

Understanding and Evaluating Service as Modeled by Sisters: Implications for Sisters, Lay Partners, and their Ministries

Sisters of Charity Foundation of Cleveland Catholic Sisters Program Area (CSPA)
&
Ministry Leadership Center (MLC)
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Catholic congregations of women religious have experienced radical change in recent decades. The mean age of women religious in the U.S. is now over 76 years of age. The overall number of U.S. women religious has dropped by 75% since 1970. The decline of sister presence begs critical questions that have yet to be fully addressed: how might it be possible to transition from sister-led, sister-founded ministries to lay-led ministries that carry forward gospel inspired service as modeled by sisters? What is needed to prepare, support, and sustain these lay leaders and the ministries they seek to carry forward into the future, especially among the most vulnerable and marginalized members of our communities?

Although in Catholic health care and higher education there are some well-developed ministry leadership programs, these initiatives are directed towards associates who are already part of large, mission-driven organizations. These large organizations often invest in multiple layers of support to sustain their ministerial identity—novel governance structures, formation programming, and mission integration efforts are all part of the fabric designed to help the diverse cadre of lay leaders sustain these large ministries with fidelity to the intent of the founders/foundresses. Yet, for individuals or those who are aligned with smaller Catholic organizations, often lacking sufficient resources, there is very little available infrastructure to guide the increasingly urgent transition from sister-led ministries to lay-led ministries. Additionally, unlike other areas of the Sisters of Charity Foundation such as ending homelessness or improving health, transitioning from sister-led to lay-led leadership of ministries is largely uncharted terrain with little research or literature on model practices available. The Catholic Sisters Program Area (CSPA), therefore, is invested in exploring, measuring, evaluating, and learning, not only in service to strengthening the approach in Northeast Ohio, but also to share nationally how best to address this widely felt challenge.

This project was designed to offer a comprehensive evaluative framework for the CSPA staff to engage, while simultaneously building their evaluative thinking capacity; to identify specific areas of evaluative inquiry within the Program Area; and to develop and employ the best tools and measures to get relevant, reliable, credible data to answer their questions and chart a course to strengthening existing programs and planning for the future. Thus, the overall approach was flexible, adaptive, rooted in partnership with the Catholic Sisters Program Area staff and stakeholders, and was drawn from *their* need for clarity and the questions that emerged from Phase I of the process, described below.

The Approach, Part I: The Systems Evaluation Protocol and Pathway Modeling

The approach MLC brings to bear is a systems-based, bottom-up approach that draws on the lived experience and expertise of those closest to the work being evaluated—often program staff, program participants, and members of the community directly impacted by the work. We begin by trying to understand what, precisely, a program or initiative is trying to accomplish. How do those leading the initiative articulate the hoped-for outcomes and changes within their target population or community? How do they think those hoped-for changes come about? Who are the stakeholders most directly impacted by the program; who are secondary or tertiary stakeholders and what role do they play?

To address these important questions, MLC used a methodology, originally developed by Cornell's Office for Research on Evaluation, called the Systems Evaluation Protocol (SEP). Systems evaluation is an approach to conducting program¹ evaluation that considers the complex factors that are inherent within the larger "structure" or "system" within which the program is embedded. The SEP's theoretical framework is drawn from complexity theory, evolutionary theory and natural selection, general systems theory, ecology, systems dynamics, developmental systems theories, and ideas of research-practice integration. Much like Catholic Social Teaching which emphasizes subsidiarity, the SEP emphasizes partnership between the evaluation team and those engaged in the programmatic work, centering the lived experience of the practitioner and community as those with the most intimate and impactful understanding of how a particular program is functioning. Thus, the SEP invites deep reflection on the part of those engaged in program design and implementation as a foundational aspect; this reflection helps with identifying areas of evaluative inquiry, preparing to implement the findings, and crafting a roadmap for future evaluation efforts (Trochim et al., 2016).

The first task was helping the CSPA staff and close-in stakeholders articulate their "theory of change" through a process of pathway modeling. The reasoning behind the particular kind of program modeling used in the Systems Evaluation Protocol comes from the recognition that before implementing a program evaluation, it is essential to establish a clear and detailed understanding of *what that program is* and *how it works*: what program participants do or experience as part of the program, what kinds of early changes these activities lead to and what changes unfold later, and how the activities in the program work to bring about those particular changes and set off the whole process that ultimately leads to expected impacts. Many evaluation strategies involve developing a logic model, in which lists of program inputs, activities, and short-, mid-, and long-term outcomes (the anticipated changes) are laid out in columns. Logic models provide a great deal of information but are not able to present the reasoning about how change works—that is, how and why particular activities are believed to contribute to or cause the changes listed in the outcome columns. Those *causal connections*—which make up the theory of change for a program—explain how a program is believed to work and provide a foundation for devising an evaluation to investigate how well it is working, how to make it work better, or how to make it work in different circumstances. In addition to clarifying a group's theory of change, the

¹ In this context, a "program" means the array of activities, events, grantmaking, etc. undertaken to further goals identified by Program Area staff. In the Catholic Sisters Program Area, for example, convenings that cultivate relationships between sisters and lay people and are part of the overall thrust of the Catholic Sister Program Area's desired outcomes are considered part of the "program." More formal, regular "programs" such as The Ministry Leadership Program would also be considered part of the "program" for the purposes of pathway modeling.

pathway model itself begins to contribute to evaluative findings—namely, it helps program staff and stakeholders visually see areas of bifurcation, where gaps may exist in the efficacy of their model, and it surfaces buried assumptions that may benefit from being tested (Hargraves, M. & Denning, C., 2018).

Over a period of several months, the CSPA staff worked with MLC to build a pathway model that surfaced a shared understanding of the rationale and theory of change underlying the many activities that staff undertakes. The model produced shows the program staff’s “activities”—that is, the convenings, grant-making, program design, communication, etc. that the staff undertakes/engages in—and the hoped-for short-, mid-, and long-term outcomes of those activities. It also accounts for how separate activities, and the outcomes they help produce, accumulate to generate the overall intended impact of the Catholic Sisters Program Area.

Findings, Part I: Lessons Learned from Pathway Modeling

In the pathway model the Catholic Sisters Program Area developed there are several “strands” of distinct activities. Because the CSPA staff wanted to comprehensively examine how previous programs and activities gave rise to current focus areas, the scope of the pathway model is quite large, tracing the previous initiatives that have contributed to the CSPA current theory of change. The full pathway model is included in Appendix A for context; however, to share the most salient learning and questions that surfaced from the pathway modeling process, Figure 1 offers a simplified model.

Strand One includes the top portion of the pathway model which focuses on building ministerial capacity for sustainability, particularly for those ministries undergoing the transition to lay leadership. The theory of change posits that inter-congregational collaboration, intergenerational collaboration, and non-profit administration skill-building contribute to the hoped-for outcome of ministerial sustainability.

Strand Two includes the bottom portion of the pathway model which focuses on building intergenerational relationships between sisters and lay partners. There are several outcomes connected to this portion of the pathway model, with the development of an intergenerational community committed to and capable of carrying forward the sisters’ ministries as a critical mid-term outcome. Relationship-building and targeting ministry leadership formation programming both contribute to enabling this hoped for outcome.

