). Catholic institutions adopt different strategies, among which is the appointment of a chief mission leader titled “vice president for mission and ministry” or “special assistant to the president for mission” who reports directly to the president.

The literature reviewed relevant to the present study has six categories:

1. The historical context of the challenges faced today.
2. The impact of Americanism and Modernism on Catholicism.
3. The ecclesial documents that address the crisis.
4. The reports and findings from interviews and survey studies.
5. The theories on organizational culture, organizational structure that provided the theoretical framework that served as a paradigm to understand the phenomena studied.
6. The related qualitative and quantitative studies that helped locate the research gap that this study filled.

This chapter also contains the literature reviewed that supports the methodology used to gather the data. The literature on methodological triangulation used in the validation of the findings was also reviewed in this chapter.

**The Historical Context**

A review of the historical accounts presented by American historians below present a background to the challenge faced today. It begins with a brief history followed by the review of literature revealing the relationship between Americanism and Modernism and then the literature that speaks of the trajectory of the Americanization of Catholicism.

**A Brief history of Catholic higher education.** The nation’s first Catholic college was founded 224 years ago by Bishop John Carroll in 1789 called the „Georgetown Preparatory Academy“ which was later handed over to the Jesuit community. Fifty years later in 1889 the Catholic University of America was founded in Washington, DC. By the mid 1880’s other religious orders like the Sulpiceans, Dominicans and Vincentians established colleges in America. Initially all the Catholic institutions only enrolled men and the first college for women was established in 1873 called Notre Dame of Maryland (Heft, 2010).

The historical context of the problem of institutional Catholicity as it exists today and experienced by American Catholic institutions is consequential. In his book titled „A History of Catholic Higher Education in the United States“ Power (1958) emphasizes that, a synchronous time line in the history of the Catholic higher education in the United
States relates to the history of higher education in the nation. Concentrating on the changing purposes of Catholic higher education and the challenges confronting these institutions it is documented that although the founding purpose of Catholic universities and colleges was the same as that of the earliest American universities and colleges, there are essential differences in structure and curriculum. While all the other American colleges followed the English model which separated secondary and collegiate work, the Catholic colleges adhered to the French and German models which combined secondary schools and colleges. This model which is strongly Jesuit promoted the basic purpose of Catholic higher education. It provided a preparation for priestly formation completed in a seminary (Power, 1958).

In the historical account presented in “Educating for Faith and Justice” Thomas Rausch explains a threefold transformation beginning with a change from a predominantly European to an American model which is what Power (1958) reports. The second transformation came about with the introduction of philosophy as a measure to preserve the Catholic identity threatened at the time. The third transformation was the introduction of theology to as the standard bearer to ensure Catholic identity because philosophy had become increasingly pluralistic (Rausch, 2010).

**Americanism and Modernism.** In contending with modernity “Americanism” one of the emerging strains of intellectual thought in the history of the United States, impacted the Catholic church within its political boundaries and pressured it to accept the best of modern thinking, that led to its integration with traditional belief (Gleason, 1995). The use of this newly constructed belief system was used in the church's evangelical mission. Modernism which is often associated with Americanism attempted to examine
philosophy, theology and biblical exegesis in the light of modern thought and research (Gleason, 1995). Some of the more liberal thinkers of the day hoped that the Catholic university would become a scholarly forum to foster dialogue around the intellectual and cultural dimensions of the modern world. As it turned out, the Church condemned Americanism and Modernism and silenced faculty members who attempted to integrate modern thought with traditional church teaching. These actions negatively impacted the growth and stability of the Catholic university and closed off dialogue between faith and culture for many years (Gleason, 1995). In his book, “Contending with Modernity: Catholic Higher Education in the Twentieth Century” Gleason (1995) states, “Americanism is of interest because of the university”s role in it and the intimate connection that exists between higher education and the efforts of American Catholics to accommodate themselves to the modern world in its intellectual dimensions” (Gleason, 1995 p. 12). In the same text he states, “Neo scholasticism furnished the cognitive foundation for American Catholic intellectual and cultural life” (Gleason, 1995 p. 16) and that, “Thomistic revival undergirded the Catholic renaissance which shaped American Catholic life which included higher education” (Gleason, 1995 p.16).

The Americanization of Catholicism. In the late 19th century U.S higher education was reasonably diverse but segregated, which refers to the development of institutions of higher education which were founded by religious orders of varied denominations (Thelin, 2000). A contemporary American Catholic historian David O’Brien refers to the “Americanization of Catholicism as the historical trajectory of American Catholicism which unleashed a contagion of liberty after the Second Vatican Council” (O’Brien, 2010, p.94). The integrity of institutional identity is at risk because
of the abandoning of the contention with modernity to adapt to the demands of a pluralistic society (O’Brien, 2009). To meet the challenges they face American Catholic institutions have sought to express their fidelity and commitment to American Catholicism through significant investment in campus ministry and Catholic theology (O’Brien, 2010).

A Review of Relevant Ecclesial Documents

The review of relevant Catholic documents below relates to the conceptual framework as to why Catholic higher education institutions faced with challenges sought to preserve and maintain their unique institutional Catholicity.

The declaration of Christian education. Gravissimus Educationis, the Second Vatican Conciliar document which translates, “Declaration of Christian Education” states that, “The purpose of a Christian university is that the Christian mind may achieve as it were a public, persistent and universal presence in the whole enterprise of advancing higher culture and that the students of these institutions become people outstanding in learning” (Gravissimus Educationis, 1965, p.10). It directs the movement toward initiating strategies to preserve the identity of the university because it is linked to the purpose of its very existence to provide an environment that fosters excellence in learning (Trove, 1999).

The nature of the contemporary Catholic university. The Land O Lakes Document was written by Catholic leaders in North America who came together in Land O Lakes, Wisconsin to understand their mission. The Land O Lakes statement defines, “The nature of the contemporary Catholic university”. This statement expressed that “the nature of the contemporary Catholic university emphasizes a strong concern and
commitment to academic freedom” (Gallin, 1992 p. 7). It asserted that institutional autonomy and academic freedom were essential conditions of life, growth and survival for all universities and Catholic universities in particular are called to safeguard against compromising the truth (Gallin, 1992, 2000). This document is known to have informed *Ex Corde Ecclesiae* which was issued by a gathering of Catholic leaders in North America in Land O Lakes, Wisconsin in 1967 (Gallin, 1992).

**Born from the heart of the church.** *Ex Corde Ecclesiae* the Apostolic Constitution translates „Born from the Heart of the Church” written by Pope John Paul II issued on August 15, 1990 is a mandatum governing Catholic institutions of higher learning. It affirms the value & importance of Catholic colleges & universities and is a call for the reexamination of Catholic higher education in the light of the Gospel & culture. It summons attention to be paid to “culture” which plays an important role in human development. An awareness of mission helps strengthen values that inspires culture, opinions and attitudes derived from it. In speaking of the “nature” of a Catholic institution in the first section of the document on identity and mission, Pope John Paul II states that every Catholic institution acts as an academic community that assists the protection and advancement of human dignity and cultural heritage through research, teaching and services (John Paul II, 1990). The Apostolic Constitution summarizes Catholic institutional identity as “being both a University and Catholic”, it must be both a community of scholars representing various branches of human knowledge and an academic institution in which Catholicism is vitally present and operative (ECE 14).

**The responsibilities of Christian educators.** Pope Benedict XVI in his speech addressed to American Catholic college presidents at the Catholic
University in Washington DC during his visit to the United States in April 2008, expressed that, “Christian educators are called to ensure that the power of God’s truth permeates every dimension of the institution”. He confirmed that the nature and the purpose of a Catholic academic enterprise as a whole, embodies the integral aspects of the institution (Benedict XIV, 2008). He pointed out that the Catholic community in the United States for centuries has made education one of its highest priorities. Hence the Catholic community continues to generously contribute to the financial needs of the institution to ensure its long-term sustainability (Benedict XVI, 2008). Every measure is undertaken to ensure accessibility and affordability so that no child is denied his or her right to an education in the faith, which in turn nurtures the soul of a nation. An academic institution influences a student’s life whether Catholic or not (D’Cunha, 2009, 2011a, 2011b; Strange, 1994). Studies and research indicate that students are likely to change in many ways after the system processes them (D’Cunha, 2009, 2011a, 2011b; Strange, 1994).

In the Apostolic Constitution „Sapientia Christiana“ written by Pope John Paul II earlier in 1979 addressed to ecclesial universities he states, “the future of society and of the Church herself is closely bound up with the development of young people engaged in higher studies.” (John Paul II, 1979).

**What is a Catholic university?** The two Conciliar documents, „Gaudium et Spes” translated „The Church in the Modern World” (1965), and „Unitatis Redintegratio” translated „Decree on Ecumenism” (1964), provided more freedom than ever before in regard to the understanding of what it means to be “Catholic” and led to the question: What is a Catholic university?
**Cardinal Newman’s idea of a university.** Cardinal John Henry Newman in his work entitled, “The Idea of a University” addresses this same question and states that:

A university is a place of concourse whither students come from every quarter for every kind of knowledge. It is a place to which a thousand schools make contributions, in which the intellect may safely range and speculate, sure to find it’s equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. Cardinal John Henry Newman’s The Idea of a University (as cited in O’Connell, 1987, p. 472-473).

Brother Leo who has written the forward to the same text, “The Idea of a University” addressed the editor Reverend O’Connell regarding Catholic principles of education and Catholic ideals of study and scholarship wherein he states that, “In the Cardinal’s view of the matter religion is a pervasive element in true culture” (O’Connell, 1987 p. vii).

**The canons on Catholic higher education.** Canons 807 through 814 from the Canon Law drawn principally from the Conciliar document *Gravisimus Educationis* reflect the Conciliar understanding of the university as a place of convergence between faith and reason. The Canons identify ways in which a university can be Catholic and acknowledge the importance of research and freedom of scientific inquiry. They also specify the role of ecclesiastical authority in the preservation of doctrinal integrity in the Code of Canon Law (as cited in Beal, Corrizen, & Green, 2000).
Reports and Findings from Other Related Studies

The facet of the crisis of Catholic identity has been the subject of qualitative and quantitative articles addressing the need for transformational leadership. These studies relate to the challenges faced and the strategies adopted to preserve, foster and maintain institutional Catholicity.

The challenges faced by Catholic higher education institutions. The reports and findings from related studies express the challenges faced by Catholic higher education institutions linked to the crisis of institutional identity such as: The need for transformational leadership, the need for awareness of institutional identity among students and faculty, the need to integrate theology into the curriculum and the lack of religious board membership. They also present the strategies adopted by Catholic higher education institutions to meet these challenges in and through specific institutes, orientation and special programs at Catholic institutions, and among these strategies adopted is the one that appoints a chief mission officer (Ceasareo, 2007; Crowley, 2011; Currie, 2011; Dosen, 2009; Gray & Cidade, 2010; Grennan, 2007; Hellwig, 2004; Morey & Piderit, 2006).

The need for transformational leadership A key idea expressed in the article from the National Catholic Reporter’s interview with six presidents by Heather Grennan is the need for committed and conversant leaders in administration. The need to find individuals who share, understand and articulate the religious vision and identity (Grennan, 2007). This quality was present in the role of the presidency. The lack of religious candidates or committed Catholics to fill this role presents the challenge faced. Reverend Currie expresses this same thought in his article Pursuing Jesuit Catholic
Identity and Mission at U.S. Jesuit Colleges and Universities” and states that, “American Catholic colleges and universities experience a lack of religious leadership necessary to foster their institutional identity” (Currie, 2011, p. 349). This problem is linked to the decline in vocations to the religious life experienced by religious communities that founded the Catholic higher education institutions in the United States.

The lack of awareness of institutional Catholicity. Two studies focused on awareness have differing conclusions. Administrators at Catholic institutions are found to lack awareness on the one hand while the self disclosed Catholic students at Catholic institutions are found to be connected with their faith. A study by Melanie Morey and John Piderit of 124 senior administrators at 33 Catholic colleges and universities across the United States attest that a cultural crisis is looming over Catholic higher education institutions. This first in depth cultural analysis of the situation faced by Catholic institutions (Morey & Piderit, 2006) concurs this predicament to be the direct result of the replacement of senior administrative positions at these institutions with lay Catholic or even non Catholic employees who present a need to be informed about the founding charism in order to contribute to the preservation of the identity once strongly held. Morey & Piderit in the text entitled, „Catholic Higher Education: A Culture in Crisis” suggest principles for effectively leading and managing cultural change (Morey & Piderit, 2006). The decline in religious staff and faculty replaced by lay employees also has financial implications (Cesareo, 2007).

Gray and Cidade (2010) in their multivariate regression analysis tested for the impact of college type entitled, “Catholicism on Campus: Stability and Change in Catholic Student Faith by College Type” found that the four critical years in college did
not make a significant difference in the faith of self disclosed Catholic juniors. They compared their findings with a previous study conducted by the Newman Institute. The student’s perspectives were taken from a database collected by the Higher Learning Education Research Institute (HERI) which used a longitudinal survey with a new addendum called the „College student‟s beliefs and values survey‟. They used the Freshman Survey undertaken in 2004 and the Junior Survey in 2007. The data included 14,527 students at 148 US colleges and universities. They looked for the students faithfulness to Catholicism enrolled in Catholic and non-Catholic institutions and found that they remain faithful to the church in their Junior year (Gray & Cidade, 2010).

The need to integrate theology into the curriculum The challenges faced by American Catholic colleges and universities today is, how to engage the Catholic content required to be part of the curriculum of any theological program. Reverend Crowley says that the students would see the “value” of theology in its own right if their teachers are able to see the relevance of faith in other domains of knowledge and experience (Crowley, 2011, p.3). Professor David O Brien in his inaugural lecture as the Chair of the Faith and Culture department at the University of Dayton in Ohio states that, “We share a responsibility not just for the quality of American higher education but for the quality of American intellectual and cultural life.” In his writings he expresses a belief in education for service, justice and peace (O’Brien, 2010).

A lack of religious board membership A post Vatican II trend in many institutions has shifted the population of the governing board members at these institutions. Once exclusively reserved for the religious of the founding orders they now include lay Catholic members who filled in the gap created due to the lack of religious
persons (Gleason, 1994). The transition of board membership is equated with secularization but it also created an awareness of the need to be intentional and specific about institutional identity (Hellwig, 2004).

The formation of lay boards of trustees in many Catholic colleges and universities followed the promotion of the role of the laity encouraged by the Second Vatican Council in 1962-1963, many religious congregations shared the governance and administration of their institutions with the laity. The decrease in the numbers of religious and priests made a change in governance a practical necessity. Jesuit Father Paul Reinert, President of St. Louis University and Holy Cross Father Theodore Hesburgh, President of the University of Notre Dame, led what was a surprisingly smooth transition to lay boards. As envisioned by Reinert and Hesburgh, the governance change was designed as a new partnership between lay and religious, with religious sponsors remaining as significant participants in administration and policy formation (Gleason, 1995, p. 115). For the most part, the transition was made without the loss of Catholic identity.

There are Catholic institutions that are diocesan institutions, which means that they are institutions that are founded by the Bishop of the Diocese and there are institutions that are founded by religious institutions. Each of these institutions are identified by a charism of the order which described their Catholicity. Some of the questions raised in Grennan’s report is the challenge to identify and select candidates that are conversant and committed to the Catholic tradition. There is a lack of religious or lay Catholic personnel that have benefitted from the formation in the Catholic intellectual tradition which the religious received. This has led to the need to hire for mission (Grennan, 2007).
Supportive strategies adopted to preserve institutional Catholicity. The challenges faced by Catholic higher education institutions led Catholic higher education institutions to seek out measures to preserve and maintain their institutional Catholicity in a pluralistic environment. These strategies include an enhanced Campus Ministry, institutes organized, faculty and staff orientations designed, Catholic studies included in the academic curriculum, and the appointment of a chief mission officer placed as a “Special Hire” designated with the task of being the chief mission leader to safeguard institutional identity (Currie, 2011; Dosen, 2009; Morey & Piderit, 2006; James, Lehman & Mayorga, 2011).

Institutes organized. The Association of Catholic Colleges and Universities founded in 1899 co-sponsors the Institute for Catholic Higher Education Administrators at Boston College. The Institute for Administrators in Catholic Higher Education (IACHE) held annually in Boston since 2001 is designed to increase the awareness and to reassert the mission and identity in the 21st century. Some of the threats faced by small colleges whether Catholic or not, is linked to the environment and time. Most institutions recognize that they need transformative vocation based informed leadership.

Orientation programs at Catholic higher education institutions. The Ignatian Colleagues Program (ICP) used by the 28 Jesuit institutions in the U.S. is designed to reinforce the Catholic mission and identity at Jesuit colleges and universities (Currie, 2011).

Catholic studies program. The church documents on mission and identity gave definitive directions and led Catholic colleges and universities to include „Catholic studies” in the curriculum (Dosen, 2009).
suggest a strategic “hire” as an administrative and governance initiative:

The conventional wisdom in Catholic higher education suggests that if a university were to make one “hire” design to have a significant impact on the vibrancy of its institutional Catholic culture, it would make the most sense to hire a vice-president or director in charge of mission. In fact, many Catholic colleges and universities have done just that. Often, however the “mission” person is seen as an outsider by other members of the community (Morey & Piderit, 2006, p. 369-370).

A national study undertaken at Boston College by James, Lehman & Mayorga (2011) supported by the Association of Catholic Colleges and Universities (ACCU) entitled, “Mission Matters: A National Survey of Mission Leaders and Mission Units” describe this strategic initiative as a growing trend to institutionalize mission. Their study revealed that Catholic colleges and universities appoint a chief mission officer in a position within the senior administration of the institution with the title „Vice President for Mission and Ministry” who reports directly to the President. Another title for this position is, „Special Assistant to the President for Mission”. The role and task of this chief mission leader is to ensure and maintain the institution’s Catholicity. The data base maintained by the Association of Catholic Colleges and Universities lists 248 colleges and universities. The study conducted at Boston College reveals that 60% of the total number of Catholic colleges and universities which means 156 institutions out of 248 have now appointed a chief mission officer in the last eleven years (James, Lehman & Mayorga, 2011).

The question of the appointment of this mission leader to fulfill its purpose of building mission capacity on a college university campus is a consideration for many Catholic institutions facing financial challenges. Hence it is found that many institutions
have the position also overseeing other important functions like institutional research, enrollment planning, academic affairs, and student affairs. The chapter on the "Professionalization of the mission leader” by James Lehman and Mayorga (2014b) in the Mission Officer’s handbook lists the qualities of an effective mission leader and has a section enumerating the skills required for a mission officer such as: communication, relationship building and organizational management. Their survey of mission leaders reveal that the, “internal constituents (e.g., administrators, faculty, and students) are perceived by mission leaders to experience a higher degree of impact by mission unit activities overall compared with the external constituent groups (e.g., alumni and diocese)”(James, Lehman & Mayorga, 2014b).

There are models of this position that have evolved with regard to the differences in placement within the organizational structure as explained below. The reason for the differences in terms of “where” and “how” this position is placed within the organizational structure vary from institution to institution. The three variations of this position relevant to this study are described below: (a) The director of mission integration reporting to the president but is not placed at par with the other vice presidents who are part of the president’s leadership team. This position oversees campus ministry. (b) The vice president for mission integration reports to the president and is placed at par with the other vice presidents but does not oversee the operations of campus ministry. In this model the campus ministry is part of the responsibilities of the vice president of student affairs. This model of mission officer assumes fiduciary responsibilities in an advisory capacity for the entire university and is involved in strategic planning. This officer oversees the operations of the mission office and lastly, (c) The third model is that of the
vice president for mission who reports directly to the president. He is involved in
strategic planning and has oversight of the campus ministry. He is placed at par with the
other vice presidents reporting to the president in a horizontal line relationship within the
organizational structure. This third model is the type of chief mission officer that this
study is focused on and its functional role is described in depth as it relates to: (a) campus
ministry, (b) involvement in faculty and academic affairs, (c) connection with students
and student affairs, (d) and has a relationship with external constituencies such as the
diocese or archdiocese that relates with the institution. (personal communication with
chief mission officers at the mission officer conferences organized by the Association of

These four strategies reviewed above adopted by Catholic higher education
institutions such as organized institutes focused on mission and identity, faculty and staff
orientation programs, Catholic studies programs, and the appointment of the chief
mission officer, have all enabled these institutions to meet the challenges faced. A
consideration is now being given to the assessment of the effectiveness of these strategies
that support and help in preserving, maintaining, and sustaining the institutional mission
and identity at Catholic higher education institutions (Currie, 2011; Dosen, 2009; Morey
& Piderit, 2006; James, Lehman & Mayorga, 2011).

The Theoretical Framework

This study focused on the functional role of the chief mission officer as a strategy
adopted to preserve the institution’s Catholicity (James, Lehman, Mayorga, 2011). This
mission officer is placed within the existing organizational structure. The following
review of existing literature on culture change, organizational structures and
organizational culture and leadership helped the study in the understanding of how this strategic initiative designed to intervene when and where needed within the institution in the process of institutionalizing mission and identity fulfilled its purpose (O’Neil, Beauvais & Scholl, 2001; Ripley, 2009; Salzman, 2001; Schein, 1985, 2010).