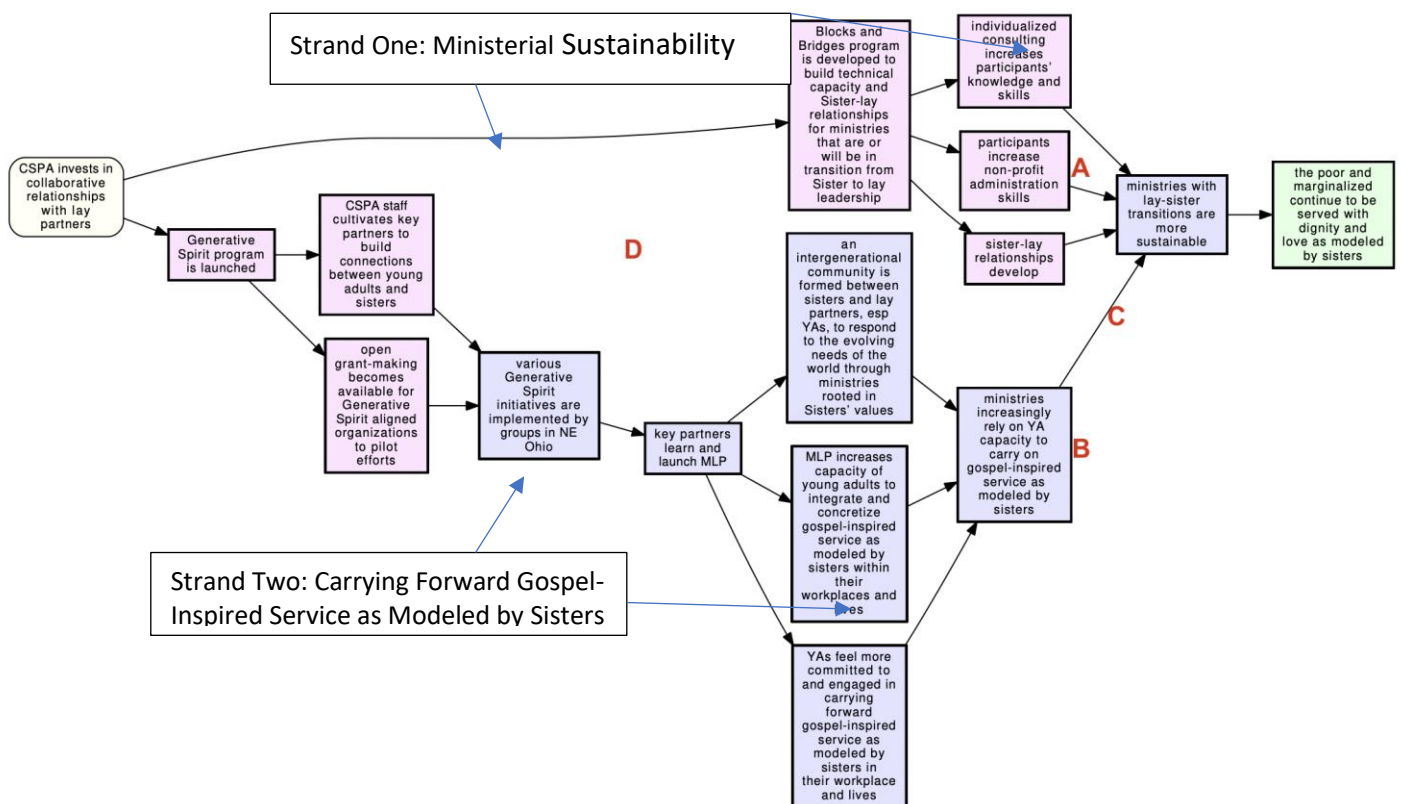


Figure 1: A simplified rendering of the Catholic Sisters Program Area pathway model. The pale-yellow box denotes an “activity” which the CSPA staff facilitates; items in pink are short-term outcomes, items in pale purple are mid-term outcomes, and items in green are hoped-for long-term outcomes.

As the CSPA staff engaged in a structured analysis of their model several questions surfaced which gave rise to the next stages of the project:

First, the staff noticed that the ministerial sustainability strand needs intentional exploration of and further investment in targeted interventions to strengthen ministerial sustainability; while initiatives such as Blocks and Bridges are a helpful start, the multi-faceted dimension of the challenge of ministerial sustainability will likely require a multi-faceted solution with appropriate scope and sequence of interventions. (A)

Second, the staff realized that they need a clear understanding of what comprises “gospel inspired service as modeled by sisters.” Although inspiring commitment to and cultivating lay leaders’ capacity to carry forward gospel-inspired service as modeled by sisters is a clear outcome within the lower strand, the staff needed a way to measure their success, requiring conceptual clarity about what comprises gospel-inspired service. (B)

Third, there was some question about young adults’ capacity to increase the sustainability of ministries absent additional support at their ministries. The survey we conducted underscore the difficulty young adults encounter upon applying and integrating their Generative Spirit experience into their ministries. This issue will be a major focus of future work. (C)

Finally, the staff noticed the bifurcation in the model—the model accurately reflected the reality that the ministerial sustainability strand and the formation/community-building strands ministries ran in parallel. (D) However, the CSPA staff and stakeholders posit that those two strands need to be more intentionally woven together to reach the desired long-term outcome of sustainable, sister-founded ministries contributing to the Foundation’s larger goals of improving the lives of people living in poverty. Both the appropriate infrastructure for sustainability *and* well-formed lay leaders capable of carrying forward gospel-inspired service are needed, ideally within the same organizations so that the synergistic effects of sustainable infrastructure and lay formation can be maximized.

Each of these areas of evaluative inquiry within the pathway model has given rise to subsequent phases of the project, some of which will occur in the future. Within the scope of this 15-month evaluation project, we prioritized understanding the conceptual terrain centered on the specific elements of gospel-inspired service as modeled by sisters, with a particular emphasis on what would be needed for lay people to carry forward that work. A concept mapping process to broadly inform the strategic work on the Catholic Sisters Program Area as well as to effectively evaluate the effectiveness of that portion of the pathway model.

The Approach, Part II: Concept Mapping to Guide Program Development and Evaluation

Unlike in other, more concrete areas of focus, such as homelessness reduction or health equity, the elements needed for lay people to carry forward sisters’ work have not been previously defined by colleagues, in literature, etc. Thus, the next task was laid before us—developing a “map” of the “terrain” of what lay people need to carry forward sisters’ work.

The methodology we used is called Concept Mapping, a process that can be used to help a group describe its ideas on any topic of interest and represent these ideas visually in the form of a map that can then be interpreted to generate useful, practical information to guide planning and evaluation (Trochim, 1989).

The goals of this portion of our project were to:

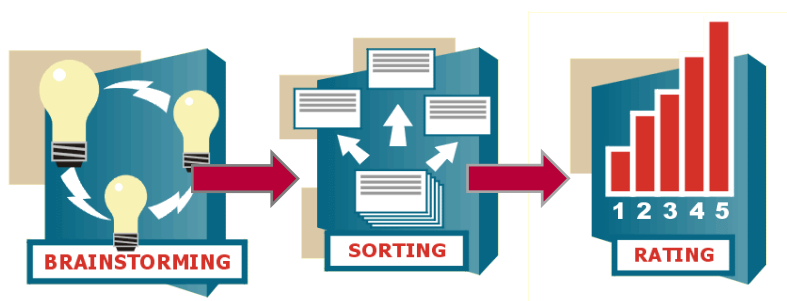
- Create a shared understanding of what the elements of Gospel-inspired service should be for lay people carrying forward the work of sisters.
- Understand the multiple perspectives of different stakeholders regarding these elements.
- Identify which elements are judged by stakeholders to be relatively more important.
- Assess the degree to which there is consensus among stakeholders regarding the relative importance of the different elements.
- Use the results as a basis for survey development and for future planning.

We invited stakeholders to brainstorm responses to the following prompt:

“For lay people carrying forward the work of sisters, one specific element of Gospel-inspired service should be...”

The process typically requires as large a group as possible to brainstorm a large set of statements relevant to the topic of interest using the focus prompt. A smaller working group then sorts these statements into groups based on their similarity to each other. The large group then rates each statement on one or more scales—for example, importance and feasibility. The maps that result

from the data analyses are then interpreted by the working group to guide their next steps in strategic planning, visioning, evaluation development, etc.



Findings, Part II: Concept Mapping Results

The CSPA brainstorming group was comprised of 94 distinct individuals who contributed to brainstorming 149 statements, which were synthesized into 92 statements. Eighteen individuals then completed the sorting task and those 18 distinct configurations were analyzed using multivariate statistical analysis to produce conceptual clusters. The brainstormed statements were also rated on a scale of 1 to 5 for their relative importance in contributing to “lay people carrying forward gospel-inspired service as modeled by sisters....” by 52 individuals who also contributed their demographic information. A full list of the 92 statements and their importance ratings is available in Appendix B.