Normative rules and values can be transformed within an organization. The theories that relate to top down policy implementation processes help us understand how policy reshapes the lived worlds of actors, and restructures social worlds in ways that alter actor’s opportunities. Structural analysis examines design or spatial relationships in terms of underlying codes. Symbols are identified within relations of power and dominations, and power and systems of value and prestige are seen as multiple and dialectically relational (O’Neil, Beauvais & Scholl, 2001; Ripley, 2009; Salzman, 2001).

Cultural change within the organization. The following theories reviewed relate to the cultural changes that the institution seeks within the organization and begins with looking closely at the definition of culture seen to be common values and beliefs that shape identity. This is undertaken in connection with the understanding of Catholicism as a “culture in crisis” (Morey & Piderit, 2006) and the mission office as a Catholic cultural catalyst (Morey, 2014).

Ashley Montagu (1968) states, that the ability to learn is a prominent characteristic of human beings. It is developmentally and dynamically interrelated with adaptability (Ashley Montagu, 1968). The word “culture” derived from the Latin words “cultura” or “cultis” means care, and cultivation having connotations implying training, fostering, and adorning and could mean “worship” and “cult”, in a functional sense, cultivating something (Ashley Montagu, 1968). Reverend Currie distinguishes between
mission and identity. He states that the mission of an institution implies what it “does” and identity relates to what it “is” (Currie, 2011, p. 351). Mission can be accomplished in many ways but identity singularly manifests unity based on shared belief in common values. In cultural terms “a shared way of thinking and a collective way of believing” (Becher, 1984, p 166).

Kuh and Whitt (1988) explain culture to be a value that is the intellectual and moral criteria, for measuring the worth and dignity of individuals and groups. Culture also indicates improvement and refinement, and implies the development and betterment of the human condition (Kuh & Whitt, 1988). Culture is bound to a context when faced with the challenge to generalize, it is important to remember that the task lies not in generalizing between cases but within a case (Geertz, 1973).

Salzman (2001) explains that normative rules and values are transformed or replaced when patterns of choices and transactions shift, and that both social interaction and culture are part of a common process that generates forms of social organization and values. This socio anthropological theory “processualism” was advanced by Frederick Barth who explains that “in order to understand „social form” one needs to discover and describe the processes that generate the form” This theory is used to indicate “how social forms and cultural values are maintained or changed by the repeated decisions and transactional aggregates of individuals” (Salzman, 2001, p. 41).

Diane Hoffman who has combined theories developed by DeVos, Levinson, and Goldberg in her article titled, “A Therapeutic Moment? Identity, Self and Culture in the Anthropology of Education” states that identity reflects the placement of the self which refers to a person’s perception of his or her place in the social structure in social roles
which relates to structural functionalism which focuses on structures and institutions in society (Hoffman, 1998).

Richard Thompson states that the anthropology of education should be modeled on the education of anthropologists and extended to the public education system (Thompson, 2003). Julio Cammarota thinking in terms of cultural empowerment through cultural therapy, cultural production and cultural organizing as a praxis pedagogy talks about cultural organizing as a pedagogy (Cammarota, 2008; Renn, 2000).

The psychologist Eric Erickson identified religion as an important domain of identity, and according to him religion provides a framework for moral meaning, value, and purpose (Erickson, 1980).

The review of literature on the process that influences culture states that it is evolutionary. In the stages of the policy process as laid down by Randall Ripley in, “The Nature of the Policy Process” he states that, implementation requires interpretation, planning and organizing (Ripley, 2009). The practice of any policy needs to be intentional. To make this happen an orientation which may already be in place would need to have purposeful follow ups (Sanford, 1966).

Development is seen as a positive growth process whereby the individual is able to integrate and act on different experiences. It is differentiated from change which is the outcome of the growth that occurs (Strange, 1994). Patti Chance in her introductory textbook, “Introduction to Educational Leadership and Organizational Behavior: Theory into Practice” presents concepts and theories of educational leadership and organizational behavior and immediately applies them to problems of practice (Chance, 2009).
John Forrester in his text, “Critical Theory, Public Policy and Planning: Practice Toward a Critical Pragmatism” states that, “Theories do not provide answers to problems, people do. But a theory does provide the framework for analysis” (Forrester, 1993). In the same text he expounds how critical theory holds contemporary relevance for the study of public policy. It helps us grapple with the methodological problems of assessing planning, policy and administrative issues.

**Organizational structure and organizational culture.** The following theories by Becher and Kogan, Birnbaum, Weiek, and Schein all relate to the processes within organizational structure. Becher and Kogan (1980) in their text, “Processes and Structure in Higher Education” provide the conceptual framework referred to be made up of two modes of analysis, one is the normative and the other is operational. There is an inherent structure and process that are embodied within organizational structure. The essential four elements being, the individual, the basic units, the institution and the central authority that makes up the system (Becher, & Kogan, 1980).

**The relationship between organizational culture and organizational structure.** John O’Neil, Laura Beauvais, and Richard Scholl in the article entitled “The Use of Organizational Culture and Structure to Guide Strategic Behavior: An Information Processing Perspective” set out to present a descriptive model to explain the roles and relationships of organizational culture and organizational structure in guiding employee behavior toward strategic objectives. They conclude that in their study they hypothesized that differing levels of both cultural and structural influences are implemented in different organizational types. In their study they attempted to explain the relationship between organizational culture and organizational structure in managing informational uncertainty.
and equivocality. An implication of the model they presented in their study is the need to recognize that changes in task require changes in organizational design and cultural systems (O’Neil, Beauvais & Scholl, 2001).

Birnbaum (1988) in his book, “How Colleges Work” speaks about the cybernetics of academic organization and leadership and states that it was K.E. Weick who introduced the concept of coupling (Birnbaum, 1988). Tight coupling is deterministic and loose coupling is probabilistic. One of the key ideas is the need for committed and conversant leaders in administration. He states that an effective administration will seek to understand the advantages of loose coupling and the flexibility it affords. (Weick, 1976).

Some of the threats faced by small colleges whether Catholic or not, is linked to the environment. Most institutions recognize that they need transformative vocation based informed leadership. Birnbaum discusses the word governance in terms of structures, legal relationships, authority patterns, rights and responsibilities, and decision making processes (Birnbaum, 1988). In Edgar Schein’s model of culture the process of keeping a culture alive within any organizational structure involves:

1. Selection of practices.
2. Socialization.
3. Actions and directives from the top management (Schein, 1985).

Peterson and Spenser (1990) explained culture to be seen as a construct or concept which emanates primarily from anthropology and sociology, and is focused on organizational behavior, shared values, assumptions, beliefs and ideologies that members have about their organization. They developed a conceptual model of organizational culture which
they modified based on Edgar Schein”s model of culture. They grouped organizational culture into four broad categories:

a. Geospatial,

b. Traditional, myths, artifacts and symbolism,

c. Behavioral patterns and processes,

d. Espoused versus embedded values and beliefs (Peterson & Spenser, 1990).

Schein in his fourth edition of “Organizational culture and Leadership” describes a model of the three levels of culture within an organization to be:

1. Expressed culture

2. Espoused culture

3. Embedded culture (Schein, 2010, 24)

Peterson and Spencer in their study express that,

A final set of approaches to considering organizational culture focuses on the values and beliefs that the members share about their organization. These may be explicitly stated as those found in mission statements or organizational charters, or implicitly held or revealed through members actions. While the espoused values and beliefs are often those that are widely communicated and that form the institutional identity, they often present the organization in its ideal, rather than actual form. The implicit or embedded values and beliefs are those that members carry with them and that provide a real sense of the meaning of the organizational reality (Peterson & Spenser, 1990, p. 170)

Edgar Schein indicated that it is the embedded beliefs and values that members of an organization carry with them that provide a more realistic sense of the organizational culture (Schein, 1985, 2010).

The theory on organizational culture and structure was used in the study to explain the relationships and processes at work within the organizational structure. This study was focused on the functional role of the senior mission leader reporting directly to
the president as a strategy to preserve maintain and sustain institutional mission and identity. This particular strategy was observed and described in relation to the other important functions and the relational aspects within the organizational structure which has not been previously researched and described in depth. The research gap was identified through the literature reviewed and presented above.

Figure 2 is a modified conceptual model of organizational culture and includes the elements from Peterson & Spenser (1990) and Schein (1985, 2010). This paradigm helped to recognize the themes that emerged from the content analysis of the data that was gathered through the field observations, open ended interviews, document analysis, and artifact analysis. The theories of processualism, organizational culture and leadership and, processes within structures in higher education helped set the paradigm for the research data analysis (Becher & Kogan, 1984; Salzman, 2001; Schein, 1985, 2010). The policy to appoint a mission leader serves as an intervention of influence within the institution. This phenomenon can be explained by the anthropological theory called processualism which states, “Normative rules and values are transformed or replaced when patterns of choices and transactions shift. Both social interaction and culture are part of a common process that generate forms of social organization and values” (Salzman, 2001 p. 41). The interactions within the organizational structure was understood in terms of normative and operational modes of analysis (Bechar & Kogan, 1985) and finally the elements of culture were recognized through the organizingational culture theories of Schein (2010) and Peterson and (1990).

The diagram displays the levels of culture within the organization. The implicit and explicit distinction made here is the modification.
Figure 2. Conceptual model of organizational culture within the organizational structure


Peterson and Spencer (1990) suggest that the critical cultural features are best captured through a qualitative study with descriptions drawn from participant observation.
by the researcher, examination of institutional records, and documents, and open ended interviews (Peterson & Spencer, 1990).

**Qualitative and Quantitative Studies Addressing Mission and Identity**

The review of qualitative and quantitative studies reveal that there are previous research studies, like those at De Paul University and Boston College which address institutional mission and identity. The one by Temperato and Ferari (2010) from De Paul University was focused on program evaluation and the one by Ferari, McCarthy and Milner (2009) was on student perspectives of the measures to preserve institutional identity. A quantitative study by Ferrari & Velcoff (2006) measured staff perceptions of university identity and activities using a mission and values inventory. This measure assessed the university’s identity as a faith based institution and the variety of programs it used to support its mission. Estanek, James and Norton (2006) studied mission statements, and a national study on the mission officer was presented by James, Lehman and Mayorga in 2011 at the annual meeting of the Association of Catholic Colleges and Universities. None of the studies listed above provided information related to the process involved within the organizational structure linked to the institutionalization of mission and identity.

This study is an instrumental qualitative single case study and it is an in depth explorative and a descriptive study of the functional role of the chief mission officer placed within the organizational structure of a Catholic higher education institution as the strategy to maintain the integrity of its institutional mission and identity (James, Lehman, Mayorga, 2011). It focused on the functional role of the chief mission leader placed within the institution’s organizational structure and addresses the question on how this
role serves to preserve institutional mission and identity. Appendix E contains a matrix adapted from Butin, (2010) that shows how the research purpose is linked to the methodology.

**The Rationale for the Methodology and Research Design**

The following poetic verse by Blake relates to why researchers may choose to study a single cultural context in great detail and depth and why cultural impact is studied with a sample size of one context (Martin, 2001) as follows:

“To see a world in a grain of sand
and heaven in a wild flower,
hold infinity in the palm of your hand
and eternity in an hour”

Blake (as cited in Martin 2001).

Case study methods can be implemented in qualitative, quantitative and mixed methods (Yin, 1989). The decision to use one small Catholic institution as a single instrumental case study is based on size, availability and the necessary permission that was required to conduct the study. Yin (2009) states that a single case study best describes a phenomenon and the real life context in which it occurs. It is therefore important to note that the context is seriously taken into consideration. The researcher looked at the subunits situated within a larger case and the data was analyzed within the subunits called within case analysis (Yin, 2009). Robert Stake in “Case Studies” states that, “As a form of research a case study is defined by interest in individual cases not by methods of inquiry used” (Stake, 2000, p. 322). This is an instrumental single case study and the chosen institution is only a vehicle used to understand the strategy that is selected
as the means to ensure institutional Catholicity (Stake, 2000). The use of multisources method of data collection used in this study is adapted from the text, “The choreography of qualitative research design” where Janesick (2000) states that methodological triangulation uses multiple sources to study a single problem. The different ways in which the phenomenon is manifested serves to triangulate the findings (Janesick, 2000).

Summary

The literature reviewed in this chapter presented the rationale for the study through the lens of the historical context of the challenges faced by Catholic higher education institutions. A review of the church documents related to Catholic higher education indicated that the Church emphasizes the need to foster and maintain the integrity of institutional mission and identity. This was followed by a review of reports and studies that list the challenges that have led Catholic institutions to seek out strategies to preserve the integrity of their institutional mission and identity.

The study is limited to the specificity of the one strategy to appoint a mission leader within the organizational structure of the institution to provide the in depth understanding of this one particular strategy that is used to preserve and maintain institutional Catholicity. There are different models of how and where the mission officer is placed and this study specifies the type with regard to the placement within the organizational structure and its responsibilities. The literature reviewed provided the theoretical framework for the study and literature that supported the rationale for the use of a single case study, and the multisource used to gather the data to study the phenomenon is also presented here.
Chapter Three that follows contains a detailed description of the methodology used to obtain the findings, a detailed description of the research site chosen as the single case to be studied, and the detailed description of the research design, the research site, a description of each of the four sources used to gather the data, and the instrumentation and procedures involved in the research process.
Chapter Three
Methodology

Introduction

This is an instrumental single case study using within case analysis. The purpose of this study was to examine in-depth the functional role of the chief mission officer placed within the organizational structure. This position is a strategy adopted to maintain, preserve, and sustain institutional mission and identity. The study sought to address the question as to what this functional role is and how it relates with the other roles within the institution in connection with the institutionalization of mission. The institution as a case study played a supportive role in facilitating the understanding of the role of the chief mission officer in the preservation of institutional mission and identity (Stake, 2000).

This chapter describes the method of research used in this study, the research design, the research site, the participants, the interview format, the procedure that was used for data collection, the method used to analyze the data, the ethical issues considered, the threats to data quality and the procedure that was used to ensure the validity and credibility of the data.

This instrumental single case study used multiplesources of data that provided a piece of the puzzle that contributed to the understanding of the whole phenomenon of the functional role of the chief mission officer in relationship with the other functions connected with the institutions mission and identity (Baxter & Jack, 2008). The multiple sources helped in the within case analysis and in the process of methodological triangulation (Yin, 2009; Janesick, 2000; Stake, 2000).
Research Design

The study referred to the explanation given by Denzin and Lincoln (2000) that qualitative research as a process is defined by three interconnected activities such as: the gendered multiculturally situated researcher who approached the project with a set of ideas, a framework (theory, ontology) that specified a set of questions (epistemology) that the researcher then examined in a specific way (methodology, analysis). The significant role of the researcher and the field notes gathered through the campus visit played a crucial part in the coherent pattern that developed.

This study explored the one strategy to preserve institutional identity through the examination of the functional role of the chief mission officer within the organizational structure at this particular institution. This instrumental qualitative single case research design is considered to be the most appropriate method to use for an in depth study (Yin, 2009). The study was directed by the research questions derived from the literature reviewed. It sought to find out the process involved in the institutionalization of mission in and through how this role related with the other functions within the organizational structure. The multisource approach to gather data for analysis provided different kinds of supplementary information and served to couple one kind of information with another. This provided a cross check within the data to verify the validity of the research observations (Janesick, 2000).

Figure 3 displays the multisource method research design that was used in this study. The role of the researcher as observer is an important piece of this puzzle that helped with putting the supplementary information gathered from the multiple sources together (Baxter & Jack, 2008).
Figure 3. A multisource method approach to gather data for analysis which provided different kinds of information that supplemented each other. It served to couple one kind of information with another and provided a cross check to verify the validity of the research observations.

Note. Based on the theory on methodological triangulation (Janesick, 2000).

The theoretical framework. A theoretical paradigm was used to organize and understand the findings. The campus visit observations recorded the activities on campus related to the institutionalization of mission during that week. The review and
examination of the documents such as the mission, vision and Catholic identity statements related to the role of the chief mission officer and those with whom he connected. This provided data on how the beliefs and values were expressed and espoused at this institution. The transcription of the participant interviews provided the behavioral patterns that expressed culture and the espoused culture at this institution.

Figure 4 below is an diagram that explains the process of using the theoretical framework as a paradigm in the content analysis of the data gathered from multiple sources.

![Diagram](image)

Figure 4. The theoretical framework provided the paradigm used to organize the findings illustrating the investigation of a particular contemporary phenomenon.

Note: Based on Schein, 1985 & 2010, Peter & Spencer, 1980

The following research questions derived from the literature reviewed directed the research. This research study sought to answer these research questions.
Research Questions

The research questions used in the study are:

1. What is the functional role of the chief mission officer strategically placed within the organizational structure to preserve and ensure the integrity of the institutional mission and identity?

2. How does the functional role of the chief mission officer relate with the other departments situated within the organizational structure as linked to the institutionalization of identity and mission?

3. How does the relationship between the mission office and the other departments contribute to the institutionalization of identity and mission?

These questions served to examine the functional role of the chief mission officer appointed as a senior administrator strategically placed within the organizational structure. They also helped to understand how this strategy seeks to preserve the integrity of Catholic mission and identity.

Research Site

This study was conducted at a small four year residential Catholic university. The decision was based on the following criteria: (1) The necessary permission to conduct the study and acquire the necessary documents for analysis needed to have been granted by the President of the institution, (2) It is an institution that has adopted this strategy in the recent past ten years and the present mission officer holds the position for the last four years and, (3) It provided a convenient research setting for a cultural study by one researcher versus a research team.
Description of the research site. The subject of the study was a small Catholic liberal arts college with the enrollment of 1600 students. It offers more than 40 majors, minors and pre-professional areas of study. It regularly enhances resources and facilities to ensure a high-quality learning environment. The surrounding region has an approximate population of 90,000. It is a Catholic diocesan institution which means that it is associated with the Catholic diocese of the region led by the local bishop. This institution is one among ten diocesan colleges in the nation. The president of this institution was instrumental in forming an informal association of these ten institutions that meet on a regular basis. There has never been a single case study of a diocesan college focused on the role of the chief mission officer within the organizational structure looking at the relational process involved in the institutionalization of mission which is the research gap that this study filled. A diocesan college is functionally different from an institution founded by a religious order that displays a specific charism attached to the institutional identity such as Jesuit, Franciscan, Vincentian, La Sallian, Norbertine, Salecian, Sulpician, Felician.

The Historical context. The institution was founded in 1839 and is the oldest college in Iowa. It is the second oldest Catholic college west of the Mississippi river. This year it celebrates 175 years of its existence and plans on marking it with events that have been carefully selected to reflect the mission and identity of the institution.

The history is linked to the Irish and German immigrant population that beckoned the bishop to respond to the need of the people. The founding of the institution resulted in more people moving to the region. The nomenclature as indicated in a document framed
in the president’s office states that it moved from being called a Seminary in 1839 to a college in 1939 and this name has remained to date.

This institution is not only diocesan but is also associated with the Archdiocesan Seminary and there are eleven seminarians are enrolled in the Philosophy program at the college. The seminarians live on campus for the first two of their four year program and then move out to the facility outside the campus for the next two years. This is significant to the added responsibilities attached to the pastoral role of the chief mission officer at this institution. The history of the institution covers the rich details of the nomenclature of the institution that went through different phases related to the association with the seminary. The library is one of the largest private academic libraries in Iowa and houses the famous Center for Dubuque History instituted in 1976. The campus comprises over 63 acres. There are historical and modern structures and buildings that add to the story of how the institution seeks to institutionalize its mission. The Institution’s story published at the 150\textsuperscript{th} anniversary states that the main chapel on campus was initially proposed to be built as a memorial to Fr. Aloysius Schmitt who was killed in World War II, and that it was on his first death anniversary on Dec 7 1942 that an appeal was launched by Archbishop Beckman for funding. He wrote to the clergy and laity of the Archdiocese asking them to consider the construction of a chapel which was redolent with the memory of an alum who would inspire students of tomorrow. There was an overwhelming response to the campaign for funds. The archdiocesan consultants later decided that the chapel was to be a memorial to all the other priest chaplains from the archdiocese who served the country in the global wars (Friedl, 1990).
The institution was chosen as the research site after receiving permission from the university president. The campus visit between October 26 and November 2, 2013 hosted by the college provided the accommodation at St. Clare House on campus displayed in the Figure 5 below. This lovely bungalow was occupied by the religious sisters of St. Francis of the Holy Family who faithfully served the college community from 1879 to 1936 (field notes, November 1, 2013).

*Figure 5.* St. Clare House on campus where the religious sisters of St Francis of the holy family once lived.

**The vision of the institution.** The vision as stated on the website is to excel in developing principle thinkers and caring professionals in the Catholic and liberal arts traditions.

**The mission of the institution.** The mission of the institution as stated on their website is to create a community of active learners, reflective thinkers, ethical decision makers and responsible contributors in diverse professional social and religious roles.
Instrumentation and Procedure

The researcher used pattern matching which Yin (2009) suggests as a preferred strategy for case studies. The researcher also used emergent coding, pattern matching coding, and taxonomic coding as a methodological strategy. The theoretical framework helped with the pattern matching. To triangulate the findings and to acquire a deeper understanding of the functional role in relation with the institutional identity multiple sources of qualitative data was used (Cresswell 2007; Janesick, 2000). The following four data sources were used: Field observations, individual interviews, documents reviewed and artifacts photographed. The field observation descriptive field notes, interview transcripts, textual analyses of the documents and artifacts produced the data.

Field observations. The researcher jotted field notes that were later recorded as observations in a journal providing the date of entry, the activities encountered on the visits, the comments of participants and details of what contributed to the meaningfulness of the campus visit was noted. The technique of data collection includes free lists, and pile sorts (Ryan & Russell Bernard, 2000). The field notes jotted down and used, to write the descriptive notes analyzed for emergent codes. The analytical notes captured headnotes during the visit, that contained reflections and insights. A sample of the jotted field notes is provided in Appendix A. The jotted field notes contained observations that were later on described in detail. The prompts that were used to write the descriptive notes were taken from Spradley (1980) and is contained in Appendix D. There were both tangible and experiential things to consider as data.

The information related to the artifacts on campus during the campus visit was gathered in two ways: A campus tour with a student guide on Friday, October 31, 2013
between 10:00 am and noon, and a the driving tours guided by a campus map undertaken
during the week. The events held on campus during the parent’s weekend provided data
related to the planned activities that invited participation from the faculty, staff and
students.

Role of the researcher. The researcher was equipped and prepared to undertake
this research through the qualitative research course at the University of Toledo that
provided the instructions and prior experience of interviewing participants as a practicum.
It also informed the researcher on how to gather data and the details involved in
transcribing the interview for content analysis which is used to describe and explain a
phenomena. The researcher is also trained in the use of the qualitative software for
research called NVivo. The training provided the researcher with the understanding of
how the codes which they call nodes are connected. Weitzman and Miles (2000) advise
that qualitative data analysis software provide tools that help with the task of analyzing
data but does not actually analyze for them. The data analysis was manually done but it
was the NVivo training that equipped the researcher to do so. The much needed help and
guidance was obtained from the Handbook on qualitative research by Denzin and Lincoln

As an observer the researcher recorded observations from the field trip, took the
necessary photographs, analyzed the data gathered through the interviews, follow-up
interviews, the document provided by the institution and artifacts that related to the
subject. As an instrument of investigation the researcher naturally carried the bias that
flavored the story telling (Cresswell, 1988, 2007). This is a within case analysis based on
emergent themes. The positive advantage of the researcher’s bias was the ability to
recognize relevant content for coding purposes to be picked out from within the data when analyzing the data (Cresswell, 1988, 2007).

**Individual interviews.** The open ended interview technique was used to gather data because it is found to be the most effective means of gathering data on beliefs and values (Fontana & Frey, 2000; Gorden, 1987). The open ended interviews provided precision and reliability to the data collection process. The necessary forms required by the Institutional Review Board (IRB) were signed. In addition to the time spent with each one individually during the time of the scheduled interviews there were brief visits with some during the programs attended on campus.

The following questions were selectively used based on the modified conceptual model developed in the literature reviewed based on Edgar Schein’s theory on organizational culture and leadership and which was further developed by Peterson & Spencer to include espoused and embedded beliefs and values. This theory provided the paradigm for the study and therefore the questions presented below changed depending on who was interviewed:

The list of these questions is stated below:

1. What is it that you do in your role as the chief mission officer at your institution?
2. Could you explain how you assist the university in institutionalizing its mission?
3. How does your office relate with the other offices within the institution in assisting the university in the institutionalization of its mission?
4. What are your experiences in integrating Catholic character at your institution?
5. How do you maintain your relationship with the Catholic Church through the local Catholic diocese?
This list of questions was modified to be general or specific based on the participants. The list of participants was based on their favorable response to the invitation to participate. The participants who consented to be interviewed were a purposive sample of 22 individuals classified as seven senior level management, ten midlevel management (sub classified as seven administrators and four faculty) and four classified as other staff. The snowball effect added two referred individuals, one being the institutions archivist who provided the historical context to the institutional life and the executive assistant to the president who provided the communication link between the president and the senior leadership team.

The interview process was designed to have three phases. The suggested participants were interviewed based on their willingness and availability. They were all subjected to the necessary protocol explained below.

**Procedure for interview.** The interviews were conducted on campus. The recorded interviews were then transcribed verbatim. Prior to the process the researcher confirmed a list of the administrators, faculty and staff who consented to participate. Their participation was requested in person at a meeting prior to the interview on the campus visit during which the researcher explained the purpose of the study and obtained their prior consent. Each participant signed an informed consent form. These procedures followed the guidelines set forth by the Institutional Review Board (IRB) at the University of Toledo.

**The three phases of interviews.** The first phase was conducted with the preliminary list of participants. The second phase was conducted with those who were recommended
by the initial list of participants called the snowball effect. This helped to saturate the data as suggested by Glaser and Strauss (1977).

The final phase was conducted to validate the emerged themes through member checking which entailed a second visit to the campus. This visit was used to assess redundancy which signified the saturation of data and helped conclude the study.

**Verbatim transcription of interviews** No names were used in the transcript to ensure the confidentiality of the participants. After transcription the data collected was analyzed for emergent codes and themes. The frequency and weight of each theme was noted in the analysis for pervasiveness. A preliminary list was generated and each categorical theme was assigned a title and a corresponding code color to categorize and code the data. A second reading was used to refine and revise the listed themes. The second reading also identified additional themes. A thorough examination of the themes was used to identify the properties of each theme. A schema was prepared for each theme and a sample schema is included in the findings.

**Documents analysed.** The documents and the records were distinguished on the basis of whether the text was prepared to attest a formal transaction (Hodder, 2000). The records analyzed were those that attested formal transactions. The list of documents included the job description of the chief mission officer and the other participants that were provided by the office of the president. The organizational chart of the institution and the organization charts for each of the departments represented through the consenting participants were also provided for analysis. The publications related to mission and identity, memos, letters, emails and documented historical literature available in the library and the archives were obtained and analyzed.
The records conveyed the areas of experience that are hidden from language (Hodder, 2000). Material traces complemented the interview data and was considered for a full sociological analysis (Hodder, 2000). The incorporation of muted material evidence was found to be necessary for an adequate study of social interaction.

The information gathered through the documents available was analyzed using The questions contained in Appendix C suggested by Merriam (1998) were used to analyze each of the documents mentioned above. The document analyzed are also listed in Appendix C.

**Artifacts analyzed.** The questionnaire provided in Appendix B suggested by Merriam (2001) was used to analyze each of the artifacts listed in Appendix B. This descriptive data from the analysis was coded and used to triangulate the findings. The art displayed on campus are historical and told stories that were documented (Hodder, 2000). All of the data gathered through the analyses process was coded for emerging themes. The photographs taken during the field observation accompanied the field notes and were subjected to within case (Yin 1994) that helped frame the coherent pattern that described the role of the chief mission officer in the context of the campus environment. The photographs of artifacts provided the patterned evidence that was evaluated in relation to the full range of available information gathered for the research.

**The Data Analysis Process**

The researcher used pattern matching suggested by Yin (2009) as a preferred strategy for case studies. Creswell (2009) suggests that a data analysis plan be used because it helps in providing categories of information that help in establishing emergent themes. The following ten steps developed from the Handbook of qualitative research
edited by Denzin and Lincoln (2000) was used as a data analysis plan in the data analysis process:

1. Field notes were taken on the visit to the research site. The observation at the time of the field visit and interviews were jotted down and then rewritten as descriptive notes as they provided data for the analysis of the case.

2. The interviews were transcribed for the purpose of analysis.

3. The correction and revisions of field notes was undertaken as part of the editing process.

4. The keywords from the text were coded.

5. The coded words were organized alphabetically as data for quick retrieval.

6. This coded data was categorized according to themes.

7. The content analysis looked for emergent coding.

8. A color coded list was developed for scrutiny and analysis.

9. Reflection and memoing of the data was undertaken for deeper analysis.

10. The theorizing of the coded data collection was built up as an explanation of the findings. This was further developed systematically and coherently into a report.

A detailed description of the case study was documented. The data collected from the sources mentioned above was used to provide a detailed description of the case. The themes were formulated from within the data gathered from all four sources to help interpret and understand the phenomena.

**Description of the data analysis process.** The study used emergent coding, and pattern matching coding which are analytical strategies that use codes to organize and group the coded data into categories based on common characteristics, and this sets
the beginning of a category or theme in the data. This study used the strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence (Janesick, 2000).

Figure 6 illustrates the process of combining the emerging codes into a pattern with the theoretical paradigm in the process which can be allegorically considered a miscegenation of two very different things that come together to help produce the results. The theoretical paradigm was used in the data analysis of the multisource data that helped with the organization of the findings.

The codes as they emerged from the data analysis were aligned according to the three levels within the organization in the conceptual model of organizational culture by Schein (1990, 2010). The behavioral patterns and processes observed as dialogue between persons was found in the interview transcripts. The myths, artifacts and symbols observed on campus were contained in the historical account and other publications provided by the institution. The explicit values and beliefs were contained in the mission and vision statements, and Catholic identity statement published in the document “Memories of Grace”. The implicit values and beliefs were found in the shared stories which contained responses and behavioral patterns that indicated the beliefs and values that were lived out at this institution.

The processual theory helped in seeking out patterns in all of the emergent codes from the content in the coding process. The Organizational culture and leadership theory helped with recognizing the levels of culture expressed, espoused and embedded in the interview transcripts, document and artifact analysis. The organizational structure theory
helped to recognize the elements listed in theme three as the contributions made toward institutionalization of mission.

![Figure 6. An illustration of the theories and multisource methodology used in the study: The theoretical paradigm that helped to organize the findings that presented the examination of a contemporary institutionalization of mission and identity phenomena.](image)

**Note:** Based on Schein, 1985 & 2010, Peter & Spencer, 1990, Janesick, 2000

The data was reduced by developing codes from chunks of data called lumping data (Saldana, 2000) which then revealed the themes or categories related to the functional role of the chief mission officer in relationships with the others placed within
the organizational structure. These categories/themes and sub-themes were organized into a narrative using pattern matching. The coding process is described below:

**How the coding was done.** The data from all the sources were read for the first impression and then reread for labeling of words and phrases which provided the sections and subsections for the organization of the subject matter. The actions and activities were coded and indexed. The researcher looked for relevant information that answered the research questions that directed the study. The repetition of activities thoughts and expressions were noted underlined and color coded. The researcher also paid attention to what was surprising and to what was explicitly stated as important. The codes that categorized themes depended on the nature of the data.

**How the categories/themes were established.** In this research a theme was conceptualized in the recurring statements throughout the interviews, the observations recorded in the descriptive field notes and the document and artifact analysis. This process revealed the functional role of the chief mission officer and its relationships within the organizational structure. The researcher looked for the repetition of these themes and for the significance of each theme (as to its weightage based on the pervasiveness of each theme throughout the different sources of data).

**How the subthemes were created.** Each major theme consisted of minor themes or sub themes and sub sub themes. After the themes were identified the individual statements reflecting the themes were extracted from the transcripts and grouped under their respective themes. The researcher then closely examined these groups of
statements. The repetitive words and phrases revealed the sub groups within each theme. These describe the various facets of each theme. It helped the researcher to further understand the various factors within each theme. This also helped in understanding the relationship between the themes. The researcher has closely examined these sections of statements and extrapolated words or phrases that repeated often. Their similarities which were noted helped produce the different sub groups. These subgroups created helped the researcher understand each theme which then helped in the understanding of the role of the chief mission officer in relation with the other roles within the organizational structure, linked to the process of institutionalizing its mission.

The appropriate quantitative data in the form of descriptive statistics such as the gender as presented in the list of participants and the percentage of participants that followed the Catholic faith tradition and those that do not was noted.

Validity and Reliability of Data

The validity and reliability was achieved with the use of consensus and conclusions that were based on the confirmation of the findings from at least three of the four sources (Yin, 2009). To confirm the credibility of the data for consistency and coherency the following steps were used:

1) Methodological triangulation was used since multiple source method of data collection helps to study a single problem (Janesick, 2000).

2) The triangulation was achieved through the use of multiple perceptions (Stake, 2000). The observations, and the relevant records and documents maintained at
the institution clarified the meaning and verified the repeatability of what was emerging from the interview transcripts.

3) The member checks from the participants was used to establish credibility of the themes that emerged from the interviews. The member checking was done through a second visit to the campus where by the participants were given a copy of the transcribed interview which they reviewed and wherever relevant, an explanation or correction was noted. The member checking helped review statements for accuracy and completeness, and revisions were made wherever necessary for internal validity.

4) Lastly, the credibility of the results was validated by a process of negative case analysis where a conscious search for negative cases and disconfirming evidence seen as challenges faced was used to refine the study. The anonymity of the sources that provided the negative cases has been carefully maintained.

Table 1 displays the methodological triangulation used with the different sources that validated the themes and subthemes that were used to describe the case study. This process of seeking to triangulate the results helped with the organization of the data. It also helped to reduce the data to seek out only the information that could be triangulated. For example the first theme was supported by the transcripts, the position description and the organizational chart. It was also supported by the content in three other transcripts. Second theme like-wise emerged from the position descriptions, the organizational charts, publications, and letters, memos, minutes and communication provided by the president’s office.
Table 1

*Methodological triangulation  based on Janesick (2000)*

<table>
<thead>
<tr>
<th>Triangulation for Theme 1</th>
<th>Triangulation for Theme 2</th>
<th>Triangulation for Theme 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field notes</td>
<td>Field notes</td>
<td>Field notes</td>
</tr>
<tr>
<td>Interview transcripts</td>
<td>Interview transcripts</td>
<td>Interview transcripts</td>
</tr>
<tr>
<td>indicated different</td>
<td>describing relationships</td>
<td>indicating initiatives</td>
</tr>
<tr>
<td>dimensions of the role</td>
<td></td>
<td>and involvement</td>
</tr>
<tr>
<td>Position descriptions of</td>
<td>Position descriptions</td>
<td>Position descriptions</td>
</tr>
<tr>
<td>the chief mission officer</td>
<td>indicated the connections</td>
<td>indicated the services</td>
</tr>
<tr>
<td></td>
<td>between the roles</td>
<td>and activity supervised</td>
</tr>
<tr>
<td>Publications : Moments</td>
<td>Publication: Moments</td>
<td>Publication: Moments</td>
</tr>
<tr>
<td>of Grace</td>
<td>of Grace</td>
<td>of Grace</td>
</tr>
<tr>
<td>Organizational charts</td>
<td>Organizational charts</td>
<td>White paper</td>
</tr>
<tr>
<td>indicated the relationships and support the social dimension</td>
<td></td>
<td>Inspiring Lives and</td>
</tr>
<tr>
<td>Email sent by the chief mission officer regarding Resurrection Jesus</td>
<td></td>
<td>Leadership publication</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Letters -correspondence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Minutes of the Catholic</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Identity Work Force</td>
</tr>
<tr>
<td>Artifacts:</td>
<td>Artifacts:</td>
<td>Artifacts:</td>
</tr>
<tr>
<td>Grotto</td>
<td>Buildings</td>
<td>Chapel</td>
</tr>
<tr>
<td>Main Chapel and St</td>
<td>Main Chapel and St</td>
<td>Grotto</td>
</tr>
<tr>
<td>Joseph Chapel in</td>
<td>Joseph Chapel in</td>
<td>Resurrection Jesus</td>
</tr>
<tr>
<td>Hoffman Hall</td>
<td>Hoffman Hall</td>
<td>Plaques</td>
</tr>
<tr>
<td>Resurrection Jesus</td>
<td>Offices</td>
<td>Alumni Campus Center</td>
</tr>
<tr>
<td>Statue</td>
<td></td>
<td>Library</td>
</tr>
</tbody>
</table>

*Note.* The table displays the itemized evidence for the emergent codes and sub codes that informed the narrative describing the case study.
Limitations

The study has the following limitations based on the understanding that the limitations of a study are not under the control of the researcher (Lunenburg & Irby, 2008):

1. The institutional information obtained from the documented records come directly from the institution and could be subjected to variations for generalizability. Because culture is bound to a context, it is a challenge to generalize the interpretation from one institution to the others hence the task lies in not generalizing across cases but within a case (Geertz, 1973).

2. The study is a case study of a diocesan Catholic higher education institution founded by the diocese of the geographical area where it is located. Thus there will be a variation in comparability with Catholic higher education institutions founded by religious orders.

Delimitations

The self-imposed boundaries were set to focus on the purpose and scope of the study (Lunenburg & Irby, 2008). This study has the following delimitations based on the interest to explore the functional role of the chief mission officer as a strategy adopted by Catholic higher education institutions to institutionalize mission (James, Lehman & Mayorga, 2011).

The first delimitation is to limit the choice of participants to the senior administrative functions in relation with the functional role of the chief mission officer. This was intentionally done to determine the scope of the office in terms of its purpose being primarily to foster institutional Catholicity.
The second delimitation in the study is the decision to limit the research to be focused on the functional role of the chief mission officer and not to analyze the campus ministry or other strategies that emerged from the data analysis in depth for its own sake but only to the extent to which it relates with the functional role of the chief mission officer. The purpose here is to focus on the functional role of the chief mission officer as a strategic mission leader used in the process of institutionalizing mission. The operative function of the campus ministry will be analyzed in the context of its placement within the reporting line of the chief mission officer.

Assumptions

This study will include the following assumptions:

1. It is necessary to assume the participants who accepted the invitation to participate reported their perceptions honestly. It is also necessary to assume that the other personnel who were subsequently asked to participate also cooperated.

2. The data collected through the open interviews helped describe what it was purported to examine when applied to data analysis (Lunenburg & Irby, 2008).

3. An assumption has also to be made that the list of documents that were analyzed provided the necessary information required for content analysis.

Summary

This chapter contained the methodology used in this descriptive instrumental single case study using a within case analysis. The institution was not studied for its own sake but for what it provided as information to describe the one strategy adopted. This chapter specifically described: (a) the one institution that was selected on the basis of
access and permission necessary to enter the field to document and record all information
gathered through observations and photographs, (b) the one strategy adopted by the
institution to foster its Catholicity, and (c) the one area within the institution which is the
horizontal line relationships and the reporting line relationships within the organizational
structure that the case study was bounded in terms of area for the purpose of data
reduction in telling the story.

This concentrated inquiry was directed by the research questions framed from the
literature reviewed. The context was seriously taken into consideration. The researcher
looked at the subunits situated within a larger case and the data was analyzed within the
subunits called within case analysis (Yin, 1994). This study focused on the functional
role of this one strategic office and the implication of its administration within the
existing organizational structure. The design of the study used an open ended interview
format to uncover the beliefs and values through the perspectives of the administrative
personnel within this small four year residential Catholic college. This chapter listed the
details of how the emergent themes were used to explain the relationships as they existed
within the organizational structure. The theoretical framework provided the paradigm to
organize the emerging themes.

The description of the instrumentation process, validation process, assumptions
made, the threats to data quality and ethical considerations were explained in this chapter.
Triangulation of the data sources was used and supported the principle in case study
research that the phenomena be viewed and explored from multiple perspectives (Knafl
& Brietmayer, 1989).
The findings serve to affirm the effectiveness of this strategy undertaken to preserve the institutional Catholicity through the elements listed as the product of relationships established internally and externally. The findings are explicitly described in Chapter Four.
Chapter Four

Findings

Introduction

The purpose of this study was to understand how the distinct functional role of the chief mission officer strategically placed within the institution’s hierarchical organizational structure serves as a strategy to preserve, maintain and sustain the institutional mission and identity at a small private residential Catholic college in the Midwest. The purpose of the interpretivist approach was to understand the relational factors involved in the process of institutionalization of mission and identity. The research questions examined, explored and described the functional role of the chief mission officer placed within the organizational structure in relationship with the senior leadership team consisting of the president, and the vice presidents reporting to the president. The researcher observed the participant’s involvement in the process of institutionalizing identity and mission at this institution.

In this chapter the results are presented as explicated from the analysis of the data gathered through the campus visit field notes of the week and the weekend events. The researcher’s experiences on campus such as: participation in liturgical services, observations at the meetings arranged, and the campus tour with a student guide were recorded. The analysis of the 22 interview transcripts, 12 documents and 9 photographs of relevant artifacts on campus linked to mission that helped describe the role of the chief mission officer and provide the evidence of how mission is integrated at this institution. The findings answered the three research questions asked in this study. The three broad themes that emerged from the data support the statement that the functional role of the
chief mission officer at a Catholic higher education institution has multiple dimensions. In his role he relates to the president and to other individuals within the institution’s organizational structure. The data shows that he also relates to external constituencies.

The data revealed that the Office of Spiritual Life led by the chief mission officer is in relationship with the larger campus community made up of various academic divisions and departments. These relationships have two aspects: one that is experienced through collaborative partnerships and the other through participation in specific programs, events, initiatives, outreaches and activities led by the mission office called the Division of Spiritual Life. The connections made and developed within the institution lead to contributions made toward the institutionalization of mission seen in terms of programs introduced, centers created and initiatives developed. The chief mission officer oversees the planning of these activities and his responsibilities are directly or indirectly linked to them.

**Description of the interview participants.** There were four groups of participants that were interviewed. (a) The senior management team made up of the president, the provost, five vice presidents and the chief mission officer, (b) directors of programs, (c) faculty chairs and (d) staff within the campus ministry that falls under the purview of the chief mission officer. There was a 100% self disclosure of the faith tradition pursued found in the interview transcripts. A noticeable difference in the gender percentage among the senior management was observed.