At the end of this process, we had a “point map” wherein each point represents one of the brainstormed statements and its conceptual proximity to other brainstormed statements. Conceptually similar statements are close to one another on the map while conceptually different statements are further away from each other.

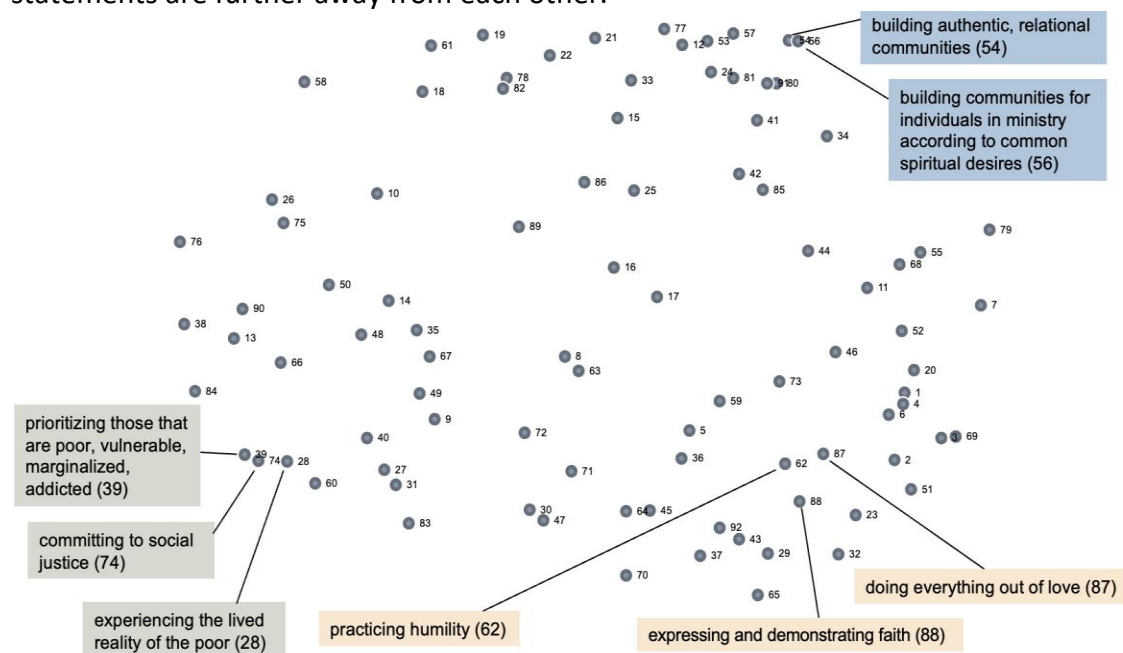


Figure 2: A “point map” generated through concept mapping, showing the relationship between various brainstormed statements.

Multivariate statistical analysis is used to determine the placement of the dots, with statements sorted together more frequently appearing in relatively closer proximity on the map. The concept mapping software also offers “cluster solutions”—that is, the software ascertains mathematically which statements were sorted with each other most often and it offers gradations of cluster solutions, much like a microscope can be fine-tuned to look at small sub-structures within a cell to the larger cellular components. Ultimately the stakeholders select the granularity that is most useful for their current purposes, but all levels of granularity can be retrieved from the software at any time.

For the CSPA staff, the sisters, and other stakeholders that examined the data, they ultimately selected a 6-cluster model that they felt fairly represented both the diversity within the conceptual terrain while retaining the usefulness of the model. Each colored cluster of the map represents one feature of the “conceptual terrain” of what is needed for lay people to carry forward the gospel-inspired work of sisters. The statements in each cluster are listed in Appendix B.

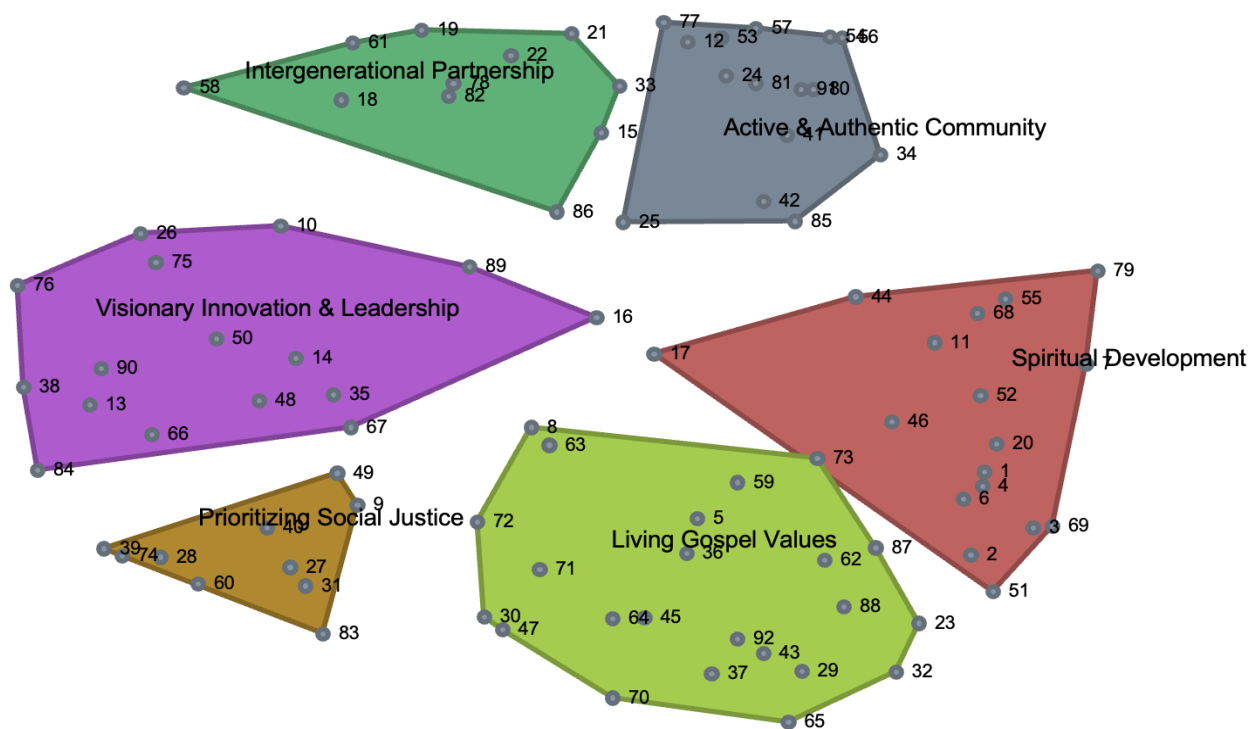


Figure 3: A concept map showing elements of gospel-inspired service as modeled by sisters that lay people should develop to carry forward the work.