Table 2 below displays the list of participants. Each participant has a numerical code to conceal their identity and to ensure confidentiality. The table displays the description in terms of their gender, and self disclosed faith tradition.
Table 2

*Participant description by gender and self disclosed faith tradition*

<table>
<thead>
<tr>
<th>Participants</th>
<th>Gender</th>
<th>Faith Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-001</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>1-002</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>1-003</td>
<td>F</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>1-004</td>
<td>M</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>1-005</td>
<td>M</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>1-006</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>1-007</td>
<td>M</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>3-001</td>
<td>F</td>
<td>Catholic</td>
</tr>
<tr>
<td>3-002</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>3-003</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>3-008</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>3-009</td>
<td>F</td>
<td>Catholic</td>
</tr>
<tr>
<td>3-010</td>
<td>F</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>3-011</td>
<td>F</td>
<td>Catholic</td>
</tr>
<tr>
<td>3-012</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>4-001</td>
<td>F</td>
<td>Catholic</td>
</tr>
<tr>
<td>4-002</td>
<td>M</td>
<td>Catholic</td>
</tr>
<tr>
<td>5-001</td>
<td>F</td>
<td>Catholic</td>
</tr>
<tr>
<td>5-002</td>
<td>F</td>
<td>Catholic</td>
</tr>
<tr>
<td>6-001</td>
<td>F</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>6-002</td>
<td>M</td>
<td>Non Catholic</td>
</tr>
<tr>
<td>7-001</td>
<td>F</td>
<td>Catholic</td>
</tr>
</tbody>
</table>

*Note.* Each of the participants have been given a numerical code for confidentiality.

Figure 7 below displays the percentage of self disclosed faith traditions of the participants. It is found that there were seven out of a total of twenty two that were non-Catholic which is 32% of the total and 15 out of twenty two Catholic which is 68% of the total. A closer look at this data by level reveals that the percentage of the senior level
reporting to the president there are four out of seven non-Catholic which changes the percentages to 57% non-Catholic and 43% Catholic. And at the mid-level these percentages change again to 90% Catholic and 10% non-Catholic there being nine out of 10 Catholic representation.

Figure 7. Self disclosed faith traditions of the participants as the total representation and as represented within each group shown as senior leaders, middle level and other.

In Figure 8 displayed below the analysis of the gender composition of the participants revealed that there were a total of 12 male and 10 females which is an overall of 55% male participants to 45% female participants. At the senior level the male representation is 90% to 10% female as six out of the seven participants were males. The mid-level management has an equal representation of 50% from each gender. There were more females in the other category compared to males. This is displayed in Figure 7 below.
Figure 8. Gender composition of the participants as the total representation and as represented within each group shown as senior leaders, middle level and other.

The data analysis process. The data analysis plan and procedure described in Chapter Three was used in the data analysis process. An example of the schema showing how the codes from the different sources were categorized into themes is displayed below. For example within theme 1 there are four sub themes. This procedure was used for each of the three themes and their corresponding sub themes. The emergent code presented as theme 1 with one of the four sub themes in theme 1 is described in the example of the schema displayed below which was taken from the data analysis notes of Theme 1a: the professional dimension. Likewise there is a schema for Theme 1b: the social dimension, Theme 1c: the pastoral dimension and Theme 1d: the policy dimension. Subsequently there are schemas for Theme 2 and its sub themes and Theme 3 and its sub themes.
EXAMPLE 1. Schema: From emergent codes to themes (Saldana, 2000).

Theme 1. The multidimensional role of the chief mission officer

Sub theme 1a. The professional dimension (memo)

Code: administrative role (interview transcripts and position description)

Sub code: academic affairs (position description and interview transcripts)

Sub code: Dean of Spiritual Life (organizational chart, position description, interview transcripts)

Sub code: administrative policy making life of the college (position description document)

Sub code: supervise (position description document)

Sub code: programs (position description document)

Code: academic role (interview transcripts, position description)

Sub code: teaching (interview transcript)

Sub code: guidance (position description description)

Sub code: professor (interview transcript, field notes, artifact)

Sub code: curriculum (interview transcript, field notes)

Sub code: philosophy division (interview transcripts)
The Data Analysis: Themes

The three broad emergent themes from the analysis of the data are organized as they relate to the three research questions asked in this study. These themes are presented in the order that fits the narrative.

Theme 1. The functional role of the chief mission officer is multidimensional

Theme 2. The relationships within the organizational structure support the process involved in institutionalizing mission and identity.

Theme 3. Community building on campus is relational: Contributions and connections made through established relationships serve to build community.

The findings contained in the data reveal that the chief mission officer strategically placed within the organizational structure serves to preserve, ensure maintain and sustain the integrity of the institutional identity and mission and he does so in relationship with the president, the senior administrative team, faculty and all those who are connected with the mission office. The results that follow show how his role relates to the roles of the faculty and staff placed within the horizontal line and reporting line within the institution’s organizational structure. These relationships produce and establish services that help institutionalize mission at this institution and the contributions from these services help build community.

Table 3 contains the three broad themes and sub themes within each theme that describes the functional role of the chief mission officer and his relationships within the organizational structure linked to mission.
Table 3

*The findings presented in three broad themes with sub themes within each theme.*

<table>
<thead>
<tr>
<th>Research question 1</th>
<th>Research question 2</th>
<th>Research question 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theme 1</strong></td>
<td><strong>Theme 2</strong></td>
<td><strong>Theme 3</strong></td>
</tr>
<tr>
<td>The functional role of the chief mission officer within the organizational structure is multidimensional</td>
<td>The relationships within the organizational structure support the process of institutionalizing mission identity</td>
<td>Contributions and connections made through the established relationships in services that build community</td>
</tr>
<tr>
<td>The four sub themes:</td>
<td>The two sub themes:</td>
<td>The nine sub themes:</td>
</tr>
<tr>
<td>1 a. professional dimension</td>
<td>2 a internal and external collaborative partnership</td>
<td>3 a liturgical services</td>
</tr>
<tr>
<td>- administrative</td>
<td>2 b internal and external participatory engagements</td>
<td>3 b Catholic Identity</td>
</tr>
<tr>
<td>- academic</td>
<td></td>
<td>Task Force/Catholic identity committee formed</td>
</tr>
<tr>
<td>1 b. social dimension</td>
<td></td>
<td>3c publications</td>
</tr>
<tr>
<td>- The horizontal line relationships</td>
<td></td>
<td>circulating</td>
</tr>
<tr>
<td>- The reporting line relationships</td>
<td></td>
<td>3 d initiatives launched</td>
</tr>
<tr>
<td>- The external constituencies</td>
<td></td>
<td>3 e academic programs</td>
</tr>
<tr>
<td>1 c. pastoral dimension</td>
<td></td>
<td>3 f centers established</td>
</tr>
<tr>
<td>- Ministerial</td>
<td></td>
<td>3 g events scheduled</td>
</tr>
<tr>
<td>- Ecclesial</td>
<td></td>
<td>3 h promotion of Catholic social teaching</td>
</tr>
<tr>
<td>1 d. policy dimension</td>
<td></td>
<td>3 i departmental policies</td>
</tr>
<tr>
<td>- Guidance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Resource</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.* Each of themes have sub themes which are derived as per example: Schema: emergent code to themes adapted from Saldana (2000).
Theme 1. The functional role of the chief mission officer is multidimensional.

The chief mission officer is called the Dean of Spiritual Life at this institution and his role is multidimensional. His job description states that he is the chief spiritual director who provides spiritual leadership. The multiple dimensions of his role is revealed in the following quote:

“I would say four hours a day would be spent on teaching and course-management (class prep., grading etc.) roughly four hours a day would be devoted to administrative affairs, and four hours a day on direct ministry to students (spiritual direction, counsel, sacramental ministry, seminary conferences and chaplaincy to student groups).” 1-002 (personal communication, October, 2013).

The Dean of Spiritual Life is classified as a senior leader and is considered to be a member of the senior leadership team reporting to the President. His functional role is categorically sub grouped or sub themed into four dimensions in this research (a) the professional dimension, (b) the social dimension, (c) the pastoral dimension, and (d) the policy dimension.

Sub theme 1a professional dimension. As a senior higher education professional he has an administrative role and an academic role. He is an associate professor in the Department of Philosophy which is part of his academic role. He has the oversight of the activities of the Division of Spiritual Life and this is his administrative side. As a member of the president’s senior leadership team he is strategically positioned with five other senior administrators overseeing other important functions within the organizational structure reporting to the president.
The professional dimension was revealed in the interview transcripts and the analysis of the position description of the chief mission officer. This dimension of his functional role is seen in terms of the time served as an associate professor of philosophy in the Division of Religious Studies in the college. He contributes to curriculum development in collegiality with the other professors in this division/department. As the following quote states,

“within my division we have a priest who is halftime teaching philosophy and halftime Dean of Campus Spiritual Life and he is intimately connected with campus ministry in that regards so that gives my particular division a special connection with campus ministry.” 3-009 (personal communication, October, 2013).

He is appointed by the president to the Catholic Identity Task Force (CITF) along with three other faculty members from various disciplines to explore how Catholicity can be integrated into the curriculum. As a senior administrator he is responsible for the advocacy of the Catholic identity and mission.

He is involved in the envisioning and programming of justice and peace through the Fr. Ray Herman Center. The interview transcripts and the position description point at his appointment to supervise the Fellowship of Catholic University Students (FOCUS) who are campus ministry interns. This program is funded by a restricted donation provided by a benefactor to be used as part payment for the part that the college had to pay in order to have this program run (position description of the Dean of Spiritual Life; 3-011 (personal communication, October 31, 2013).

**Sub theme 1b social dimension** The chief mission officer’s role is relational and seen in relationship with the president and the other members of his senior leadership team within the organizational structure. This is a horizontal line
The social dimension of the role of the chief mission officer is also experienced within the division of spiritual life as the reporting line relationships contained in the organizational chart of the Division of Spiritual Life.

The relationships of the chief mission officer are understood in four ways:

1. Reporting to the president.
2. The horizontal line relationship with the President’s leadership team.
3. In collegiality with the other faculty in the philosophy department.
4. The reporting line relationships with the Division of Spiritual Life which he oversees.

The relationships of the chief mission officer with the president and with the president’s senior leadership team is described here only in terms of how it relates with institutionalization of identity and mission at the college. It is found that the mission leader relates to the other functional roles in the following ways:

1. He works in partnership and collaboration with the president and the other members of the president’s administrative team.
2. He reports to the president who is the leader and chief executive officer of the institution. It is the president who provides the general direction, leadership and guidance for the entire college and all of its activities (Position description of the president, 2013; position description of the Dean of Spiritual Life, 2013).
The position descriptions of the president and the chief mission officer describe the partnership that exists between the two roles to provide pastoral guidance in regard to a comprehensive vision and articulation of the Catholic faith tradition of the institution which is core to its institutional identity.

The president has general oversight of all the major activities and he does so in a working relationship with his administrative team and the chief mission officer is a part of that team. He seeks to ensure that the academic dean would be working with the Dean of Spiritual Life. As guardian of the mission he would like to ensure that the dissemination of the major academic disciplines is incorporated with the Catholic Intellectual Tradition. In his role he respects the roles, expertise, experiences and expectations of everyone within the institution. The relationships within the administrative team is encouraged and fostered by the president who is very clear about his responsibility to make sure that students, faculty and staff know that the Catholic values of the institution need to be lived and learned, whether through sportsmanship or academic life 1-001 & 1-002 (personal communication, October 31, 2013).

The position descriptions specified that the chief mission officer works with the Vice President of Finance in overseeing the implementation of the affirmative action plan and related goals. It is clear that the chief mission officer bears no fiduciary responsibilities outside of his own Division of Spiritual Life. He is fully responsible for the budget in his division and manages it with the others in his division. As the following quote emphasizes,
“The dean of spiritual life orchestrates lots of ways in which Catholic identity flourishes and carries out its experiences here. He oversees campus ministry. They all have a budget but, …For instance the Endowed Chair for Catholic Thought is a competitive process for faculty members, to propose no matter what their discipline stating here is a year-long project I would like to spend time and effort on, while not having the responsibility to teaching, so when I come back I can infuse with greater focus Catholic identity. So it might be English literature or it might be History. That’s an example of a $75,000 budget that doesn’t fall under the chief mission officer’s purview or the provost’s purview but under the President’s purview” 1-001 (personal communication, October 31, 2013).

The chief mission officer works with the vice president for development to coordinate and plan for visitors who may benefit from and be influenced by the liturgical services provided on campus. He serves as a pastoral presence by attending the new student orientation as specified in his position description as one of the avenues that provide his visible presence on campus and other college sponsored activities which are engagements planned and coordinated by the office of the vice president of enrollment management. By conferring with the vice presidents in coordinating activities in support of the mission and vision of the college, he demonstrates a commitment to relationship building and to maintaining a rapport with all the internal constituencies.

In the reporting line relationships he oversees all the activities initiated in and through the Division of Spiritual Life. He supervises the offices of the campus assistant chaplain, the director of music, director of worship, and the director of campus ministry.

The Mission Office exists to infuse, maintain and sustain institutional Catholicity. The following quote sums up this explanation as stated, “On a day to day basis I’m one
who helps focus attention the administrative team to how Catholicity is lived out
1-002 (personal communication, November 1, 2013).

The relationships of the chief mission officer within the Mission Office called the
Division of Spiritual Life at this institution as indicated from the analysis of the
organizational chart of the spiritual life division which revealed that the chief mission
officers's oversight of this office is twofold: Firstly, he oversees the liturgical life which
consists of the worship ministry. And he oversees the campus spiritual life administered
by the campus ministry. These two sections within the Division of Spiritual Life are
explained below:

The worship ministry side works in partnership and collaboration with the
campus ministry but it also has a unique function of its own which is focused on the
liturgy. The positions involved in this ministry are the chaplain, the director of worship
and the director of choral programs. The chaplain plans the daily and weekly liturgy and
reports to the dean of spiritual life. The liturgy committee draws faculty and staff from
the campus community. As the following excerpt indicates: “working with other
departments like residential life, with athletes, with administration, with my fellow
colleagues in spiritual life, with the student newspaper, with the different organizations
on campus” 6-002 (personal communication, November 1, 2013).

The campus ministry looks after the spiritual faith formation of the students. The
director of campus ministry oversees the day to day operations within campus ministry
and reports to the dean of spiritual life. The other positions involved in this ministry are
the pastoral associate, a program coordinator and the peace and justice coordinator. They
work collaboratively within this office and with the Department of Student Life engaging
student and staff and faculty volunteers in the various events, retreats and programs organized all year round 3-002; 3-003; 3-011; 4-001; 5-001 (personal communication, November 1, 2013).

*The external social relationships of the chief mission officer.* The chief mission officer serves as the administrative liaison for the college and the Fr. Ray Herman Center for Peace and Justice with the community at large. He also serves as the college representative at the local Archdiocesan deanery meetings. He is the local Archdiocese director of campus ministry.

**Sub theme 1c pastoral dimension.** The role of the chief mission officer has a pastoral dimension at this institution. The following quote is from a document stating the job description of the chief mission officer provided by the university,

> “The role of the campus pastor (herein referred to as the spiritual director) in collaboration with the college administration campus ministry student leadership and the faculty and staff… helps to provide guidance and spiritual leadership as well as pastoral presence to students, faculty and staff” (position description of the Dean of Spiritual Life).

The pastoral role of the chief mission officer is a religious role. The position description in the spiritual life category states that,

> “He serves as a pastoral presence on campus, presenting a visible presence at college sponsored activities being visibly present on campus. He assists as needed with campus ministry sponsored retreats and service trip experiences. He serves as the immediate of the campus ministry interns. He develops and strengthens discernment programs for men’s and women’s religious vocations. He is responsible for the implementation of the ministry internship programs. He serves as needed as spiritual director for students, staff, and faculty” (position description of the Dean of Spiritual Life).
The pastoral role includes his ministry to the seminarians enrolled as full time students on campus, to the faculty and staff and all who are associated with the campus community. The role as revealed and understood through the data collected and analyzed is that the chief mission officer is considered to be the campus pastor who is the chief spiritual director who provides guidance and spiritual leadership. The worship side incorporated in the position description states that,

“ He directs the worship serves as the primary presider of the daily and weekend liturgy. He collaborates in the coordination of other worship experiences, Eucharistic celebrations held in other worship spaces sponsored by the college. He assists in the development and further strengthening of the liturgical program. He collaborates with the college community in the design development, and execution of the appropriate seasonal environment for worship spaces” (position description of the Dean of Spiritual Life).

His ecclesial duties involve the supervision of the catechesis of the Rite of the Christian Initiation of Adults (RCIA). The oversight of sacramental preparation for baptism and marriages of the campus community. As the animator of the spiritual life of the campus community he has initiated short half day retreats 1-002; 3-002; 6-001 (personal communication, November 1, 2013).

The relationships described above provide the links and connections that are established between the chief mission officer and the offices connected with the function of the mission office. The study explored how this role along with the other roles mentioned above within the spiritual life division and between the senior administrative team relates.
Sub theme 1d policy dimension. In his position in this dimension he serves as a resource and a guide for the administrative policy making life of the college in the light of the principles of the Roman Catholic Church. He serves as a facilitator for ongoing discussions, articulation and integration of Catholic values for the college policies and programming in liaison with the provost and the dean of academic affairs (Position description of the dean of spiritual life, 2013).

In the essential functions and basic duties specified in the position description he studies and evaluates, “in consultation with the Archdiocesan current guidelines and policies regarding the celebration of baptism and weddings” (Position description of the dean of spiritual life, 2013).

An example of how this policy dimension is exercised is seen through the controversy experienced over an invited speaker who was found to be unacceptable on the grounds of not conformity with the teachings of the Catholic Church. This controversy was addressed by him through a white paper circulated expressing the context of the Catholic teaching. This made it a teachable moment within the administrative team and faculty. 1-012, 3-012, 6-002 (personal communication, November 1, 2013).

The policy dimension is exercised in the context of his participation in the Catholic Identity Task Force. The minutes of these meetings express how the institution intentionally seeks to orient new faculty to the institutional mission as a policy (Catholic Task Force September 27, 2012).

The four subthemes enumerated above described the four dimensions of the multidimensional role of the chief mission officer as it was found at this institution.
Theme 2 Relationships that support institutional Catholicity. The relationships that exist within the organizational structure are found to be intrinsic and extrinsic to the institution as revealed by the emergent codes from the data. This relationships factor between the chief mission officer and the Division of Spiritual Life and the varied internal constituencies within the campus community are expressed in two ways: As collaborative partnerships and as participatory engagements. There are two sub themes placed within this second theme: (a) collaborative partnerships (b) participatory engagements.

The data analyzed revealed that internal relationships are built between the mission officer, the leadership team and between the other members of the campus community. The external relationships are established with the local archdiocese, the institutions alumni and in outreach to the community. All of these relationships are geared towards building community on campus and in the geographical area surrounding the campus.

Sub theme 2a internal and external collaborative partnerships.

The internal relationships. The collaborative partnerships within the institution exist between divisions or between individuals seeking to integrate mission. For example a partnership between campus ministry and an academic department is explained by the director of one of the centers on campus who also serves as faculty in one of the academic departments as stated in the following quote.

“I teach in my department but also contribute to the Catholic studies minor and what I do in my department courses often contributes, matches up in other ways with what people are doing in the college. As director of a center I sort of get involved with student life, I also help with academic, I run a book club for faculty
He partners with campus ministry on retreats and as the director of the center he is involved in the decision making process to sponsor programs that support the identity and mission of the institution (personal communication, October 2013). The following quote serves as an endorsement of what is stated above,

“Campus ministry is central to the mission but it doesn’t encompass the mission…I partner with campus ministry a lot but I also do things outside of campus ministry. So the mission has to go beyond campus ministry into other areas of the college and I think that’s important” (personal communication, October 29, 2013).

This explains how mission integration can be perceived as going beyond the mission activity handled by campus ministry. It is also achieved through collaborative partnerships between the campus ministry and other departments. This is revealed in the following quote by one of the faculty chairs,

“We are geographically located very close to Campus Ministry which fosters interchange. We have just passed a Peace and Justice minor and a staff member in campus ministry had an essential role in initiating this. That although this is an academic program we see an interface here” (personal communication, October 29, 2013).

The Center for experiential learning works in partnership with the campus ministry. It looks after study abroad, study away, internships, career development, community learning and student employment.

The divisions and individuals within divisions collaborate on tough decisions as indicated in the following quote,
“…the whole community has that collegiality, so you’re always keeping communication lines open for when you have to make tough decisions or when you have to collaborate on tough decisions” 3-011 (personal communication, October 30, 2013).

The Division of Spiritual Life works in relationship with the Division of Philosophy and Religious Studies as revealed by the job description of the dean of spiritual life that he oversees mission integration, assumes responsible for the institutional catholicity and teaches philosophy 3-001; 1-002; 5-001 (personal communication, November 1, 2013). The quote below from a staff member of the spiritual life division who reports to the chief mission officer is indicative of student centeredness in the move toward collaboration,

“I work in collaborating with others, whether it is with admissions and why people should come here, making experiences here, trying to collaborate and foster so that they may want to stay here in a world that is so mobile, working with other departments like residential life, with athletes, with administration, with my fellow colleagues in spiritual life, with the student newspaper, with the different organizations on campus, trying to foster students to give themselves over to this time and this place in their lives” 6-002 (personal communication, October 31, 2013).

The external relationships. There are external collaborative relationships with the local Archdiocese and Alumni. The Center for Catholic studies established at the college is involved in community building within the campus community in partnership with the campus ministry and externally in building relationships with the surrounding community. It contributes to the Catholic identity of the institution through scholarly pursuits and pastoral activity. The college has a collaborative relationship with
the parochial school system and the public school system that it works with in service to the student populations.

The college manages the diaconate formation program and a lay formation certification program that provides training for the laity within the local Archdiocese. The college seeks to establish relationships with banks and outside agencies to acquire and establish financial resources that provide for the physical and human resources that support the mission 4-002; 3-010 (personal communication, October 31, 2013).

The website displays that the institution partners with Americorps and Vista programs and engages 1000 students in more than 58,000 hours of service per year. In this way it prepares servant leaders who help others on a daily basis.

An excerpt from the Catholic identity publication "Moments of Grace' in connection with service states,

"Faculty teach classes for the archdiocesan lay formation program, the diaconate formation program… a liturgical music program was established to support and strengthen the worship experience throughout the Archdiocese. Each semester The Center for Catholic Studies collaborates with the Archdiocese to provide study days for those in pastoral leadership positions" (Moments of Grace, p. 6).

**Sub theme 2b internal and external participatory engagements:**

*The internal participatory engagements.* There are relationships that develop into connections with the campus community and are experienced in the following ways.

Individuals from various divisions participate in liturgical services, service trips, mission trips, retreats and service activities organized by the Division of Spiritual Life as the following quote from a transcript states,
“… a critical piece that I see combining staff and faculty so that we do get to
know each other and learn more about each other’s fields” 7-001 (personal
communication, October 31, 2013).

The daily and weekend liturgical services are held in the main collegiate chapel
which is a legacy placed in a prominent setting of the campus.

On my visit to the chapel for the liturgical service on the solemnity of all saints
celebrated on November 1, 2013, I met with faculty and staff who were attending
this service. The liturgy was excellently planned with students leading the
singing. I also attended the weekend „Family Mass” held on Saturday, November
2 at 4:30 pm and Sunday, November 3, at 10:00 am. The chapel was filled to
capacity. The choral singing was outstanding. It is obvious that it carries the
institutional pride of proclaiming what they do best. It certainly speaks very
highly of the spirit of participation from the students, faculty and staff that
together proclaiming their faith loudly and clearly through the beauty of music
(field notes, November 1-3, 2013).

The chapel as displayed in Figure 9 below is an outward sign of the participatory spirit
that unites the celebrants. This spirit of participation is very evident within the campus
community. There are those who perceive the chapel and the liturgy celebrated within its
walls on campus serving as a place of intersection as revealed in the quote below,

“My practicing Catholic so for me I feel an obligation to model my faith beliefs
on a campus that shares that. So there will be occasions when my family comes to
Mass here even though my parish is four houses down the street. When there’s an
opportunity I’ll participate in fact my children, my husband and I participate. I
think that it is important that the students on campus see a more holistic sense of
the people with whom they interact with in a faculty position or in an
administrative position that it isn’t just that this is my job and I come here you
know it seems like endless hours but there is an integration that I think many of us
strive for, that helps because life is about balance it’s not about
compartmentalization. In terms of my professional roles and programs I oversee
there’s a lot of opportunities for intersection 3-008 (personal communication,
November 30, 2013)
Figure 9. Christ the King chapel where students and their families gather to pray on family weekends. Where the campus community worships daily and during weekends.

The main chapel is used by the mission office to conduct activities that invite participation from the faculty, staff and students. They are also asked to get involved with the Catholic Identity Committee, chaperon on mission trips and participate in daily and weekly liturgical services and in annual programs like the Mysteries of Christmas, an annual event that draws ecumenical participation. Another example of the invitation extended toward participation in a Catholic-Christian sensibility is contained in what is stated below,

“You enable people who have different faith traditions to feel welcome and take part in various campus events and spiritual programming, including those of a decidedly Catholic nature, as well as trying to facilitate their involvement with interfaith and their own faith communities that take place off-campus” 1-002 (personal communication, November 1, 2013).

The Catholic Identity Committee invites participation from both Catholic and
non-Catholic faculty and staff. The quote from a non Catholic participant reveals his experience and perspective,

“I am a member of the Catholic Identity Committee and my role there is in my position. I am not Catholic but part of the Catholic Identity Committee I am supportive of the mission, I attend mass I don’t think about it like that but there are times when the Eucharist happens and depending upon my moment I’ll either sit back or I’ll do the blessing and by doing that I know it is important for students that aren’t Catholic and are uncomfortable. They can see by my example that they can be engaged and that there isn’t going to be thunder and lightening and the world is not going to end but that there is something to be taken from the spiritual aspect of the Catholic faith as it relates to the institution” 3-004 (personal information, November 1, 2013).

The External Participatory Engagements The institution seeks to dialogue with other faith traditions in the neighboring community. It expresses its commitment to the larger community through outreach programs that help the needy and feed the homeless.

The college also hosts “Discovery Retreats” for eight graders on campus. This confirmation retreat is held four times a year where 80 – 90 students attend per retreat. There are three to four parishes that are grouped each time. This invitation to participate used to be carried out as described,

“we used to go out to them to each individual parish and send teams of students but we decided that this is much better because it helps these high school students to see that the church is much bigger than their little confirmation group that they are in with their parish so we bring three or four parishes at a time into the college. I put teams of 30 to 40 college students together to put on this retreat day for them and so that is one of the things that we do” 6-001 (personal communication, October 30, 2013).

The campus minister organizes service trips to the prison neighborhood in
Chicago and an education professor accepted the invitation to join them. With the multicultural education class they live out Catholic social teaching of service to the poor
3-009; 6-001; 5-001 (personal communication, October 31, 2013).

The collaborative and participatory relationships help fulfill the mission. The experiences of the non-Catholic staff and faculty as expressed in the interview transcripts as their self disclosed perceptions witness to the reality that you don’t have to be Catholic to contribute to the institutionalization of the mission at a Catholic institution. As illustrated by the following quote:

“We are a Catholic institution and I have chosen to work here and by doing that I support it and it would be hypocritical not to think it is important to do it visibly in kind of thought word and deed so I am still learning while I am not Catholic I am intrigued by it” 3-009 (personal communication, October 31, 2013).

**Theme 3 Contributions made toward institutionalization of mission.**

The mission of the institution is lived out through the services and activities that are generated within the campus community as a result of the collaborative partnerships and participatory engagements. The following quote reveals an established partnership between faculty, staff and students during annual feasts like Thanksgiving and Christmas as stated,

“Students sacrifice their Thanksgiving break for a service trip to Appalachia where they work on housing improvements, visit with the elderly and learn about Appalachian culture. Students also organize faculty and staff and students every Christmas season to donate gifts of need to over 300 children through a local social service area” (Moments of Grace, p. 6).

The services generated are a direct result of the relationship between the mission office and the campus community made up of faculty, staff and students invited to
partner and get involved, participate and be engaged in mission activity as revealed by
the data gathered from three of the four sources. The publication Moments of Grace: A
Catholic identity publication contains the Catholic identity statement that was
collaboratively formulated by the Catholic identity committee. Although the current chief
mission officer was not in his position at the time he was part of this process in his role as
associate professor of philosophy in the Department of Religious Studies as a quote cited
in the document Moments of Grace states, “I continue to be heartened each semester by
our Catholic mission course involvement with vulnerable persons in various sites around
the community” (Moments of Grace p.11).

Emergent codes from the data formed the sub themes which are: (a) liturgical
services, (b) Catholic identity committee and Catholic Identity Task Force, (c)
publications circulated. (d) academic programs developed, (d) centers established, (e)
initiatives launched, (f) annual events scheduled, (g) Catholic social teaching promoted,
(h) prayer and worship organized and (i) policies generated.

The collaborative partnerships developed between the internal constituencies
invite participation and engagement from the campus community.

“The office arrangements which may be conscious or unintentional support and
help the efficiency of activities that are undertaken. I conducted some interviews
in the offices of the administrators to help with the time and convenience. This in
turn provided me with the opportunity to observe the participants in their familiar
setting. It also served as a confirmation for me that the proximity of the buildings
provided easy access and efficiency of time” (field notes, October 31, 2013).

The outcomes of mission effectiveness are displayed in the contributions made
through the internal process of intentional collaborative partnerships and participatory
engagements that contribute to the institutionalization of mission and identity.
**Sub theme 3a liturgical services.** Prayer services are held in the main collegiate chapel, the St Joseph chapel in Hoffman hall and at the Grotto. There are scheduled daily services and weekend services in the chapel. As indicated in a quote from the document Moments of Grace,

“Recognizing the importance of communal worship members of the community gather daily for the celebration of the eucharist. Recognizing the importance of personal prayer adoration of the blessed sacrament is available daily on campus. In addition, an interfaith chapel and meditation spaces in residence halls offer members of the community an environment for quiet reflection” (Moments of Grace p. 10).

There are also scheduled annual liturgical events like the “Mysteries of Christmas” that are held in the main collegiate chapel. As stated in the following quote,

“In addition to daily mass, the worship life of the college includes special eucharistic celebrations at homecoming, graduations and other times throughout the year. Representatives from all segments of the community are involved in the planning and execution of these liturgies” (Moments of Grace p. 11).

During my campus visit I found that the daily services were not as well attended as the weekend services. The Figure 10 displayed below is a picture taken during a week day liturgy. It shows the inside of Christ the King chapel. This presents a picture that the chapel is not always packed to capacity and that there are days when the participation is low at services depending on the day the time and the event organized (Field notes, October 31, 2013).
Figure 10. The inside of Christ the King chapel at a week day liturgy.

The grotto and its connection with an external constituency. The plaque on grotto site contains the following detailed information about the grotto of Our Lady of Lourdes found on campus that it was originally built in 1954 through the direction and management of Bishop Loras Lane who became the president in 1951. He was a graduate from the University of Notre Dame. It was originally placed in the eastern portion of Keane Oaks and is modeled after the grotto at the University of Notre Dame. It is a gift from Lillian and Rosalyn Schrupp. The decision to move it to the present site was made in 1990 and the relocation and building of the new grotto at the present site was completed in 2011. The funding for this project came from generous alumni like Nicholas (’54) and Jim Davis (’67) (personal communication, November 1, 2013).

The Figure 11 displayed below is of the plaque that is displayed on the grotto. This artifact gives evidence to the external participatory engagement of alumni who contribute to the communal life of the campus community.
My observations during the weekend football game at the stadium located right next to the grotto on campus supported my understanding of the participatory engagements that the alumni have with the institution. As stated below,

“I met an alumni who had come from New Jersey that weekend to spend time on campus and to meet with friends. He was very committed to the relationship he maintained with his Alma Mater. I also noticed the plaques on the exterior walls of the press box. They displayed the names of the alumni of a particular year who had contributed to its construction” (field notes, November 2, 2013).

The grotto is a place of worship where the campus community is invited to participate in liturgies that are organized there. The stone table in the Figure 1 below is indicative of where the Eucharist is celebrated at this site. The grotto serves as a symbol of the faith life of the campus community. It is a replica of the grotto at the University of Notre Dame in Indiana and finds its roots in France where the Blessed Virgin Mary appeared to St. Bernadette Soubirous.
The artifacts on campus display the commitment to faith formation in providing for reflection sites that invite students to meditate and reflect.

“I found that there were several very picturesque locations on campus where students faculty and staff can spend time meditating. There are four of these sites on campus which are: the Main Chapel, the Grotto, the ornate St Joseph’s chapel on campus located in Hoffman Hall on the third level that is used for adoration and a newly constructed site which not only adds beauty to the landscape but is a very unique space for meditation” (field notes, November 2, 2013).

The grotto and the Resurrection Jesus statue displayed below in Figure 11 is located close to the alumni campus center and the choice of this place I was told was very
purposeful and intentional. It was done in order to see its placement form a cross when viewed from above. The „Resurrection Jesus Statue” was created by the artist Huberto Maestes from San Luis Colorado is displayed is Figure 13 below. 1-001 (personal communication, November 1, 2013).

*Figure 13* The Resurrection Jesus statue by Huberto Maestes depicting a life size bronze Jesus rising from the wooden cross thrusting upward from a limestone base.

According to the artist, this sculpture depicts Christ’s rising from the grave. He created two others and broke the mold after this third one was made and so there will never be another model like it. The alum who gifted the statue to the institution said that he was very glad that his parents chose this institution for him because it was a Catholic school and he hoped it would provide an additional avenue for the campus community to explore their spirituality (Joensen, W. M. 2013, Joensen to M. Gibson, October 4, 2013). This is a symbol of value embedded evidence of external participation linked to the integration
of mission and identity at this institution. This artifact is an expression of the external participatory engagement from alumni.

The prayer spaces provided by the institution invite students faculty and staff to reflect, gather and express their faith. These places support and foster the institutional Catholicity as expressed and contained in the data.

Sub Theme 3b Catholic Identity Task Force and Catholic Identity Committee. The Catholic Identity Task Force was originally set out to identify and promote the core values of the College’s Catholic heritage. It is one of three task forces established at the college. It was set up to advice the board members on how they might best mobilize and enhance the dedication of resources to the academic dimension of the college’s identity and mission. The original task force set up evolved into the Catholic Identity Committee which sponsored co-curricular activities and dinner programs for students with topics such as: religion and politics, sexuality…It was responsible for the publication “Moments of Grace” and the “Catholic identity statement”. The President has commissioned the Catholic Identity Committee in the tenth year of its existence to once again take stock and publish a second edition of Moments of Grace in the 175th anniversary year of the institution. This committee draws membership from the entire campus community. The Catholic Identity Task Force has recently been commissioned by the president to take on the task of incorporating Catholic thought into the curriculum. 1-001; 1-002; 2-002; 3-009 (personal communication, November 2, 2013).
**Sub theme 3c publications.** The Publication „Moments of Grace” contains the Catholic Identity Statement. The ad hoc Catholic Identity Taskforce called together by the President in the first year of his appointment transitioned into what became the Catholic Identity Committee. This publication is the product of a semester long prayer, reflection and discussion by members of the Catholic identity committee. A quote from the publication states,

“It is our sense that the most effective method of conveying our Catholic Identity is to illumine a few of the moments among countless others which offer a glimpse of our Catholic identity” Catholic Identity Committee (2007) p.1).

The transcripts from the follow up interview with a participant indicate that,

“Now it’s time for the Catholic identity committee to spend this 175th year creating a „Moment of Grace” publication, taking an inventory of how we’re playing out the Catholic identity” 1-001 (personal communication, November 2, 2013).

**The legacy campaign.** The publication entitled “Inspiring Lives and Leadership” celebrated alumni contributions that displayed their loyalty to their alma mater (Loras College Alumni Association, 2013). The following quote adds to the significance of this event,

“At this campaign event 20 current faculty that had 25 years plus experience or retired faculty who along with current students were are legacy or our future. We had 20 seniors and the place went nuts. We had a standing ovation for the legacy folks. This was celebrating an important part of who we are”. 4-002 (personal communication, October 31, 2013).

The white paper for discussion entitled “Catholicism in the curriculum” was an
invitation by the newly initiated Catholic Identity Task Force as stated,

“We invite you to consider for each characteristic listed below, (1) what contribution your program and/or division is currently making and (2) How the contribution of your program and/or division could be enhanced. A particular program or division may emphasize some characteristics more than others. We welcome the contributions of all faculty, who together represent diverse religious traditions and belief systems” (Catholic Identity Task Force white paper, October 2013).

There were eight characteristics listed in the white paper which are (i) Catholic colleges and universities are distinguished by their intellectual foci, (ii) faculty at Catholic colleges and universities examine the ethical dimensions of the various disciplines, (iii) Catholic colleges and universities provide instruction in Catholic social teaching, (iv) study of the disciplines of Philosophy and Theology is regarded as important at Catholic colleges and universities, (v) Catholic colleges and universities are committed to integrative interdisciplinary studies (vi) as appropriate, course syllabi include resources from the Catholic intellectual tradition, (vii) Catholic colleges and universities foster engagement with various religious traditions and systems of belief (viii) Outcomes assessment should include learning outcomes pertaining to the Catholic characteristics of the curriculum (Catholic Identity Task Force white paper, October 2013).

The chief mission officer chairs the reestablished Catholic Identity Task Force made up of faculty from different disciplines to define how Catholicity can be integrated into the curriculum.

**Sub theme 3d initiatives launched.** The data revealed two main initiatives. The Peace & Justice minor and the Association of Diocesan colleges. The Peace and Justice offered is a new academic program is the outcome of a collaborative partnership between an academic professor and a staff member from campus ministry. They are both co-directors of the Peace & Justice program. This program includes course work and outside
the classroom service work. This type of collaboration supports the mission of the 
institution 4-001; 2-003 (personal communication, October 29 & October 31, 2013).

The Association of Diocesan Colleges (ADC) is an informal and unstructured 
association founded by the President of this institution. This association initiated by the 
president hosted a symposium that was funded by a benefactor for four years at this 
institution. This annual symposium now continues to meet annually but is hosted in turn 
by each of the members of the association. The presidents, theologians and mission 
officers from these member diocesan institutions also meet annually in Washington DC 
during the Annual meeting of the Association of Catholic Colleges and Universities. The 
following quote is contained in the publication, Moments of Grace,

“Participants have noted the hospitable atmosphere that has made possible 
conversations on the distinctive identity of the diocesan college/university and 
has led to consideration of collaborative efforts among the institutions” (Catholic 
identity committee, 2007, p.4).

Institutional partnerships and projects have emerged from these meetings one of which is 
the stay away initiative which has been an intentional directive among these institutions 
in the last nine years.

Sub theme 3e academic programs. There are three academic programs that exists 
at this institution as contained in the data: The Catholic Thinkers and Leaders Program 
launched in the fall of 2007 made possible on account of a $15 million donation. The 
program is directed by a theology faculty and is intended to put Catholic teachings into 
action. The following excerpt is taken from the publication Moments of Grace, “The 
students are encouraged to connect their studies with service to the college and to the 
wider community” (Catholic Identity Committee, 2007). Although this program began in
the tenure of the earlier chief mission officer the director of the program works closely with the chief mission officer and the director of campus ministry 3-005; 3-004; 5-002 (personal communication, October 31, 2013).

The pastoral education program. This program is a joint cooperative mission between the college, the local Archdiocese and the Diocese of Rockford to meet the developing ministry needs of the regional Catholic Church and to provide opportunities for the master’s level studies in theology and ministry (Department of Religious studies brochure, 2013). The plaque displayed below in Figure 14. Serves as a good illustration of how the alumni contribute financially and participate in the support that is necessary to initiate and sustain programs.

Figure 14. Pastoral program support from alumni at a reunion found in Smythe Hall where the philosophy and the religious studies division is located.
The Catholic studies minor. This academic program is offered through the Division of Religious Studies. It draws participation from the faculty from other disciplines who help teach the courses in the curriculum. The financial support is received from the Center for Catholic studies (Kucera Center Advisory Board letter to the president, July 18, 2000; Retired Archbishop Kucera’s letter to the Director of the Center, September 24, 2000). Study abroad available to students who pursue this minor is explained below,

“It offers courses such as Sacred Spaces of Western Europe, Celtic and Roman Christianity and the “Way of St James pilgrimage in Spain” (Catholic Identity Committee, 2007, p.2).

The three academic programs described above are focused on mission as expressed by the participants connected with each of these programs designed to form the faith of the students and provide them opportunities to grow, develop and be faithful to the Church.

Sub theme 3f centers established within the institution. There are five centers established that are linked to the mission and identity of the college. Although they may not have been started during the tenures of either chief mission officer in the last decade, they are very much a part of the activities that invite participatory engagement from the campus community.

The center for Catholic studies. This center contributes financially to the academic programs and the service trips. This center was founded by a generous gift from the Archdiocese and was set up with the mission to serve the college and the local
Archdiocese. The following excerpt taken from the mission statement of the center states that, “Its mission is to honor the diversity within the Catholic tradition and cultivate the ecumenical imperative” (Committee of the Center for Catholic Studies, 1999, March, 9). The Center supports the programs that further the mission of the college and advances the vision of Catholic identity promoted by the local Archdiocese. The Center sponsors and coordinates initiatives that are linked to worship experiences, educational programs, service programs, symposia, workshops and conferences. Some of its sponsorships include the „Streams of Water” symposia, and the Catholic studies minor which is an academic program administered through the theology department (The Kucera Center Advisory Board, 2000, July 18).

*The center for experiential learning.* This center helps bring the community workplace and the world into the classroom. The following quote expresses the student centered approach of this center and its work,

> “a large part of experiential learning that we see played out in practically everything that students participate in a very tangible way is through our center for experiential learning. We have individuals that work with students who are in their culminating portfolio course which sometimes is embedded in the program and sometimes in a stand- alone portfolio course. Requirement of that course is an electronic portfolio in which students need to talk about their growth within at least two of the dispositions and then support that with evidence”

3-011(personal communication, October, 29, 2013).

The students experience the world through a study away in what is called the J term in the month of January, or the summer term, or a semester long experience. This could mean a J term in Portugal, or a semester in Ireland or, a summer internship in Washington DC. The following quote describes the practical implications of the center,
“as an overseer of experiential learning on our campus I say it includes study abroad, study away, internships, career and community based learning, student employment and one of the reasons which all experiential learning really ties into is mission, we want students to grow in their capacity to be active learners, reflective thinkers, ethical decision makers and responsible contributors” 3-012 (personal communication, October, 29, 2013).