Each statement is also rated for importance in advancing the focus prompt relative to the other statements. The importance ratings help us see how to prioritize the work, how the group sees the relative importance of each cluster, how different sectors of stakeholders vary in their understanding of priorities (pattern matching charts), and where there is consensus among stakeholder groups (go zone plots). For example, Figure 4 compares the relative importance of the clusters from the perspective of those who are sisters versus those who are not:

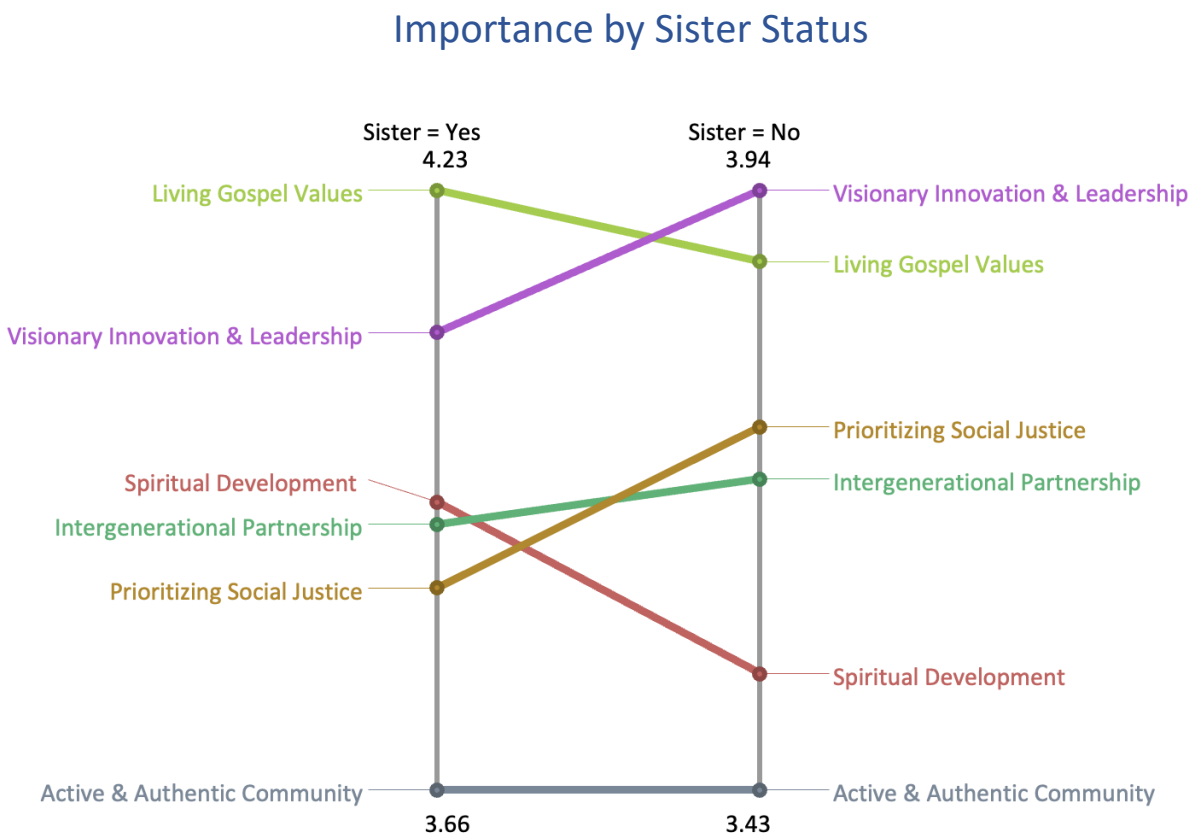


Figure 4: A comparison of the relative importance of each dimension of gospel-inspired service as rated by sisters and non-sisters.

For a full compendium of all the importance ratings within each cluster, the pattern matching charts, and the go-zone plots please see Appendix C. These resources are designed to be utilized by those designing programmatic interventions, for evaluation purposes, as well as for strategic planning.

Most exciting of all was the palpable enthusiasm and sure-footedness with which the CSPA staff and key stakeholders now understand the knowledge, sentiments, and support needed by lay people need to carry forward gospel inspired service. With a shared understanding and model derived from their personal knowledge combined with the power of multivariant statistical analysis, the CSPA now has clearly defined terrain, priorities, and an understanding of the sub-parts of gospel inspired service that need to be cultivated for them to effectively reach their desired outcomes.

Approach Part III: Survey Development based on Concept Map Results

The third part of the evaluation work was survey development based on the learnings from the concept mapping process. To gauge growth among participants in the Generative Spirit Initiative--the Catholic Sisters Program Area's main vehicle for inviting lay people into carrying forward gospel-inspired service—two surveys were developed. One survey was geared toward lay participants involved in Generative Spirit programming; the other was directed toward sister-participants and their perceived growth. Both the pathway model's articulation of the expected/hoped-for changes and the concept map's clear articulation of desired areas of growth informed the development of the survey. For example, the items with the highest importance rating from each cluster of the concept map comprised much of the survey content. We used a retrospective pre-post format with both quantitative and qualitative items.

The Findings Part III: Generative Spirit Participant Growth

Both sisters and lay people showed significant growth in nearly all items measured in the survey. In the following bar charts, we see major growth in the number of respondents that selected “quite a bit” or “a lot” on the Likert scale after their involvement in Generative Spirit, as compared with their perception of when they began with Generative Spirit.

Here is how **sisters** rated their growth:

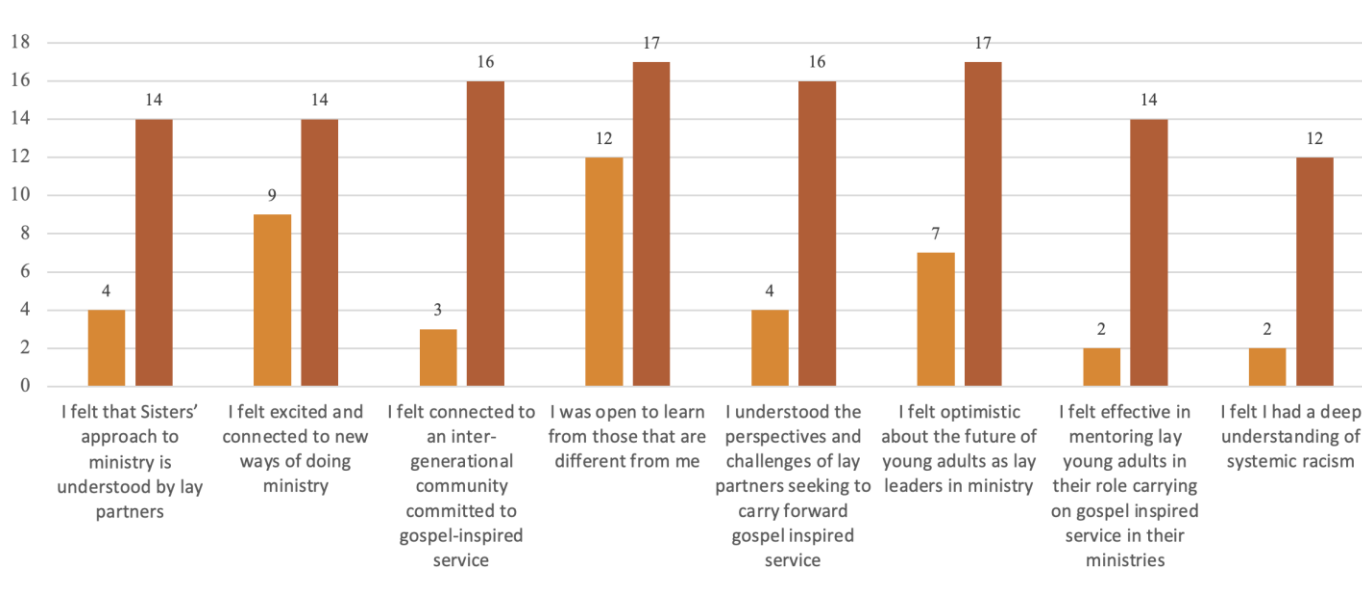


Figure 5: The number of sisters that indicated scores of 4 or 5 on a 5-point scale (1=low; 5=high) prior to and after their experience with Generative Spirit.

The qualitative data from the sisters echoed the quantitative data. Overall, sisters reported being very buoyed by their experience and felt hopeful about the future and the potential for young adults to continue to carry forward gospel-inspired service within the context of their ministries. When asked in an open-ended question how they would characterize the most significant change

they experienced because of their involvement in Generative Spirit the themes were: 1. growth in mutuality, kinship, and unity with young adults and 2. growth in their hope/confidence about the future given their assessment of the capacity for lay people to carry forward the ministries.

Lay respondents, on the other hand, showed growth but the results were a bit more mixed, using the same scale as above.