The Father Ray Herman peace and justice center. This Center is directly related to the division of spiritual life because the chief mission officer in his role as an advocate of the institution’s mission and identity works in collaboration with the center which is set up in the memory of Rev. Ray Herman an alumni of the institution who was martyred in Bolivia during his service to the poorest of the poor in the area. He helped the farmers to build a hospital there and shortly after the blessing of the facility he was unjustly killed and his assailants were never brought to justice. The center established in his memory gives witness to the gospel value strongly proclaimed of “laying down your life.” 1-002; 4-001; 4-003 (personal communication, November 1, 2013).

The bioethics center. This center established in 1987 is an extension of the mission of the college to the community surrounding the campus. This center is directed by a faculty member who is also the chair of an academic department. She sees this as an extension of her work,

“First of all in terms of my teaching, part of our mission is to develop ethical decision makers and that again is directly related to the mission statement of the college. ..the fact that we do have the bio ethics center is that it is focused on community service and is an extension of the mission to the outer community in terms of providing services and ethics” 4-001(personal communication, October 29, 2013).
*The center for Dubuque history.* This center established in 1976 is an outreach program. It is located in the lower level of the library one of the newer buildings on campus as displayed in Figure 15 of the college library displayed below.

*Figure 15.* The library which houses the center for Dubuque history.

My connection with the library and the center for Dubuque history was through a snowball effect whereby one of the participants I interviewed suggested that I meet the archivist of the institution. So, we walked across to the library from Walhert Hall where we met and I was introduced to the archivist who agreed to be a participant and a time was set up to meet with him the next day. (field notes, October 31, 2013).

The quote below expresses the pride taken in the work accomplished at this center,

“Today the center draws people from all over the world, researchers come from Australia, Japan, Germany, Luxembourg, England, you name it they have come to do research here, you know… And this is not only published authors or people working on dissertations, or scholarly work, it can be genealogists, it can be people looking for house histories, people looking for their family history…” 7-001 (personal communication, November 1, 2013).

The five centers described and enumerated above as contained in the data analyzed are
relational outcomes that developed at this institution and were both a combination of
internal and external connections expressed and contained in the data.

**Sub theme 3g annual events scheduled.** The annual events are not just fund
raisers but are geared toward inviting faculty staff and student participation in the
experience of being rooted in the Catholic social teaching principle of commitment to the
family. There are four such events that involve the campus community into what this
study describes as participatory engagement as revealed in the document Moments of
Grace and expressed in interview transcripts. These events are (i) The Dance Marathon,
(ii) The Launch 4 Loras Project, (iii) The Family Weekend and, (iv) The Mysteries of
Christmas.

*The dance marathon. This annual event* is organized by the admissions
department as specified in the quote below,

“raises tens of thousands of dollars for the university of Iowa children’s hospital
and the children’s miracle network. Planned and organized by student volunteers,
these year round events celebrate children and their families that are served by the
hospital” (Moments of Grace, p.14).

*The launch 4 Loras project. This is a three day orientation program for incoming
freshman. As revealed in the following excerpt from the publication Moments of Grace.

“All new students participate in a service project in the area. Working with them
are faculty staff and upperclassman” They help the families unload and carry the
new student’s belongings to their rooms. This orientation focused on welcoming
new members into the college’s learning community begins with the welcome
convocation and picnic (Moments of Grace p.12).
The family weekend. This event is one of the community weekends hosted on campus. The family weekend events that I was present at and was able to attend were scheduled in the weekend of November 1-3, 2013. As explained in the following quote,

“The schedule of events that weekend included the Dessert Pops a musical performance with selections from Musical Theatre and The Greta American Songbook while we enjoyed dessert and coffee. The event was very well attended. The musical was fantastic and very entertaining. I was seated at a table with a family of three daughters. Two of the daughters were performers and sang a duet that evening, the older of the three had graduated last year and was there to volunteer as their accompanist. This is a fund raising event where the proceeds go toward providing the students with funding to continue providing the community with high quality concerts and for their touring. This year’s tour includes a performance at New York’s Carnegie Hall” (field notes and brochure for the event, November 2, 2013).

The other events during the family weekend were a parent information session, where the members of the institutions administrative team provided a campus update and answered questions. A magic show, The planetarium show called “diversity in the winter sky” in the Heitkamp planetarium situated on campus, tailgate, and football game, The weekend Eucharistic liturgical celebration on Saturday called the Sunday vigil mass at 4:30 pm was held in Christ the King chapel and included a memorial prayer for all the deceased members of the community, the special family weekend mass on Sunday at 10:00 am held in Christ the King chapel included a special family blessing and the liturgy was planned to include people of all faith traditions.

Figure 16 displays the evening entertainment called “dessert pops” held during the family weekend. This event is a collaborative partnership between the music department and the worship section of the Division of Spiritual Life.
Figure 16. Family weekend event: “Desert pop” is a musical event showcasing the talent at the college which was very well attended and very entertaining.

The family brunch that followed in the alumni campus center was the conclusion of this family weekend. The parent guardian of the year was honored and the Father John Naumann award was presented to a faculty or staff member who has provided exemplary services to the students. (Family Weekend Brochure, November 2-3, 2013). It was a good week to schedule my campus visit that seemed to be well timed and presented me with the elements of mission integration as seen through the events scheduled during the family weekend.

*The mysteries of Christmas.* This liturgical celebration is an annual event which draws ecumenical involvement. A great witness to the institutional commitment to ecumenism propagated by the Second Vatican Council. It is scheduled during advent and provides the campus community with an avenue to express their faith in the liturgical season of the Church.

All four annual events invite participation and receive whole hearted responses
from the campus community. They are all ecumenical events and engage students, faculty and staff from the campus community as expressed and contained in the data.

**Sub theme 3h promotion of social teaching.** The mission statement, The vision statement, The Catholic identity statement contain elements of Catholic social teaching. The analysis of these statements revealed that they promote the Catholic social teaching that also is very evident in the working life of the campus community. Apart from these documents the institution has recently added an MBA program that expresses its commitment to social justice principles laid down by the Catholic Church. The following excerpts from the publication "Moments of Grace" states,

“Catholic social teaching is infused in likely and unlikely disciplines such as theology, philosophy, history, English, social work, criminal justice, and communication arts. In the spirit of Catholic social teaching students become part of the working poor in a January term experiential learning course in which they use public transportation, visit a payday loan business and a pawn shop and purchase an interview outfit for less than 10$. Students also host dinners and interview members of the working poor to deepen students understanding of “solidarity with the working poor” (Moments of Grace p14).

The MBA program is designed to promote ethical thought in business. This program seeks to develop business leaders to focus on integrity and to think morally. which is clearly expressed in the following quote,

“Blest are they who respect their employees, respect the people who work for them, respect the migrant workers. If you respect somebody, you don’t steal from them” 3-011(personal communication, November 1, 2013).

Another quote from the same interview transcript contains the following quote,
“Turning data into new forms of service value when information leads to new services” provides a window of how practices can linked to ethics to be considered in business and information technology 3-011 (personal communication, October, 31, 2013).

Figure 17 contains the photograph of one of the stained glass windows in the Christ the King chapel which displays the words “Rerum Novarum” This is the title of an encyclical written by Pope Leo XIII on social justice addressing worker’s rights, the practice of respecting human dignity and protecting human rights. This stained glass provides supportive evidence to the historical legacy passed down. This fosters a spirit of social justice so much a part of the Catholic tradition. The promotion of social justice is very evident in the service projects undertaken and seen in the outreaches to the community.

The photograph of the stained glass windows are used in the publication, „Moments of Grace”. And this is indicative of its relevance to the Catholicity of the institution. The Catholic identity committee responsible for this publication intentionally used the stained glass pictures as symbols of institutional Catholicity. The reference to the Catholic intellectual tradition indicating St. Thomas Aquinas, a doctor of the church is also depicted in the stained glass windows of the main chapel.
Sub theme 3i departmental policies reflecting institutional mission. The interview transcripts and documents refer to the policies determined such as:

Policies adopted by the Human resources department. In the recruitment process of supportive personnel, the training and orientation of personnel towards the culture of the college is done through “welcoming new employees and helping them integrate and become part of the campus community” (1-007 personal communication, November 1, 2013). The following citation from the moments of grace supports this statement,

“A yearlong orientation program for new faculty members builds community within this group and introduces them to colleagues across the college each month several faculty members or staff persons join the new faculty to explore inform or advise on matters related to the college”. (Moments of Grace, p. 12).

This citation below pertaining to the faculty orientation is taken from the minutes of the Catholic Identity Task Force meeting,
“The existing new faculty development series throughout the first year of employment, that includes a portion of one session devoted to Catholic identity and mission, having been led in recent years by the Catholic Identity Task Force co-chairs” (minutes of the Catholic Identity Task Force meeting held on September 27, 2012).

The speaker policy. This policy is drawn from the papal document Ex Corde Ecclesiae to ensure that the lived experience of the invited speakers adhere to Catholic values.

These noteworthy achievements listed above contained in the data gathered and analyzed showcases how students are provided with enriching experiences of service, leadership, fellowship and opportunities from the first year through their senior year. This is achieved through the academic and social programs and the work orchestrated through the Centers, Initiatives and Annual events. The collaborative partnerships and participatory engagements benefit the entire campus community.

The institution displayed phenomenal achievements. It is ranked 13th out of 371 liberal arts colleges and universities in the Midwest for academic quality by US News & World Reports it is also ranked 12th in the nation among baccalaureate colleges and universities for students committed to service by the Washington monthly. The institutions is named to the US President’s Higher Education Community Service Honor Roll for commitment to Service learning and Civic engagement with distinction in the last two years (College highlights, 2011, December). This is important to note because it is linked to the mission of the institution and reveals the commitment to civic engagement as being a part of their institutional mission and identity. The readiness and preparedness comes from the established relationships revealed in the findings. The quick response to
action when required flowed from the established relationships as expressed and contained in the findings. A letter from the White House Office of Faith based and Neighborhood Partnerships acknowledges the inspiring community and setting they have built. They are also complemented for their leadership for the common good in the same letter (Kelly, A. 2011, Deputy director of the white house office of faith-based and neighborhood partnerships to President James Collins, September, 20, 2011).

The descriptive narrative that follows explains the timeline within which this “special appointment” of the chief mission officer was introduced. It describes the reason for this appointment. It also describes the relationship that is maintained with the Archdiocese on account of this institution being a Diocesan Catholic college. The college is not without its share of challenges and this is also described as revealed in the emergent coding. The challenges described are the outcome of intentionally seeking negative cases to validate the findings so on a second look at the data provided emergent codes that describe the challenges. The additional questions asked in the structured interview guide that asked about the relationship of the college with the Catholic Church provided the additional findings.

**Additional Findings**

The following descriptions include a time line, the relationship with the local archdiocese and seminary and the challenges faced by the institution. These findings are indirectly related to the research questions and the theoretical framework. The data was contained in the interview transcripts and in the documents analyzed supported by the artifacts on campus. The structured interview guide asked about the relationship with
the Catholic Church and the responses from that question was documented and the findings are presented here.

**Timeline of the appointment of the chief mission officer.** The special appointment of the chief mission officer since 2003 has allowed the college to focus on the preservation of the integrity of its Catholic identity seen as being „salt of the earth” or “leaven in the dough”. This appointment is linked to the change experienced through the lack of religious on campus that once held 40 priests. The overall decline in vocations experienced by the Catholic Church summoned these priest on campus to be posted to parishes in need of pastoral care. The following quote explains the situation faced by this institution and why they felt the need to appoint a chief mission officer,

> “We had archdiocesan priest live on campus in the residence halls and they taught in just about every discipline. …When Ex Corde came out in 1990 many of our priest had moved out into parish work, some had retired, some had passed away so certainly less academic departments had them and we were getting down to the point where the only priests teaching were in Philosophy and Religious studies.- theology” 3-012 ; 4-012 (personal communication, October 31, 2013).

The creation of this special position was born out of the need to maintain the religious presence and to help with the need to have a division and a whole area of the college dedicated to the spiritual life of the institution as it is lived out in the Catholic tradition. This movement was linked to (a) preventing campus ministry from being perceived as a student involvement opportunity like a sorority and (b) to highlight faith formation as being foundational to the environment of the college 6-001; 6-002; 3-012 (personal communication, November 1, 2013).

The two people so far that have held this position since its creation have both been clerics. The first appointment was made in 2003 after the commissioning of the first
Catholic Identity Task Force in response to Ex Corde Ecclesiae. The institutions Catholic Identity Statement is the work of this ad hoc Catholic Identity Task Force that transitioned into the Catholic Identity Committee 1-001; 1-002; 3-001; 3-002; 3-003; 6-001; 6-002 (personal communication, October 30 through November 3, 2013). In the non-existence of this office in the past campus ministry could have easily calcified into becoming a student involvement group like a sorority or student government and the need to help students understand that their faith undergirded all of their experiences and involvement needed to be immersed into a spiritual environment which is expressed and revealed in the following quote,

“How can we create a hospitable environment for our faculty, staff and student’s spirituality? So we tried to and that’s when kind of about the time when the Dean of Campus Spiritual Life position came into being so that we were creating a division, creating one whole area of the college and especially one that reported to the President. As part of the President’s team that had to do with the spiritual well-being of all, everyone. 3-012 (personal communication, October 31, 2013).

The appointment of the first chief mission officer was made in the same year but prior to the appointment of the current president. The process involved in transitioning structures during the life and evolution of the institution in defining its Catholicity is true here. They had a new president and a chief mission officer appointed in the same year. The president made the task force into a standing presidential committee. He had its members representing the different internal constituencies on campus comprising of faculty, staff and student membership rotate every two years. The first chief mission officer made a major contribution to the liturgical life of the institution as the following quote describes,
“He really helped with the whole worship part. He was very good with the liturgy. That was kind of his gifted area as a priest and so our worship and our celebrations really took a turn toward focusing on hospitality and welcoming people and even if you are not Catholic how can we be more welcoming 3-012 (personal communication, October 31, 2014).

The present chief mission officer is academically gifted and is focused on contributing to the faith formation through mini retreats specifically geared toward integrating Catholic sensibilities into the general academic life as the following quote indicates,

“trying to assemble things and are going to be consulting all the academic divisions over these next six weeks…consulting with them based on these proposed initiatives what happens to residence life? So that we pick three to five and then go back to people…have the capacity to say we are interested in the Catholicity of the college, these are the things we would like to do and we need support to do it being that interface” 5-001(personal communication, November 1, 2013).

He assumes responsibility for the day to day representation of how Catholicity is lived out on campus. In his pastoral role he works as a direct laison with the local Archdiocese. He has a formal relationship with the Archbishop who is the Chancellor of the Board of Regents. In his role he serves to be a link between the college and the Archdiocese.

**The relationship with the local archdiocese and seminary.** The description of this relationship is contained in the historical documents and the website and was confirmed by the participants through the interview transcripts. The Seminarians at one time lived separately in a residence hall on campus. They now live with the other students in the residence halls for the first two years of their four year seminary formation. They move to the living accommodations outside the campus in the subsequent two years. The institution sponsors the tuition for the local diocese seminarians and they only pay for
their room and board. The seminarians from the neighboring diocese are paid for by their
diocese. All the priests on campus, whether in their teaching capacity, administrative or
pastoral roles are the link between the college and the local archdiocese 1-001; 1-002; 3-
003; 6-001; 5-002 (personal communication, October 31 through November 2, 2013).

The chief mission officer at this institution is a diocesan priest and so is the link
between the diocese and the college. The quote below from another priest on campus
explains a specific detail of what this entails,

“I live with the Seminarians. We have a program of 11 men who are studying
college prep, college seminary in order to be prepared for major seminary and
that’s a major portion of my work” 6-001(personal communication, October 31,
2013).

The institution is one among ten diocesan colleges in the nation. It was historically
founded by the Bishop to meet the educational needs of the local Catholic population. It
continues to provide that access to a Catholic higher education. Living out the Catholic
principles of social justice however does present challenges which were expressed by the
participants.

Challenges faced by the institution. These challenges emerged from a
reanalysis of the data to check for negative cases as part of the validation process. The
data revealed that the participants felt that there are some who think they were too
Catholic, and others who thought that they were not Catholic enough.

This institution is no exception to the contemporary awareness and consciousness
of the tendencies toward being conservative, liberal or moderate in how Catholicism is
viewed. The pro-life and pro-choice struggle is experienced on campus and is contested.
The contemporary stance on sexual orientation and marriage is one of the challenging issue faced and demands attention. The call to live out ecumenism and how to engage in interfaith dialogue involves challenges in the light of providing for the needs expressed by students, faculty and staff who profess other faith traditions 3-001; 3-002; 3-003; 4-001; 4-002; 5-002 (personal communication, October 31 & November 2, 2013).

The following quote reveals how day to day relational challenges that need to be addressed,

“So there was a committee meeting yesterday, it’s a faculty committee. So a proposal was brought forward by a faculty member and there was a pretty lively discussion on this particular proposal, the committee is comprised of about 50% new faculty on the committee and 50% more seasoned faculty, so there is a learning curve and we’re only in October so the learning curve is still pretty present, anyway the faculty member was very dissatisfied with how that process went and her word was irate. So I got that email, the chair of the committee got that email, and the divisional rep got that email. So my first reaction, which fortunately was not the action or the reaction acted upon, was you know kind of a cranky one, not a very good one. But I hesitate to respond in that way because what good is that going to serve and is that really being my best self? is that really fostering a right relationship? Is that really the kind of climate that I want to contribute to? I needed to honor the fact that she was angry and move forward. So after a number of phone calls this morning I did send an email with the hope that it fostered an alternative perspective of what happened at the meeting and affirmed the fact that no one was intentionally trying to make it a negative experience that there is an opportunity for on-going dialogue, that she’s heard. …..I’d love to fire off that cranky email but it is not going to serve any role … there’s a growth that can happen through that call to respond that hopefully I am open enough to the way the Holy Spirit works in that you’re called to respond because you don’t know everything, you don’t know how this is going to turn out, you’re just called to rise to that higher occasion” 3-001 (personal communication, October 29, 2013).

The findings from these questions revealed the relationship that this institution has with the Catholic Church. The institution evolved from a seminary to a liberal arts college. It continues to prioritize its faith tradition as expressed by the faculty and staff.
They face challenges common to most institutions and need to address them as they present themselves.

Organizational behavior is an important part of the organizational culture because individuals act and react according to their beliefs and values. The relationships developed within the Mission Office and interdepartmentally resulted in contributions made toward enhancing the mission and identity of the institution. The field notes recorded, the interview transcripts, the artifact photographed and documents analyzed provided the emergent codes that became the sub sub themes within each sub theme and theme in the narrative of the findings to capture what was expressed which is contained in the quote below.

“I think with mission and yet one that becomes critically important if we want there to be an ethos on our campus that is beyond what you see in words, it’s like what’s the behavior of individuals on our campus. Is this a place where people can live out the values of the Catholic tradition regardless of the faith tradition that they come from individually. So it is a place that believes what’s valuable, and then fosters an environment that you continually strive for” 5-001 (personal communication, October 29, 2013).

Summary

The research questions were answered by the data that was collected. The first research question asked what the role of the chief mission officer was and the answer to that question was contained in the data that affirmed that it was multidimensional. The four dimensions of this role as expressed at this institution is explained in the findings contained in the data and presented as sub themes. They are: the professional, social, pastoral and the policy dimensions. All four dimensions displayed a relationship with
others within the horizontal line, and the reporting line within the organizational structure. The role related with both internal and external constituencies.

The second research question asked how the chief mission officer related with the other functions within the organizational structure and the answer to this question was contained in theme two that emerged from the data stating that the chief mission officer works collaboratively in partnership with the president and the senior leaders in the president’s team. He is also involved in intentional participatory engagements as a response to invitations on campus.

The third research question asked how the relationships between the mission officer and those connected with the Mission Office contributed to the institutionalization of mission. This question was answered by the third theme which states that the community building activities were directly linked to the collaborative partnerships and the participatory engagements as revealed by the data.

The pattern coding used helped in organizing the findings into the formulated tapestry. The emergent coding helped find the elements listed in the three major themes. Three theories were used as a paradigm to organize the emerging codes from the content analysis of the data gathered from multiple sources and helped place the findings within each categorical theme.

The findings were presented as three major categorical themes, and fourteen sub themes that emerged from the data analysis and were sub categorized under each major theme. There were twenty five sub sub themes which were part of the first list of codes derived as emerging from the content and were color coded and sorted into groups. These were grouped under each sub theme. The four additional findings were presented as
received from the data that contained the answers to the questions in the structured interview guide.

Chapter Five contains the summary of this instrumental single case study and explains how the findings described in this chapter reveal the in depth function of the role of the chief mission officer placed within the organizational structure. It’s contribution to the institutional identity and mission of the college. It explains how this special position serves to foster, maintain and sustain the institutional mission and identity. And finally it describes how the relational process involved in the institutionalization of mission contributes to the life of the campus community.
Chapter Five

Discussion

Introduction

The purpose of this research study was to examine and describe the functional role of the chief mission officer, who is a senior administrator at this institution. He is strategically placed in relationship with the other departmental heads within the organizational structure to achieve the purpose of preserving the institutional mission and identity. The primary functional task of this mission leader is to introduce Catholic sensibilities that influence the Catholicity of the institution. This study is focused on this strategic initiative that fosters, maintains and sustains the integrity of the institutional mission and identity. This chapter contains the summary of the study, the discussion containing the interpretation of the findings described in Chapter Four, the implications for theory and practice, recommendations for future research and final conclusions.