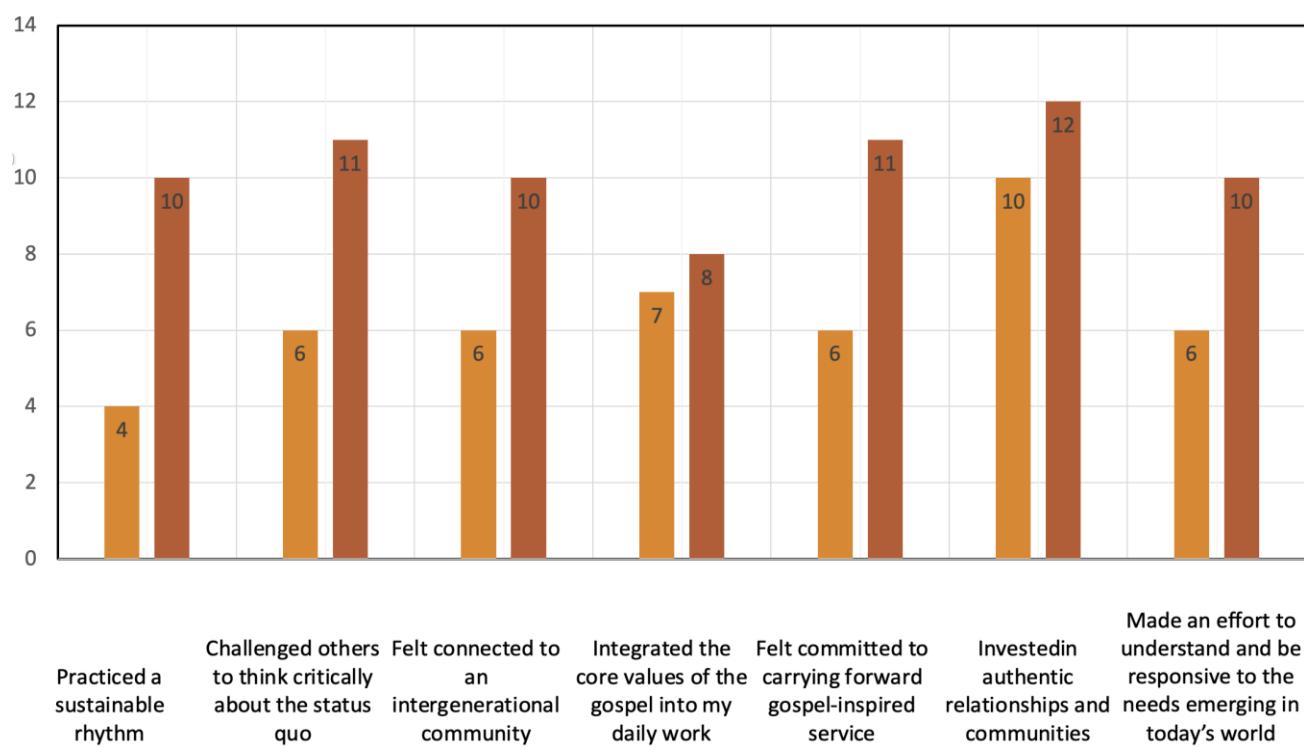
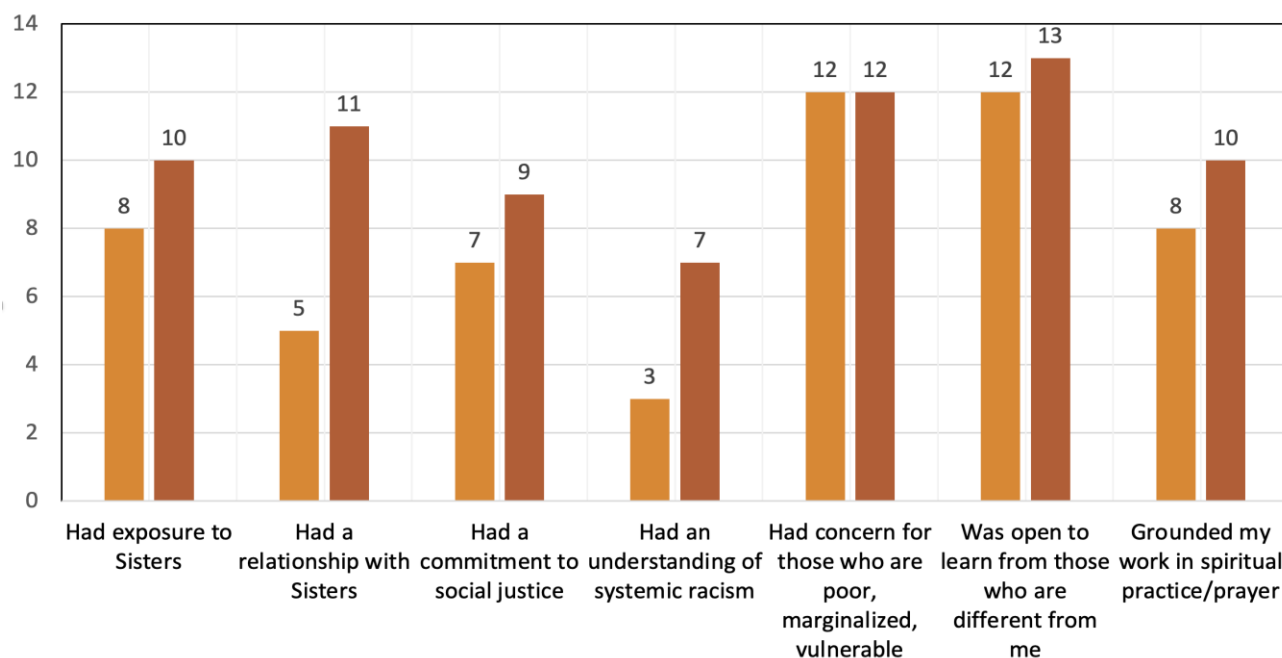


Figure 6: The number of lay people that indicated scores of 4 or 5 on a 5-point scale (1=low; 5=high) prior to and after their experience with Generative Spirit.

What is interesting to note in this small example is the **relative lack of growth in “integrated the core values of the gospel, as modeled by sisters, into my daily work.”** In both groups, this item showed consistently low growth as compared to other items. The qualitative results indicated that was primarily due to **lack of supportive, intentional infrastructure within the workplace and time**, as seen in these responses:

I wish there was more intentional and inclusive interaction related to the things we talk about in Generative Spirit programs at my workplace. A big barrier is just the time and capacity of people to have conversations and make connections when we are all stretched so thin with our normal responsibilities.

I wonder if there is a way that Generative Spirit could support intentional, structured connections between me/other young(ish) adults and Sisters (or even older people who have been connected to Sisters) at our institution, or just generally between people of different roles at the institution, regardless of age. I'm not sure what this would look like or how people would possibly have time for it. But more conversation definitely needs to happen about how exactly our institution can and should be carrying out the legacy of the Sisters (and what that legacy even is!).

I'm a very organized person, so it's not like I need to re-allocate my time. I just have so many demands on it. I work two part-time jobs but they're more like full time jobs, plus I have a family. But I keep trying!

Conclusion and Next Steps

This project offers significant, credible insights to advance approaches to supporting lay partners in the articulation and integration of gospel-inspired service as modeled by sisters. It defined the terrain and provided specific formational outcomes and relational structures that can support lay partners as they provide leadership to sustain sister-founded ministries in the context of emerging religious life. The results also clearly reveal lay partners' barriers to integrating formation into the ministerial contexts in which they work, which points to an area of significant future need and investment. Most importantly, the end results were highly valued by the stakeholders who participated in the pathway modeling and concept mapping processes—they were useful and have already shaped their efforts.

There are three main areas of learning and recommendations, relevant not only for Generative Spirit and the Catholic Sisters Program Area, but applicable to congregations throughout the US that are grappling with questions central to emergent religious life. This project surfaced three main areas on which to focus going forward:

Program: Strengthen lay formation programmatic offerings that clearly advance pan-congregational outcomes as articulated in the concept map. Craft the experiences to support participants' meaningful growth in the six major areas identified and future evaluation on those elements.

People: Many lay formation programs focus on young adults. Consider expanding the target participant group for lay formation to include older lay people that are developmentally more ready and logistically more available for the advanced work of articulation, application, and integration of the key principles of gospel-inspired service as modeled by sisters. There seems to be substantial barriers for young adults that other age groups likely don't experience to the same degree. In the next iteration of evaluation, parse the sample by age to test the hypothesis that older participants may have more success with application and integration of key elements of gospel-inspired service.

Processes: Consider a serious exploration of the necessary infrastructure and support needed for lay people and organizations to sustainably carry forward gospel-inspired service as modeled by sisters. Both well-formed lay people *and* organizational infrastructure is needed to enable their success and bring to full fruition the potential of the lay formation in service to sustaining ministries as new models of religious life and lay partnerships emerge. This is uncharted and vital work to consider undertaking on behalf of all sisters seeking to effectively partner with lay leaders to carry forward the sisters' ministerial commitments sustainably and authentically into the future.

Just as in the parable of the sower, the seeds need to land on "good soil," so the "seeds" of lay formation must be planted in fertile "soil" for them to bear fruit. Reliably and credibly defining the key infrastructure and support that ministries and congregations need to provide lay partners for a successful transition of ministries to lay leadership in a critical next step.

References

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Yellow= Activities
Pink=Short-term Outcomes
Purple=Mid-term Outcomes
Green=Long-term Outcomes



Appendix B: Statements and Importance Ratings organized by Conceptual Cluster

Scenario info: 18 Sort Participants 0.3193 Stress 21 Iterations

Cluster solution	STATEMENTS	AVERAGE RATING
Spiritual Development		3.725
	1 being open to transformative life experiences	4.15
	2 being both courageous and humble	3.98
	3 being both rooted and flexible	3.98
	4 being both engaged and personally detached	2.73
	6 being able to forgive ourselves and each other	3.83
	7 being able to take the long view rooted in faith, hope, and community	4.19
	11 investing in the inner lives of leaders who set the tone for the entities they lead	3.88
	20 practicing kindness	3.88
	44 developing skills in compromise and dialogue to move gospel into ordinary life	3.94
	46 elevating the joy of ministry	3.83
	51 grounding the work in spirituality and prayer	4.33
	52 practicing a sustainable rhythm of prayer, work, family, self-care	4.13
	55 offering communal spiritual development for lay leaders	3.83
	68 appreciating the charism of religious life	3.54
	69 appreciating the meaning of one's own baptism	3.29
	79 taking an annual retreat in the charism of the order	2.69
	17 cultivating attention to vocation	3.12

Cluster Statistics	
Average	3.725
Median	3.880
Variance	0.226
Standard deviation	0.490
Minimum	2.690
Maximum	4.330
Count	17

Cluster solution	STATEMENTS	AVERAGE RATING
Living Gospel Values		4.052
	5 being a source of leaven in society	3.58
	8 measuring success by how faithful we are to our gifts, mission, relationships, and work	3.69
	23 being rooted in Jesus' teaching	4.31

29	integrating Gospel wisdom, Gospel values, and Gospel living	4.17
30	developing an approach that integrates the inner life with outer work for justice and truth	4.27
32	cultivating a life of prayer and relationship with Jesus	3.92
36	meeting people where they are, without judgement	4.37
37	building discernment capacity to respond to a call to discipleship	3.67
43	yielding to the transformative power of the gospel	3.87
45	sharing God's love to those in need	4.47
47	being willing to recognize and respond to Spirit-inspired ideas, even if outside traditional, diocesan structures	4.23
59	listening with an open heart to all people to better discern the movement of the Holy Spirit	4.1
62	practicing humility	3.67
63	knowing that we cannot do everything to resolve issues of concern but we can do something and do it well.	3.77
64	integrating action and reflection	4.33
65	praying, studying and reflecting on Jesus in the Gospels	3.75
70	articulating and embracing Catholic identity	3.31
71	honoring the essential dignity of all people, rooted in seeing everyone as children of God.	4.85
72	remembering to be present to the person right in front of us while wanting to help as many people as possible	4.02
73	being grounded in servant-leadership	4.16
87	doing everything out of love	4.45
88	expressing and demonstrating faith	3.77
92	walking the talk through modeling Jesus' value system in daily life	4.47

Cluster Statistics	
Average	4.052
Median	4.100
Variance	0.130
Standard deviation	0.369
Minimum	3.310
Maximum	4.850
Count	23

Cluster solution	STATEMENTS	AVERAGE RATING
Intergenerational Partnership		3.802
	15 valuing intergenerational mutuality	3.88
	18 collaborating, partnering and networking with diverse groups to address needs	4.25
	19 exposing young adults to the ministries and lives of Sisters through internships, visiting sites where sisters are serving today	3.69
	21 committing to partnership in the midst of our differences	4.06
	22 creating "communities of shared commitments" to address systemic divides and foster belonging	3.77
	33 forming lay partners in the mission and charism of the sisters they represent	4.12
	58 providing opportunities for young adults to seek and discern call	3.81
	61 hearing from young adults how they see the future, their role in ministry, and the support they need	4.22
	78 developing foundational background knowledge of congregations and their ministries in Cleveland	3.47
	82 developing background knowledge in the work that has been done by Sisters/congregation	3.49
	86 understanding that the sisters' way is gritty, in-the-trenches	3.06

Cluster Statistics	
Average	3.802
Median	3.810
Variance	0.120
Standard deviation	0.363
Minimum	3.060
Maximum	4.250
Count	11

Cluster solution	STATEMENTS	AVERAGE RATING
Active & Authentic Community		3.541
	12 building community as an antidote to individualism and isolation	3.88
	24 amplifying impact through shared resources in faith-based community	3.65
	25 offering vowed commitment to a way of being rather than a particular charism	2.73
	34 being open to interfaith communities and activities to learn about other faiths	3.65

41	being supported by religious communities through prayer and consultation	3.71
42	being open to diversity and learning from others	4.37
53	living and working in community to model resource sharing and community care	3.15
54	building authentic, relational communities	4.12
56	building communities for individuals in ministry according to common spiritual desires	2.94
57	providing supportive community to share the joys and burdens of ministry work	3.92
77	building communities of service to the common good by joining different groups representing diverse cultures, backgrounds, social status, education and leadership.	4.06
80	ministering side-by-side with sisters	3.27
81	partnering with a Sister to develop ministry ideas	3.1
85	understanding that the sisters' way also encompasses the tensions of life, including likes/dislikes, jealousy, favoritism, etc. that have affected religious life.	2.84
91	developing friendships and sharing life experiences with the sisters	3.73

Cluster Statistics	
Average	3.541
Median	3.650
Variance	0.238
Standard deviation	0.505
Minimum	2.730
Maximum	4.370
Count	15

Cluster solution	STATEMENTS	AVERAGE RATING
Prioritizing Social Justice		3.794
	9 focusing on the larger mission as the heart of the work rather than only smaller easily measured tasks	3.84
	27 linking justice and mercy	4.1
	28 experiencing the lived reality of the poor	3.69
	31 drawing upon liberation traditions	2.98
	39 prioritizing those that are poor, vulnerable, marginalized, addicted	4.46
	40 prioritizing mission over margin	3.62
	49 finding the issue that moves your heart, learning about it, and acting on it	3.77
	60 focusing on Catholic social teaching	3.96

74	committing to social justice	4.6
83	simply looking around and seeing who can be ministered to in the name of Jesus	2.92

Cluster Statistics	
Average	3.794
Median	3.805
Variance	0.268
Standard deviation	0.546
Minimum	2.920
Maximum	4.600
Count	10