The contemporary crisis of institutional identity faced by Catholic higher education institutions is linked to the multiplicity and complexity of the understanding of institutional identity of Catholic higher education institutions experienced today. The pluralism experienced is historically evolved. Furthermore the decline in the numbers of religious vocations in the founding orders of Catholic higher education institutions, has led to the challenges faced, such as: The crisis of leadership and the lack of awareness of Catholicity in a pluralistic environment, the need for mission integration, curriculum redesign, and the fear of secularization linked to the changes in board membership. (Crowley, 2011; Currie, 2011; Dosen, 2009; Grennan, 2007; Hellwig, 2004; Morey & Piderit, 2006).
Catholic higher education institutions have met the challenges faced with strategies used to foster, maintain and sustain the integrity of their institutional Catholicity. One of such strategies is the special appointment of a mission officer strategically placed within the institution’s organizational structure.

In the summer of 2009, the presenters at the Institute for Administrators in Catholic Higher Education (IACHE) at Boston College introduced me to the following key ideas: (a) Catholic Social Justice, (b) the Catholic Intellectual Tradition, (c) the need to increase the knowledge and understanding of the mission and identity amidst the personnel, (d) and student affairs at Catholic colleges and universities. These key ideas designed to increase awareness among Catholic institutions, help preserve institutional Catholicity. The institute’s participants are also led to reflect on: (a) the need to promote a culture of mission, (b) individual institutional goals and objectives, (b) think about hiring for mission and (c) student life issues at Catholic colleges and universities (D’Cunha, 2008, 2009, 2011a, 2011b; Doyle, 2009; Estanek, James & Norton, 2005; Trainor, 2006). The findings of this case study revealed that the special appointment of the chief mission officer is a special “hire” (Morey & Piderit, 2006) used to centralize the movement to safeguard mission and to stay focused on the task of maintaining and sustaining institutional mission and identity.

This qualitative instrumental single case study collected multiple sources of data over a period of a week from Tuesday, October 29 through Sunday, November 3, 2013. The data analysis process followed the data plan suggested by Creswell (2009), which helped in providing categories of information that establish emergent themes. A schema for each of the three major themes and sub-themes was prepared to organize the findings.
as they emerged form the content analysis. Triangulation was used to validate the results, whereby three sources of citation described from the data confirmed the description that formed the findings (Yin, 2009). Member checking and negative case analysis also validated the findings.

**Summary of the Findings**

The findings of this single instrumental case research study described in depth the functional role of the chief mission officer. This multidimensional role was a major theme that emerged from the data. There was clear verification that this role had four main dimensions as expressed and lived out at this diocesan college. These four dimensions are: (1) The professional dimension. (2) The social dimension. (3) The pastoral dimension and (4) The policy dimension. Each of these four dimensions contain a succinct description of the multidimensional role of the chief mission officer.

The professional dimension of the role is: (a) administrative and (b) academic indicating that he is an administrator within the institution with oversight of the Mission Office called the Division of Spiritual Life and an academic side referring to his role as a professor of Philosophy within the department of religious studies.

The social dimension of this role is experienced through: (a) the horizontal and reporting line relationships of the chief mission officer with the internal constituencies; and (b) the relationships of the chief mission officer with the external constituencies.

The pastoral dimension is: (a) ministerial as seen through retreats and spiritual direction and (b) ecclesial seen through presiding at liturgical celebrations.
The policy dimension is: (a) seen in providing guidance that sets a path for mission; and (b) as a resource to the organization in terms of clarifying practices within the Catholic faith tradition.

The emergent codes that describe the relationships that exist between the chief mission officer and the others within the organizational structure are categorized into: (a) collaborative partnerships and (b) participatory engagements.

The collaborative partnerships seen in terms of: (i) development of centers, (ii) introduction of academic programs, (iii) organization of events, (iv) encouragement of initiatives, and (v) circulation of publications.

The participatory engagements seen in terms of: (i) outreaches to the community, (ii) liturgical services, and (iii) funding obtained from alumni for artifacts like the grotto, chapel and Resurrection Jesus statue on campus.

The second and third major themes from the emergent codes and associated sub codes contain the description of each of these elements.

Figure 18 below displays the three themes with the associated sub themes illustrating the multidimensional role of the chief mission officer as theme one, its collaborative partnerships and participatory engagements as theme two, and the contributions made through the nine elements of services and connections established within the institution that support mission integration, and helps safeguard institutional Catholicity as theme three. This is an illustration of a model of how mission is operationalized at this institution.
Figure 18. The functional role of the chief mission officer, its relationships within the organizational structure, and the contributions made through established connections. The diagram displays how mission is operationalized at this institution.

The discussion that follows is an interpretation of these three themes and sub themes organized around the three research questions stated below:
1. What is the functional role of the chief mission officer strategically placed within the organizational structure to preserve and ensure the integrity of the institutional identity and mission?

2. How does the functional role of the chief mission officer relate with the other departments situated within the organizational structure as linked to the institutionalization of identity and mission?

3. How does the relationship between the Mission Office and the other departments contribute to the institutionalization of identity and mission?

**Discussion of the Findings**

The answer to each of the research questions presented in Chapter Four corresponds to the three broad major themes organized in the findings as:

Theme 1: The multidimensional role of the chief mission officer.

Theme 2: The relational aspect of this multidimensional role seen through collaborative partnerships and participatory engagements between the mission unit and internal and external constituents.

Theme 3: Institutionalization of mission through the connected contributions between the mission unit, the campus community and the community around it.

The meaning contained in the findings is explicated as the process involved in the institutionalization of mission. The findings answered the three research questions and explained what the functional role of the chief mission officer is, and how it relates with the others within the organizational structure. Within case analysis was used to derive the meaning of the case study. The detailed description presented in Chapter Four was done through the analysis of the descriptive field notes, interview transcripts, documents, and
artifacts analysis. The within case analysis helped finalize the emergent themes and helped with triangulation. The documented mute evidence provided the triangulation for validation. An example of how the relevant connections between the documents and artifacts is seen in an email that was sent by the chief mission officer to the archivist which contains the details of the Resurrection Jesus statue on campus, a tangible witness to the integration of mission on campus.

The themes and sub themes were formulated and organized and then presented as the findings of the case study. The interpretation of these findings is linked to the literature reviewed for the study and the theoretical framework used as a paradigm to organize the findings explained below.

**The multidimensional role of the chief mission officer.** The function of the multidimensional role of the chief mission officer is a process. In connection with what is needed to be done, seen in terms of activity within the institution which is the process used to institutionalize mission. The anthropological theory, processualism explains how social patterns are patterns of choices. Any social form is understood through the process that generates the form (Salzman, 2001). The data contained the lived experiences of the participants and it is through their perceptions, analysis of the relevant documents and my observations during the campus visit that helped me describe the functional role of the chief mission officer found to be a growing trend used by Catholic institutions to institutionalize mission and 156 institutions out of 248 have appointed a mission officer. (James, Lehman and Mayorga, 2011). Studies have indicated that the role and task of the chief mission leader is to ensure and maintain the institutional Catholicity. In the normative mode it is the monitoring and maintenance of the values within the system as a
whole. In the operational mode it is the business of carrying out practical tasks at different levels within the organization which is a system (Becher & Kogan, 1980; D’Cunha, 2008).

The findings recount a timeline that traces how this position of the chief mission officer developed at this institution. The present mission officer is second in line and holds this position for four years, his predecessor held the position for six years. This detail contained in the findings relates to the second phase of the national study on mission officers that reports a second generation of this office within Catholic higher education institutions (James & Justin, 2014). A centralized office in this case study was proposed in response to the fear that campus ministry activity could easily calcify into becoming another student involvement organization. This fear stemmed from the declining number of priests on campus. The idea was that a centralized office would not only purport mission integration into the fiber of the academic and social life of the institution but also enable it to permeate all levels within the organization (1-001; 3-001 personal communication, October 31, 2013).

This study was focused on both “mission” and “identity”. The Catholic Identity statement of this institution clearly state that “it is Catholic and diocesan and explicitly oriented toward promoting service to the Church and to the world” (Moments of grace, p 2) which includes everybody. The functional role described in this case study reveals how this position influences through “who” the person is within the institution and this is linked to “what he does” and achieves through mission related activities that fulfills his role. The findings revealed that the functional role of the chief mission officer is a centralized initiative, and that the mission leader as a relationship builder who uses a
transformational leadership style to achieve the purpose of safeguarding and preserving the institutional mission and identity.

**A centralized initiative.** The Mission Office is a centralized initiative and achieves its purpose of influencing campus-wide Catholicity in a top-down approach. This is seen and experienced through the process of the collaborative partnerships and participatory engagements between the chief mission officer and related internal constituencies. These relationships serve to sustain the life and mission of the institution and helped establish initiatives such as the Peace and Justice minor which is a collaborative partnership between the mission office and an academic department at this institution. The Family Weekend draws participation from the campus community and is an excellent example of how the office initiates and encourages Catholic sensibilities. The mission officer talked about introducing mini retreats and integrating reflection times that serve to live out and build the mission capacity in question (James, Lehman & Mayorga, 2014a). And so as the findings indicate, this position with oversight of mission-related activity serves to build mission capacity on campus.

**Relationship builder.** The findings of this study describe the characteristic skills of the chief mission officer as having the ability to lead, direct and supervise groups, and encouraging the process of dialogue between groups within the institution. All of the four dimensions described in the study serve to build relationships within the institutions at various levels and in various ways. The results of a national survey presented in the Handbook of Mission Officers lists communicative skills as one of the competencies required for this office (James, Lehman & Mayorga, 2014b). The findings of this study describes how this strategic office serves to build bridges, connect individuals and
departments for the purpose of integrating mission and that in the process of doing so it also helps in building the faith life of the campus community (3-001 personal communication, October 31, 2013).

*Transformational leadership style*. The four dimensions of this role seeks to build, establish and maintain relationships within the institution. Effective transformational leaders invite the participation and support of the campus community. They use a participatory management style. This study indicates and describes how collegiality is experienced and exercised not only among the faculty but the entire campus community. The mission officer spoke about pneumatology and the sensitivity required in human relationships (1-002 personal communication, October 31, 2013). The findings described the dialogue that is established with the top level management which then filters down to the different departments within the institution. This is what accounts for how Catholic values are imbibed into the mainstream life of the community. The description of this role strategically placed within the organizational structure of a Catholic higher education institution is the strategic “hire” designed to have a significant impact on the vibrancy of the institutional Catholic culture as suggested by Morey & Piderit (2006) and is strengthened with the support and collaborative partnership with the President who sees himself as the guardian of the mission and provides wholehearted support to all mission driven activity on campus (Currie, 2011; Grennan, 2007).

The dialogue between individuals at the top level is what serves to integrate mission. The processual theory indicates how social forms and cultural values are changed or maintained by the repeated decisions and transactional aggregates of individuals (Salzman, 2001). The findings disclose that both the chief mission officers the
present and his predecessor participated in the collective expression of the institution’s Catholic Identity Statement published in 2007 (Moments of Grace, p 2). So, in this functional role the chief mission officer centrally relates to the other functions and collaboratively processes the integration of mission and safeguards institutional identity.

**The relational aspects of the multidimensional role.** The description of the relationships between the chief mission officer and the other departments in the findings revealed that the intentional collaborative partnerships and participatory engagements established between the Mission Office and the campus community build and foster the intellectual life and the faith life of the campus community. These intentional connections established, capture a notion of community that involves a shared vision and mission. The centralized positioning is intentional and purposeful. It unifies and extends support to the mission.

**Intentional purpose.** The emergent codes from the interview transcripts, the analysis of the position descriptions, the organizational charts and field notes revealed that the chief mission officer is involved in intentional collaborative partnerships with internal and external constituencies. This is clearly expressed in the perspectives of the participants that they are invited to participate and voluntarily respond. They do this intentionally and in some cases they do what their position description specifies 3-001; 3-002 (personal communication, November 1, 2013). Both of the relationships described in the findings as collaborative partnerships and participatory engagements are intentional and purposeful and directed toward mission. Any policy implementation requires interpretation, planning and organizing and the practice of any policy needs to be
intentional (Ripley, 2009). Development is seen as a positive growth process whereby the individual is able to integrate and act on different experiences (Strange, 1994).

The questions related to how these relationships work, and to how individuals are placed within the organizational structure are linked to knowing what needs to be achieved. The findings from the analysis of the position descriptions and organizational charts clearly describe the „where“ and the „how“ individuals are placed within the organizational structure which enables them to help with the integration of the mission in relationship with the Mission Office. The “Hiring for mission” policy is intentional. The position descriptions of each of the individuals placed within the senior leadership team displayed the functional relationships between these senior positions.

**Intentional position.** In Figure 19 we see how the chief mission officer is placed at par with the provost and other vice presidents reporting to the president in a horizontal line relationship as indicated with the red lines. Each of the vice presidents and oversee the activities within their respective departments. The findings reveal that the management team within the institution work in collegiality for problem solving.

Figure 19 also indicates the reporting line relationships of the chief mission officer who reports to the president illustrated by the double red lines in the figure. He has the directors of campus ministry, the director of worship, and the director of choral programs reporting to him and this is illustrated by the blue lines in figure 18. The red circle indicates the relationship between the chief mission officer and the faculty. The green circle indicates the relationship between the chief mission officer and the vice presidents.
The Figure 19 illustrates the centrality of the position set up to fulfill its purpose of centralizing the mission and identity. It also serves to clarify the model of placing the position at par with the senior leadership reporting to the President and having oversight of a very developed campus ministry. The detailed structure of the Mission Office called the Division of Spiritual life has two main components: (a) campus life and (b) liturgical life.

The Association of Catholic Colleges and Universities (ACCU) unites and supports the work of integrating mission and safeguarding institutional Catholicity. The association does this through the Annual Mission Officer’s Conference where it provides mission officers the opportunity to meet, and share best practices. The Mission Officer Handbook published by the Association contains resources for this office in the form of best practices at institutions across the nation (Galligan-Stierle, 2014).

Figure 19 illustrates the placement of the chief mission officer within the organizational structure. The dialogue established between them is the process of influence, done in collaboration with the President who shares in the task of safeguarding the Catholicity of this institution. As a faculty member in the Department of Religious Studies he relates with the faculty chairs of different disciplines within the institution. The findings contained elements of these relationships with the chair of the philosophy department and the chair of the political science department. He has four Directors within the Division of Spiritual Life reporting to him as displayed in the figure.

Functions within the organization are interrelated. This relationship is both horizontal and vertical and seen in both the normative and operational mode of analysis (Becher & Kogan, 1980). A look at the functional dynamics within helps us understand
what can be done to preserve Catholicity within the institution. If change in organizational design is to be considered it helps to look at the existing organizational structure (Becher & Kogan, 1980; D’Cunha, 2008). Collaboration and participation can only be achieved through clarity in the structure so if there is a need for change within the institution it would begin with a good intentional look at the organizational structure and its design (Beavais & Scholl 2001).

Figure 19. Relationships within the organizational structure that are collaborative partnerships and participatory engagements
Institutionalization of mission and identity. The services generated through the process of intentional and purposeful relationships established as collaborative partnerships and participatory engagements described in Theme 3 answered the third research question. These services are seen in the form of academic programs and services that have academic implications, liturgical services and day to day living out of the social justice principles that have ecclesiological implications, and social programs and services with policy implications. The cultural implications are seen through the expressed, espoused and embedded beliefs and values within the institution (Schein, 2010). These contributions made through the relationships within and between the Mission Office and the rest of the campus community serve to enhance institutional identity and mission.

Academic implications. The findings of the study reveal that the President had appointed four faculty members from different academic disciplines to form a Catholic Identity Task Force with the sole aim of looking at how theology can be integrated into the curriculum. The chief mission officer chairs the Catholic Identity Task Force. The white paper written by this task force was circulated between all the departments with the intent of encouraging the integration of Catholic thought into the curriculum. The institution also has a Catholic studies minor included into the curriculum since 2007. This was introduced during the tenure of the first mission officer at this institution. A justice and peace minor program initiated this year is a collaborative partnership between the political science division and campus ministry (personal communication, November 1, 2013). These practices, initiatives, and activities are created within departments but are
centrally directed and channelized at this institution (1-001 & 1-002 personal communication, October 31, 2013).

The findings revealed that the Catholic Identity statement collectively put together by the Catholic Identity Committee clearly expresses the understanding that a university is a place of convergence between faith and reason and that the college “encourages ongoing conversation between faith and reason within the institution” (Memories of Grace, p.1).

The analysis of the Catholic Identity Statement of this institution revealed that two conciliar documents: (a) The decree on Ecumenism (*Unitatis Redintegratio*) and (b) The Pastoral Constitution on the Church in the Modern World (*Guadium et Spes*), informed this institutional Catholic Identity Statement. This statement clearly defines what the institution believes its identity to be and in so doing it reveals how the institution understands what a “Catholic” institution is. The Catholic Identity Statement states that: “It is primarily Catholic and oriented toward promoting service to the church and the world, encouraging all members of the community to develop their “diverse professional, social and religious roles” (Memories of Grace, p.1).

**Ecclesiological implications.** The papal document Ex Corde Ecclesiae specifies that “every Catholic institution acts as an academic community that assists the protection and advancement of human dignity”. The pursuit of this social justice principle to uphold human dignity is practiced at this institution in how it lives out its Catholicity. It does so ecclesiologically, socially, morally, through ecumenical and interfaith dialogue, and as it seeks to introduce Catholic content into the curriculum.
The participation found in the daily and weekend liturgical celebrations, display the ecclesiological aspect of faithfulness to the church seen through the sacramental life practiced in the campus community through communal worship, adoration, and through retreats and annual events like the „Mysteries of Christmas”, an annual event which provides opportunities for faith to be expressed on campus.

The sociological expression of institutional Catholicity is seen in and through the mission driven and community building relationships that exist within the community seen in terms of service trips to Chicago, the mission trips to Haiti and planned service learning projects.

Moral principles of social and commutative justice is seen in and through the ethical decision making process expressed in the interviews by staff who seriously consider the moral dilemma when dealing with students. The commitment to live out the espoused principles of social justice was clearly evident in the perspective shared in the examples quoted from the interview transcripts in the findings as described in the subheading on how social justice is promoted as a consequence of participatory engagement in student activities. The lived experiences shared in dealing with students in seeking to uphold their human dignity is indicative of the embedded values that Schein talks about being the most important element of culture espoused (Schein, 1985, 2010).

The universality of the Catholic Church as seen through the openness to ecumenical and interfaith dialogue witnessed through the partnerships and outreaches in the community supported and sponsored by the Center for Catholic Studies. Their participation in the US President’s interfaith challenge provided a common ground for interreligious and cross cultural agreement on human rights. It also provided a common
platform of dialogue through service such as building homes, serving in food pantries, soup kitchens, running clothing drives which were activities that the institution already had in place as part of their external collaborative partnerships and participatory engagements with the surrounding community. The institution witnessed to the dialogue that is possible in a diverse and pluralistic world through the medium of service.

The focus on Catholic social teaching is evident in the curriculum development practices within the institution that support the efforts to have Catholicity embedded within the institution. One of the elements within the framework of understanding Catholicity is the understanding of human dignity promoted and encouraged in the principles of social justice laid down by the US Conference of Catholic Bishops (USCCB). The perceptions of the interviewees displayed that all the participants upheld, understood and respected the ethos of human dignity promoted by Catholic Social Teaching (personal communication, October 29 – November 2, 2013).

**Policy implications.** The relationships within the organization seen as collaborative partnerships and participatory engagements relate to the theory that social interaction and culture are part of a common process that generates forms of social organization and values (Salzman 2001, p 241). The practice of any policy is intentional and the findings describe a year-long orientation for faculty. This “departmental policy” is a specific way in which this institution engages other faculty who are invited into the process of helping with this year-long orientation at this institution. This is a strong example of how policy can be linked to mission integration. Living out the universality of the institution’s Catholicity is to be inclusive. Orienting personnel from non-Catholic diverse backgrounds to the mission and identity of the institution is a mission driven
policy. The minutes of the Catholic Identity Task Force meeting described how the institution practices the policy of informing new faculty about the institution’s mission and identity through the orientation process (The minutes of the Catholic Identity Task Force meeting, September 27, 2013).

**Cultural implications.** The mission statements expressed the organizational values and beliefs (Schein, 2010). The following phrases contained in the mission statement: “Active learners” indicates the experiential learning described in the interview transcripts. The “reflective thinker” is linked to the reflection encouraged through the retreats and other campus activity. The “ethical decision makers” express the social justice principles promoted within the institution in the respect for human dignity given serious consideration in day to day decision making. In practical ways this is behaviorally seen in terms of helping students and in resolving conflicts in collegiality (personal communications, November 1-2, 2013). Being a “responsible contributor” is linked to the sensitivity expressed toward the differences in faith traditions. Thus, the expressed values and beliefs of the institution is seen as expressed culture in the theory on organizational culture and leadership (Schein, 1985, 2010).