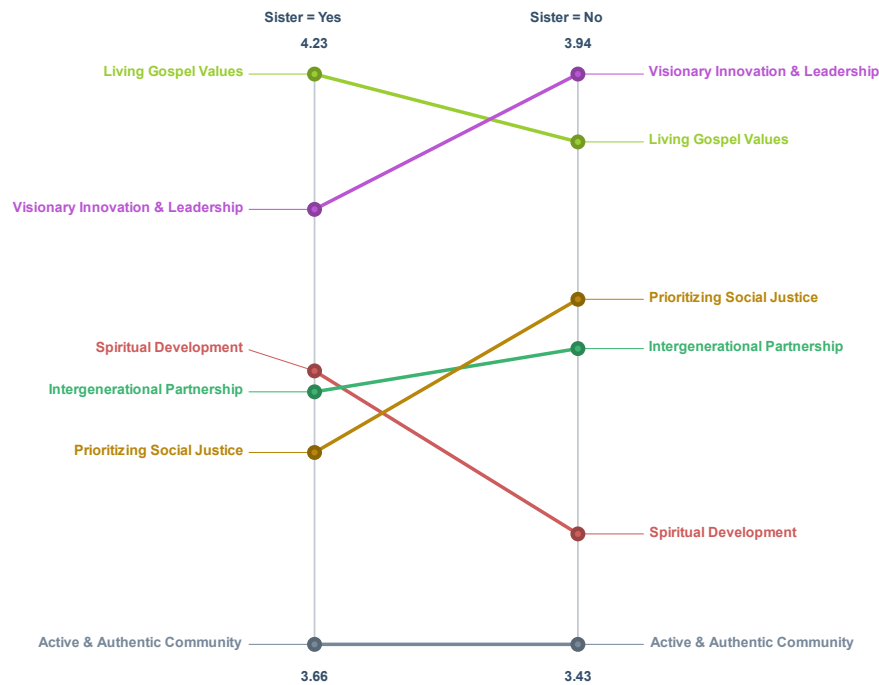
Cluster solution	STATEMENTS	AVERAGE RATING
Visionary Innovation & Leadership		4.017
	10 adopting new organizational forms as needed	3.77
	13 refusing to play into hierarchical structures built on wealth, power, prestige, clericalism	3.98
	14 balancing continuity and innovation in a living tradition	3.45
	16 cultivating the inner life of organizations to enable action in the world	3.69
	26 partnering to address immediate needs, rooted in the gospel	3.94
	35 thinking beyond our narrow cultural boundaries and viewpoints	4.38
	38 developing a deep understanding of systemic racism	4.49
	48 resourcing good, Spirit-inspired ministry ideas when they arise	3.67
	50 empowering and learning from those we "serve" to solve problems	4.38
	66 being willing to stretch beyond the boundaries of being "law abiding" and status quo	3.67
	67 being visionary, courageous, and responding to the signs of the times	4.52
	75 following best practices for leading and structuring organizations out of Gospel values	3.87
	76 providing just wages, health insurance, administrative support for emerging leaders	4.44
	84 advocacy	4.12
	89 thinking critically and challenging others, including Sisters, when needed	4.15
	90 having courage, persistence, and knowledge to deal with church hierarchy that may feel threatened by lay contributions	3.75

Cluster Statistics	
Average	4.017
Median	3.960
Variance	0.111
Standard deviation	0.344
Minimum	3.450
Maximum	4.520
Count	16

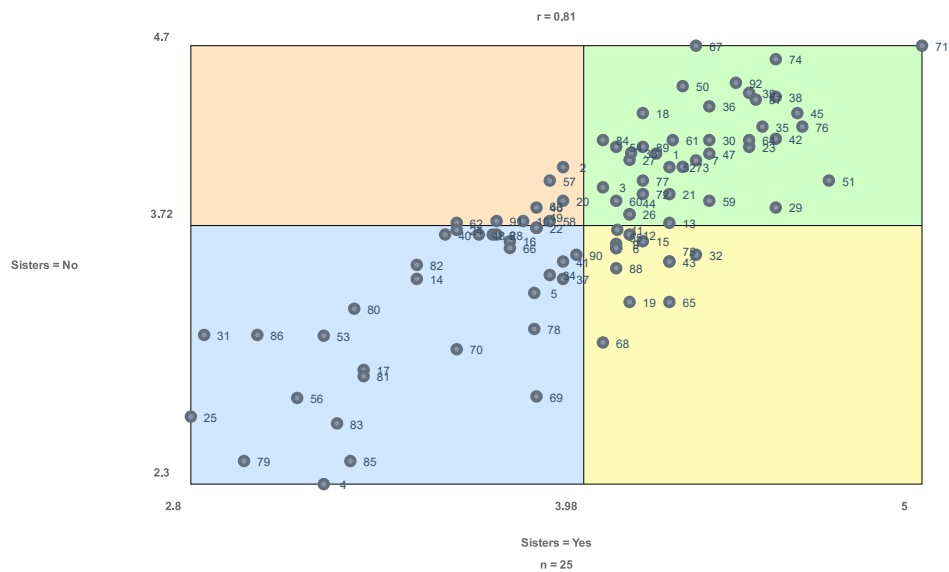
Appendix C: Pattern Matching Charts and Go-Zone Plots

Sisters Status

Pattern Matching Chart

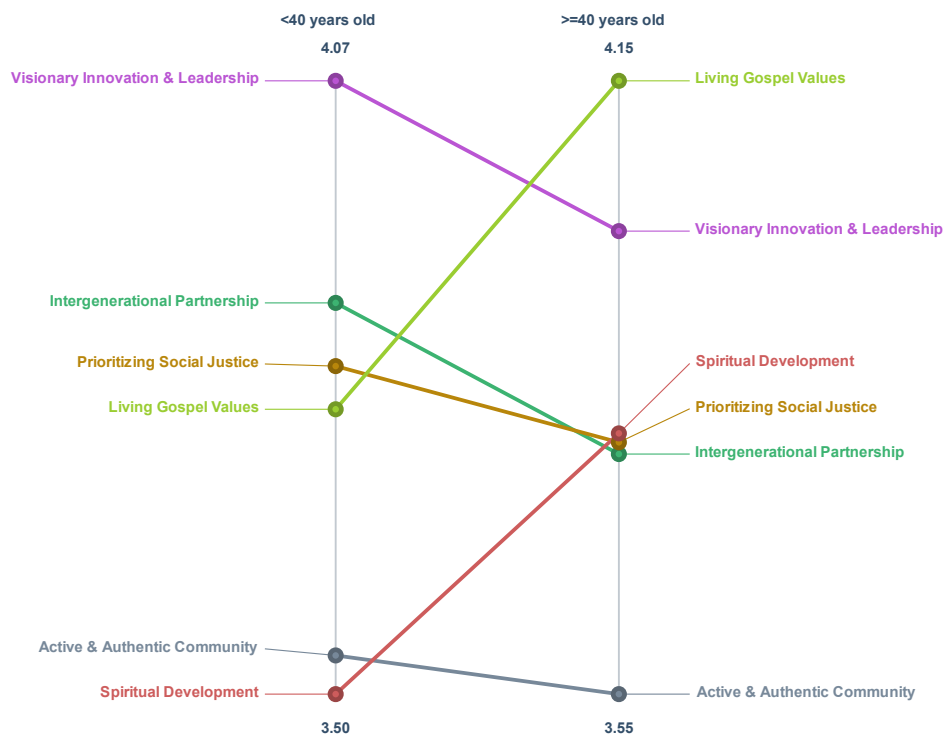


Go-Zone Plot

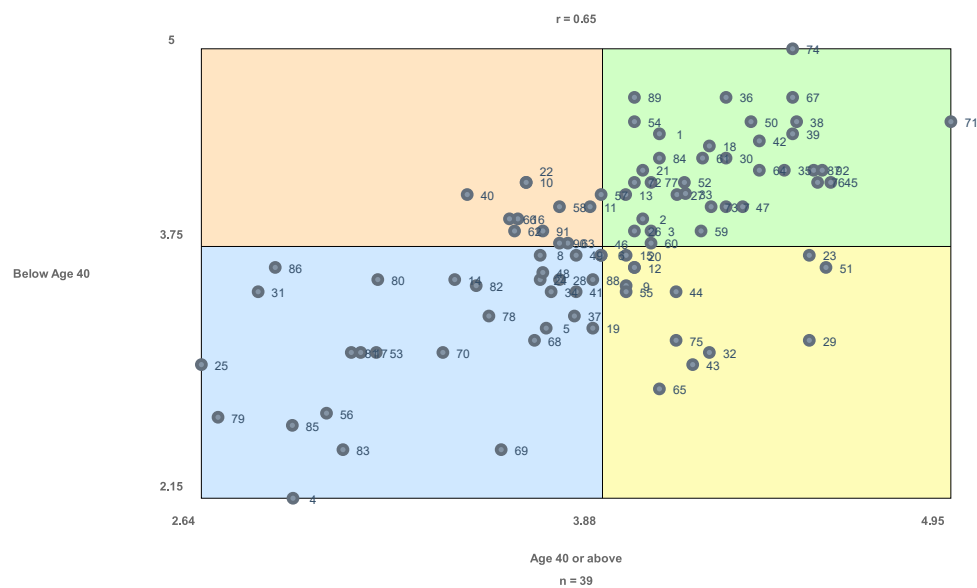


Age Group

Pattern Matching Chart

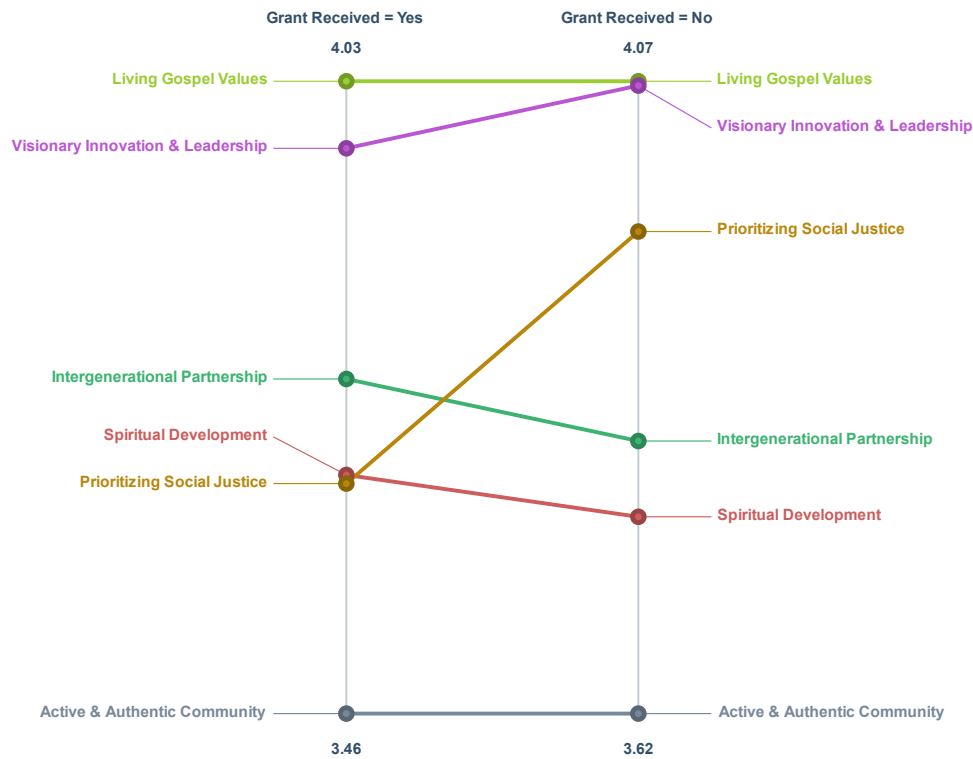


Go-Zone Plot

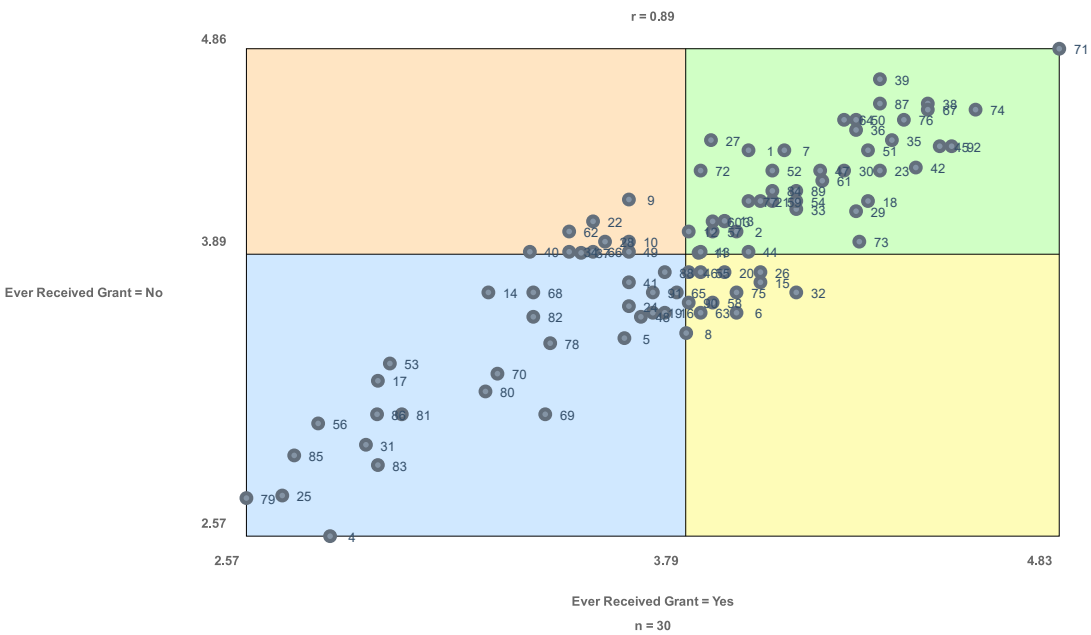


By Grant Recipient Status

Pattern Matching Chart

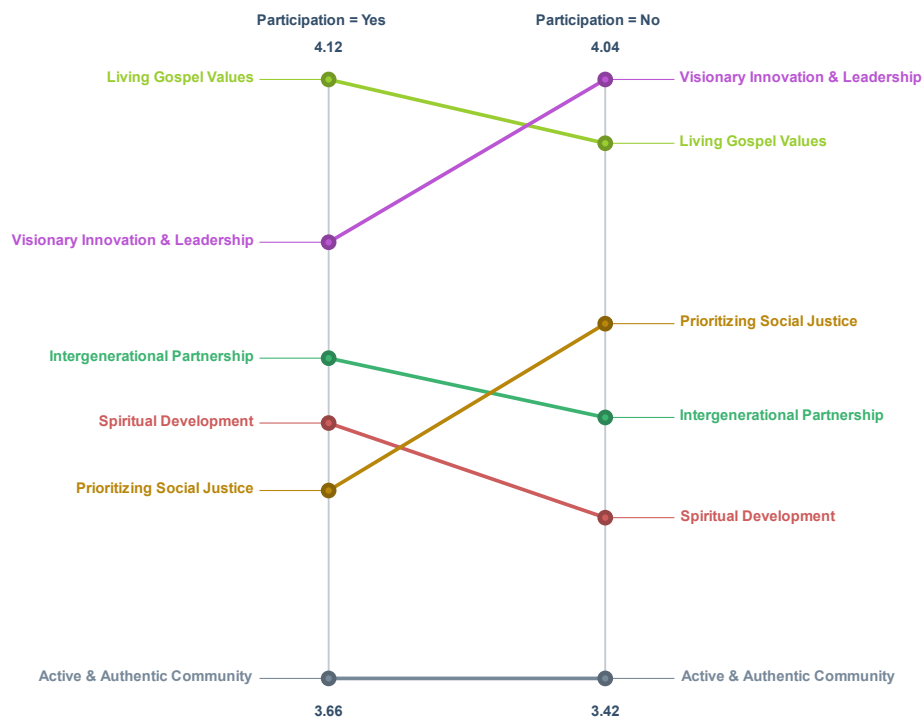


Go-Zone Plot



Generative Spirit Program Participation

Pattern Matching Chart



Go-Zone Plot