The content analysis of the interviews transcribed revealed that all the participants were aware and were able to articulate the contents of the mission statement of the institution. It is evident that their behavioral patterns reflected in their perspectives and experiences expressed in the findings are part of the implicit values and beliefs that are espoused and embedded at this institution. The openness to ecumenical and interfaith dialogue within the institution is witnessed through participation invited and accepted by non-Catholic faculty staff and students into Catholic sensibilities (personal
communication, November 1, 2013). The working relationships flow from the professional roles of these individuals within the organizational structure. The results of this study display that the embedded beliefs and values that members of an organization carry with them provide a more realistic sense of the organizational culture as explained by Schein (1985, 2010) and that the espoused values form the institutional identity present the organization in its ideal rather than actual form (Peterson & Spencer, 1990).

The field notes and the perceptions of the participants recorded in the interview transcripts revealed that all the participants collectively shared the values and beliefs that guided their behavior which is linked to the institutional mission and identity. Even those who self disclosed their non-Catholic identity very consciously adhered to the belief and values of the institution as stated in the transcripts. The institutional beliefs and values expressed in the formal statements such as the mission statement and the Catholic identity statement is “espoused” by individuals at this institution displayed in the perceptions contained in the findings such as, “a conscious effort to create a campus ethos that goes beyond words” (personal communication, October 29, 2013). The espoused values and beliefs are often those that are widely communicated and form the institutional identity (Schein, 1985, 2010; Peterson & Spencer, 1990).

The findings show that the 57% of the senior leadership were non Catholic. The findings of this study clearly state that all were aware of the institutional mission and identity which is attributed to the orientation formation provided and the participation receive through positive responses to invitations extended on campus. The series of talks used at the orientation includes a session that is devoted to Catholic identity and mission (minutes of the Catholic Identity Task Force meeting, September 27, 2012). This
indicates how successful strategies can help overcome the lack of awareness of institutional Catholicity (Morey & Piderit, 2006). Explicit values and beliefs were found in the vision statement, mission statement, and Catholic Identity statement. The perspectives of the participants contained behavioral patterns that displayed both espoused and embedded culture.

Thus, the findings revealed: (a) that there was a need within the institution to centralize the mission office in order to have the institutional mission and identity permeate all levels of the organization, and that this was achieved through the process of dialogue in and through intentional meetings that were used to establish collaborative partnerships, (b) that these relationships with the internal constituencies were intentional and very centrally directed through a top down approach, (c) that the horizontal and vertical links relate to the normative and operational dynamics within the organization, and finally (d) that the contributions made to the institutionalization of mission and identity have academic, ecclesial, policy and cultural implications.

**Implications for Theory and Practice**

The study could offer all institutions Catholic or non-Catholic private or public serious about mission a pathway to how mission is integrated through the process of dialogue between members of the community.

The findings of this study offer insights into the probable outcomes achieved through intentional pursuit of establishing relationships both within the institution and with external organizations that are connected with the mission, vision and values of the institution.
The study contains information that helps overcome, barriers, and doubts related to the challenges faced in integrating non-Catholic elements. The findings in this study indicated that the religious differences did not create barriers or hindrances to professional work because unity within the campus community is established through dialogue and connectedness.

An important finding that relates to policy makers within the institution is that resource allocation is important to the institutionalization of mission but not above solving the needs generated that have to be addressed as they are indirectly linked to the mission.

The findings also indicate that the programs generate funds and programs linked to mission stem forth from personal relationships. It is individuals who offer restricted funds as seen with the two examples quoted in the findings one being the major donations received from a family that generously gave 15 million to the Catholic leaders program and the other was the donor of the FOCUS program who offered to pay for the part that is owed by the college.

The processes within the organization structure can be further explored to suggest more pathways for mission integration. The sustainability factor can be further explored and developed.

**Recommendations for applications**

In the light of the findings of my study I would make the following recommendations:

1. It is necessary that the chief mission officer continues to practice an inclusive
spirituality that can be developed and fostered to encourage multiculturalism. Providing for the difference is key therefore making room and spending time with the need to accept, to adapt, to integrate and to engage the difference in ethnicities and religious beliefs which is crucial to being inclusive (D’Cunha, 2009; Torres, Howard-Hamilton & Cooper, 2003).

2. The Senior Leadership whether Catholic or non-Catholic need to be connected with the department overseeing the spiritual life of the campus community in order that they are actively engaged in the institutionalization of mission.

3. The hiring policies and practices of the institution should continue to be open to all and in that sense will continue to be equitable, inclusive, and multicultural.

4. The link and relationship with the faculty is key to the success of institutionalizing mission. As the findings of the study indicated that thinking in collegiality is important and this was clearly expressed by the chief mission officer in this study. The role of faculty is key in the institutionalization of identity and mission because faculty are the producers within any institution of higher learning. The student who is the product as graduate from the institution and is primarily shaped by the curriculum.

**Recommendations for Future Research**

The movement toward the professionalization of this position indicates a need for developing metrics to assess the effectiveness of this position. Further research in this
direction would provide stakeholders of Catholic higher education invaluable information. There were nine elements listed in the findings of this study as contributions made through services that draw participation that is sustained by the community within the institution and also manifested through outreaches in the surrounding community on account of the intentional collaborative partnerships and participatory engagements. These elements and their related academic, ecclesiological, policy and cultural implications could be looked at in depth to formulate a survey to quantify the effectiveness of this mission office.

The findings indicated different groups of students. The experiences of different student populations who stand to benefit from the process of engaging the mission could be strongly considered for future research. The athletic group of students engaged in service, the students from campus ministry engaged in service, students enrolled within the Catholic honors program, and international students. A comparative study of these different groups of students using focus groups would provide very significant results. The student perspectives on being engaged in the process of mission integration would be an interesting study in itself. It would inform stakeholders on what could enhance the existing activities and services provided. The need for upgrading is strongly felt to provide the future generation with an environment on Catholic campuses where the Catholic presence is fostered maintained and preserved.

This study was focused on the role of the chief mission officer and therefore was bounded in the scope of exploring the impact of campus ministry in and for itself. It was found that campus ministry is an important component to the faith formation aspect of campus life. The two academic programs contained in the findings: The Catholic Studies
Minor program and the Justice and Peace Minor program initiated as a collaborative partnership between a faculty member and a staff member generates questions linked to how can such initiatives be developed and what are the different options and models and best practices available in the nation. There is a need to introduce programs and initiatives that can be sustained. This can only be possible through ongoing dialogue that establishes collaborative partnerships and invites participatory engagements.

The Catholic Leaders and Thinkers program is a unique Catholic studies Honors Program administered at this institution since 2007. This could be considered to be one of its kind in the nation. The institution has maintained a record of student feedback which can be evaluated for comparative student outcomes. This program evaluation study could use a causal comparative quantitative methodology and produce interesting results.

There are only ten diocesan colleges in the nation and each one has a unique history with an open door to studies that can generate results that will be very helpful to stakeholders of Catholic higher education. Surveys focused on specific areas related to Catholic identity and mission sent to all ten colleges would make an interesting study.

And finally the experience of a prior visit to Canada in 2010 led me to think about the connection this institution has with the University of Laval in Quebec city. When interviewing the archivist I was reminded of my trip there which was made possible through the ingenious planning by Dr. David Meabon a faculty member in the Department of Higher Education at the University of Toledo who provided the higher
education doctoral class on Comparative higher education with an unforgettable experience in Canada. The class trip taught me about the how a seminary could develop into a university. The history of the University of Laval and the history presented in my findings in this study led me to think that a comparative study of the historicity of the two institutions across the borders would document interesting findings for stakeholders in Catholic higher education. The similarity in content with the history in Quebec City is worth researching for details that will produce results that will unfold a process worth noting. Both institutions are founded by Catholic bishops and share the Seminary background that developed from mainly forming only priests to including lay students over time.

Conclusions

The multisource data used in this study provided oral evidence through the interviews, ethnographical evidence through field observations, and the activities reported provided supportive evidence that was derived from the documents analyzed. The artifacts displayed evidence that was supportive of the mission and identity expressed in all of the three previous sources. The purpose of this research was to examine, explain and describe the functional role of the chief mission officer strategically placed within the organizational structure in relationship with the other functional roles. The study revealed that the function of this multidimensional role is the process in the institutionalization of mission and identity within the organizational structure. This centralized role functions with a top-down approach at this institution. The findings further revealed that this function seeks to intentionally build relationships with the purpose of promoting the faith life of the community. The findings support the statement.
that the chief mission officer uses a transformational leadership style and is able to ensure and preserve the integrity of the institutional identity and mission in relationship with the President who shares the responsibility of safeguarding the Catholicity of the institution. He engages in collaborative partnerships with the senior leaders in the President's cabinet and seeks to establish intentional relationships with those reporting to him in the mission office. The bi weekly meetings are planned and geared toward developing the campus community. The interview transcripts revealed that the perspectives of all the participants were linked and overlapped.

The findings described the processes involved within the organizational structure as the chief mission officer undertakes the task of introducing Catholic sensibilities. The relationships between the senior administrators are collaborative and intentionally purposeful at this institution. This is achieved through ongoing dialogue between the leadership within the organizational structure. The collaborative partnerships and participatory engagements have academic, social, political and cultural implications.

The study revealed that the institutionalization of mission is a communal task achieved through the unity established within the campus community engaged in teaching, learning, worship and service. This study revealed that: The chief mission officer is solely responsible for how Catholicity is lived out on a day-to-day basis, as articulated and described by the content in the transcripts and the analysis of the documents such as the position descriptions. The study described how the fabric of the campus community culture is a tapestry of academic life, service, learning, experiential learning, and other activities listed in the findings brought about by the planned initiatives of the spiritual life division, overseen by the chief mission officer. Campus ministry was
found to be only a part of the Spiritual Life division and the practical oversight of campus ministry is left to the Director of Campus Ministry placed within the reporting line of the chief mission officer.

The study focused on the function of the role of the chief mission officer at a diocesan Catholic college and filled the research gap in providing information in describing how mission integration can be operationalized. Previous studies have examined how mission and identity is perceived by faculty staff and students at a Catholic higher education institution but they did not focus on the relational process which is the operational aspect involved in the institutionalization of mission and identity within a Catholic higher education institution. How the intentional relationships contribute to enhancing the mission and identity within the institution is described in the findings. The chosen setting provided the necessary access to information. The study had a methodologically strong research design that aided triangulation. Any misrepresentation and misinterpretation was obviated by member checking which was used to validate the findings.

The interview experience with my informants was very positive. It moved from the stage of exploration to cooperation and even participation. A referral from one of the participants established a connection with a person not placed in the incipient list and provided the snowball effect in qualitative research.

This single case study provides information that will be subjected to variance in generalizability and comparability because of the following: (a) It being only one of ten
diocesan colleges in the nation. The other 238 Catholic higher education institutions have various religious sponsors, (b) bounded by specificity to the one among other strategies used to preserve the integrity of institutional mission and identity, (c) and bounded by area for specificity it was focused on the senior leadership and those functionally connected with the mission office.

This study has identified the need to seriously consider the placement of people within the organizational structure because it helps with the intentional relational process involved in integrating and sustaining mission and identity. The appointment of a chief mission leader is a developing entity and it is part of a movement and trend toward institutionalization of mission at a Catholic higher education institution. Communication provides tonality in the institutionalization process and the liturgy is one of the most important sources of communication. It engages and connects the congregations gathered for prayer and worship. The academic, social, political and cultural implications flow from the intentional placement of the chief mission officer within the structure. The normative mode of the process within the organizational structure being the influence of this office manifested through Catholic sensibilities introduced or in keeping a watch over elements that may negatively impact the institutional Catholicity. The operational mode seen through the intentional and purposeful meetings, events and gatherings organized

The formation and the charism of a diocesan institution and a religious sponsored Catholic higher institution are very different. The findings of this study describe how this diocesan college was founded on the need recognized by a local bishop who responded to
the cry of the diverse immigrant population as he sought to provide access to a Catholic education.

The universality of the Catholic tradition as supported in the Second Vatican Council is found in the beliefs and values expressed, espoused and in some cases embedded as seen in the behavioral patterns that were contained in the perspectives shared in the findings. The universality expressed by all of the charisms of Catholic sensibilities, whether it is Ignatian, Vincentian, Benedictine, Franciscan, Felician, Norbertine, La Sallian or Sulpiceans. The Catholic College or University’s link with the Catholic Church is historical, relational and cultural and is very essential for its identification. The Catholic identity statement carefully formulated at this institution clearly articulates its membership with the Catholic Church.

This diocesan Catholic higher education institution is gifted with leadership that forms and inspires young people to become servant leaders. The Catholic culture at this institution is linked to its history, and its Catholicity evolved and developed as the institution adapted to the changing times. I would like to conclude with the motto of the institution which is: “Pro Deo et Patria - To God and Country”
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Appendix A

Jotted Notes

The weather was cold but sunny.
Ducks vs Central College.
Duck game was held at the Rock Band.
Football game was well attended.
I spotted faculty & staff who attended.
I heard: lost the game &
cheer the Central College.
Students.
I got engaged in a conversation
with our alumni.

I noticed the stand had plaques
everywhere. Included were names
of the donors who were all alumni.
Another sign of alumni participation
involves substantial contributions to
the growth and development of
the college.

There were a lot of families with
little kids running around.
The game was ticketed as well.
$6 for adults, $5 for 55 & older.
$3 for students.
Free for kids under 12.
Family staff & students free with ID.

(Sample Jotted Notes)
### Appendix B

Artifact review adapted from Merriam, (1998)

Questions used in the content analysis process of the data from the list of artifacts considered.

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>LIST OF ARTIFACTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. When was it constructed? Or set up?</td>
<td>• The chapel and its location on campus next to the administrative building with an underground passageway that connects it to the building,</td>
</tr>
<tr>
<td>2. Why was it constructed? What was the purpose or occasion?</td>
<td>• The residence halls on campus</td>
</tr>
<tr>
<td>3. Who was responsible? How did it all come about?</td>
<td>• The historical buildings that contain stories related to the historical development of the institution.</td>
</tr>
<tr>
<td>4. What are the documents that contain more information about the artifact?</td>
<td>• The artworks on campus displayed in the buildings and outside</td>
</tr>
<tr>
<td>5. Are there people who can be contacted who can give more information about the artifact?</td>
<td>• The plaques in the buildings and other locations on campus provided data that reveals and supports mission integration.</td>
</tr>
<tr>
<td>6. How is the artifact related to the study?</td>
<td>• The murals and sculptures</td>
</tr>
<tr>
<td>7. How is the artifact linked to the data contained through the other sources?</td>
<td>• The campus layout and design</td>
</tr>
<tr>
<td></td>
<td>• The landscaping</td>
</tr>
<tr>
<td></td>
<td>• The library</td>
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<tr>
<td></td>
<td>• The Cafeteria</td>
</tr>
<tr>
<td></td>
<td>• The Alumni Campus Center</td>
</tr>
<tr>
<td></td>
<td>• The Grotto</td>
</tr>
<tr>
<td></td>
<td>• The Planetarium</td>
</tr>
<tr>
<td></td>
<td>• The Gymasium</td>
</tr>
<tr>
<td></td>
<td>• The Football stadium buildings</td>
</tr>
</tbody>
</table>
Appendix C

Document review questionnaire adapted from Merriam (1998)

Questions used in the content analysis process of the data contained in the list of documents presented.

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>LIST OF DOCUMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. When was the document produced?</td>
<td>• Flyers for the events</td>
</tr>
<tr>
<td>2. Why was it produced?</td>
<td>• Memos</td>
</tr>
<tr>
<td>3. What is the purpose of the document?</td>
<td>• Emails</td>
</tr>
<tr>
<td>4. What were the sources of information?</td>
<td>• Letter from the Center of Catholic studies committee</td>
</tr>
<tr>
<td>5. Is there another document that is linked to this document? If Yes can</td>
<td>• Letter from the White House</td>
</tr>
<tr>
<td>it be retrieved or accessed?</td>
<td>• Letter from the retired Archbishop of Dubuque</td>
</tr>
<tr>
<td>6. Who are the people linked to the document?</td>
<td>• Position descriptions of each of the positions in the president’s senior</td>
</tr>
<tr>
<td></td>
<td>leadership team</td>
</tr>
<tr>
<td>7. Can these individuals be contacted?</td>
<td>• Organizational charts of each of the departments represented</td>
</tr>
<tr>
<td></td>
<td>• Minutes of the Catholic Identity Task Force</td>
</tr>
<tr>
<td></td>
<td>• White paper written by the Catholic Identity Task Force</td>
</tr>
<tr>
<td></td>
<td>• PowerPoint of the Catholic Identity Task Force</td>
</tr>
<tr>
<td></td>
<td>• History of the College</td>
</tr>
<tr>
<td></td>
<td>• Websites</td>
</tr>
<tr>
<td></td>
<td>• Publications like the Moments of Grace and Inspiring Lives</td>
</tr>
<tr>
<td></td>
<td>• Highlights of the college</td>
</tr>
<tr>
<td></td>
<td>• Service plan for the participation in the U.S. President’s interfaith and</td>
</tr>
<tr>
<td></td>
<td>community service campus challenge</td>
</tr>
</tbody>
</table>
Appendix D

Field Notes Prompts

Prompts used to write the descriptive notes based on Spradley (1980)

During the events, activities, liturgies, campus tours and meetings attended.

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>LIST OF OBSERVATIONS: EVENTS, ACTIVITIES, LITURGIES &amp; MEETINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Describe the ____________ Campus Offices Buildings Chapel Grotto Landscape</td>
<td>EVENTS</td>
</tr>
<tr>
<td>2. Describe the individual ____________ Openness comfort</td>
<td>• Parents Brunch</td>
</tr>
<tr>
<td>3. Describe the activities ____________ Events Liturgy Foot ball game</td>
<td>• Dessert Pops</td>
</tr>
<tr>
<td>4. Describe the responses of the interview participants ____________ Detailed/ indepth</td>
<td>• Daily Liturgy</td>
</tr>
<tr>
<td>5. Observations / Comments/ Reflections/ insights</td>
<td>• Weekend Liturgy</td>
</tr>
<tr>
<td></td>
<td>• All Saints Solemnity Liturgy</td>
</tr>
<tr>
<td></td>
<td>• Football game</td>
</tr>
<tr>
<td></td>
<td>MEETINGS</td>
</tr>
<tr>
<td></td>
<td>• Acquaintance made at the Breitbach scholars Dinner</td>
</tr>
<tr>
<td></td>
<td>• Pre interview group meeting with participants</td>
</tr>
<tr>
<td></td>
<td>• Interviews in the Conference room and in individual offices of the participants</td>
</tr>
<tr>
<td></td>
<td>• Meeting with the archivist</td>
</tr>
<tr>
<td></td>
<td>CAMPUS TOUR</td>
</tr>
<tr>
<td></td>
<td>• Student Guided campus walking tour from 10:00am through noon on Friday, November 1, 2013</td>
</tr>
<tr>
<td></td>
<td>• Driving through the Campus guided by a campus map</td>
</tr>
</tbody>
</table>
## Appendix E

Matrix of the interconnections between chapters: Linking research purpose to methodology (Based on Butin, 2010)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Research Purpose</th>
<th>Theoretical Framework</th>
<th>Research Questions</th>
<th>Methodology</th>
<th>Research Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 1</td>
<td>To examine and describe the functional role of the chief mission officer placed within the organization structure as a strategy to preserve, foster, maintain, sustain and safeguard the institutional mission and identity. (a deliberate and systematic articulation and analysis of issues that lack clarity)</td>
<td>Explains how it was used Processual Theory – social forms and social organization Process and structures theory -Normative and operational modes of analysis Organizational culture and leadership Levels of culture within an organization</td>
<td>1. What is the role of the chief mission officer? 2. How this role relates with other roles within the organizational structure? 3. How do these relationships contribute to institutiona lizing mission and identity?</td>
<td>A single instrumental qualitative case study using within case analysis summarized</td>
<td>1. Interviews 2. Document analysis 3. Field observations 4. Artifacts</td>
</tr>
</tbody>
</table>
| Chapter 2 | Purpose contained in the introduction
The purpose was further researched and found to be a growing trend | How it was derived from the literature reviewed
Theories linked to the purpose of the research explored | Generation of research questions
From the literature reviewed | Methodology researched | Methodological triangulation researched |
| --- | --- | --- | --- | --- | --- |
| Chapter 3 | Purpose contained in the introduction
How the relationships worked within the institution prompted the decision to use open ended interviews | How it is part of the research design in the methodology
Categories Themes Emergent code design
The theories served as a paradigm in the data analysis plan | Contained in the research design and directed the research | Methodology explained
Description of each of the four sources and how they helped with the findings
How the coding was done | Research design explained in detail of the theory and multisource used as research tools to organize the emerging codes from the data |
| Chapter 4 | Purpose contained in the introduction
It supported the data analysis process | How the theoretical framework helped organize the findings
As they related to the research questions and the multisource used | Organized the findings | Methodology used | Explained in connection with the use of methodological triangulation |
| Chapter 5 | Purpose contained in the Introduction and Conclusion | How the theoretical Framework helped interpret and make sense of the findings – explain the meaning | Explained the findings | Synthesis of the methodology and the Theoretical framework and the literature reviewed | The multi-source data gathered provided within case analysis to explain and triangulate the findings |