Enhancing Catholic School Identity
What is the profile of priests involved in Catholic education?

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A. Introduction

Meta-Research Question

What is the profile of priests involved in Catholic education?
Over the years, a good number of priests have taken part in the ECSI research. Many of them are parish priests or college chaplains, but there are also priests on the teaching staff or in the leadership team of schools. It would be worthwhile to isolate this special group and take a closer look at their ECSI profile. We could also compare their profile to that of other respondent groups, such as school leadership, CEO personnel, teaching staff, and parents.

B. Data preparation

Descriptive statistics

ECSI data are used from Catholic schools in the four dioceses in the State of Victoria that participated in the project between January 2011 and March 2018. In the collected sample of 186,586 respondents, there are a good number of 148 priests. Basic descriptive statistics are shown in Figures 1-3.

8 ECSI survey years	Number of priests	Percent of priests
2011	23	15.5%
2012	19	12.8%
2013	22	14.9%
2014	26	17.6%
2015	20	13.5%
2016	15	10.1%
2017	8	5.4%
2018	15	10.1%
TOTAL	148	100.0%

Figure 1. Number and percent of priests who participated per year.

Dioceses	Number of priests	Percent of priests
Melbourne	95	64.2%
Ballarat	24	16.2%
Sandhurst	19	12.8%
Sale	10	6.8%
TOTAL	148	100.0%

Figure 2. Dioceses in Victoria represented in this population.

Organisation types	Number of priests	Percent of priests
Primary schools	80	54.1%
Secondary colleges	63	42.6%
Catholic Education offices	5	3.4%
TOTAL	148	100.0%

Figure 3. Organisation types represented in this population.

Respondent groups	Number of priests	Percent of priests
RG6	48	32.4%
RG7	95	64.2%
RG8	5	3.4%
TOTAL	148	100.0%

Figure 4. Respondent groups represented in this population.
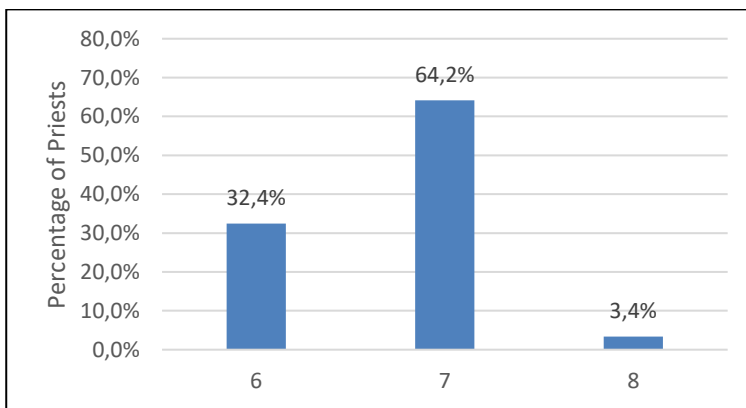
Figure 5. Respondent groups represented by percentage.

RG6 — Classroom teachers or other school personnel: 32.4% of the sample.
RG7 — Members of the school leadership, e.g. parish priest: 64.2% of the sample.
RG8 — Priests working in a diocesan Catholic Education Office: 3.4% of the sample.

Age categories	Number of priests	Percent of priests
[unknown]	3	2.03%
28=>35y	9	6.08%
35<>45y	25	16.89%
45<>55y	43	29.05%
55<>65y	36	24.32%
65<>75y	25	16.89%
75<=84y	7	4.73%
TOTAL	148	100.00%

Figure 6. Age distribution of this population by category.
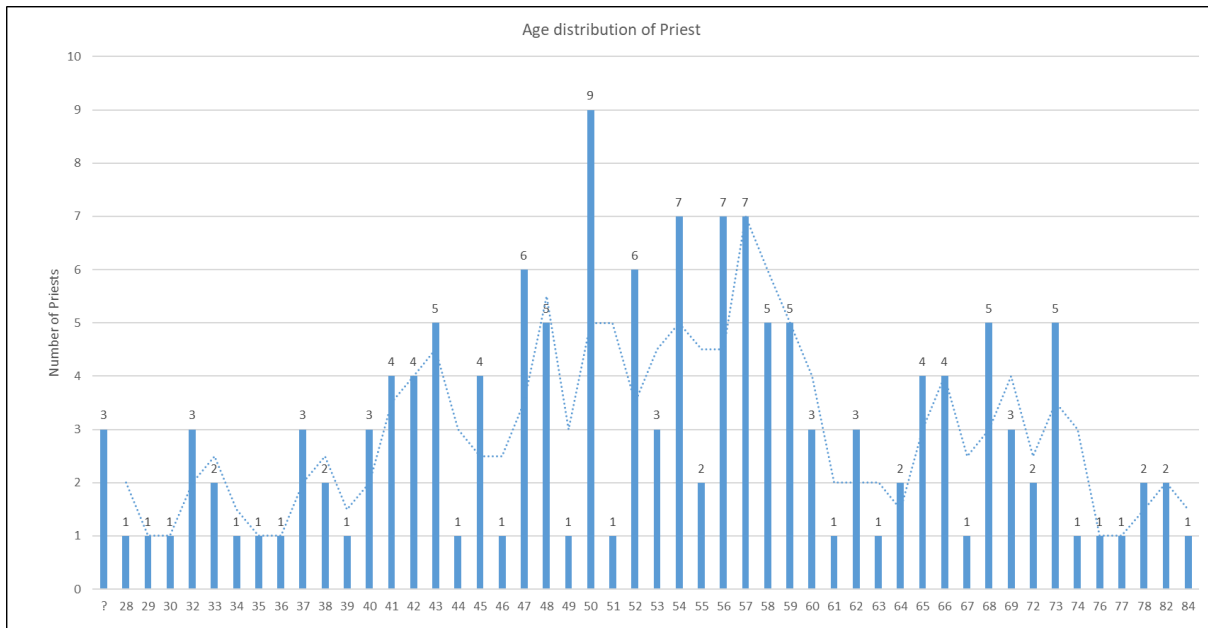
Figure 7. Age distribution of this population by year.

The mean age of the participating priests is 54 years old. As we can see in Figure 7, the lowest age is 28 years and the highest is 84 years. There are 3 priests in the sample whose age is unknown.

C. Standard ECSI results for 148 priests

C1. Background variables of the Profile Questionnaire

Countries of origin

Australia	74.8% n=107
Italy	3.5% n=5
India	3.5% n=5
Malta	2.8% n=4
Ireland	2.1% n=3
England	2.1% n=3
Vietnam	1.4% n=2
Canada	0.7% n=1
Greece	0.7% n=1
Lebanon	0.7% n=1
South Africa	0.7% n=1
China	0.7% n=1
Wales	0.7% n=1
Sudan	0.7% n=1
Congo	0.7% n=1
The Philippines	0.7% n=1
Spain	0.7% n=1
Iraq	0.7% n=1
Burma	0.7% n=1
New Zealand	0.7% n=1
The Netherlands	0.7% n=1
Other	0.0% n=0
Unknown	0.0% n=0

Figure 8. Countries of origin in this population.

Regions of origin

Australia & New Zealand	75.5% n=108
Southern Europe	7.7% n=11
UK & Ireland	4.9% n=7
South Central Asia	3.5% n=5
South East Asia	2.8% n=4
Middle East	1.4% n=2
Africa (East, Middle, South, West)	1.4% n=2
Northern Africa	0.7% n=1
North America	0.7% n=1
East Asia	0.7% n=1
Western Europe	0.7% n=1

Figure 9. Regions of origin in this population.

Personal faith in Christ
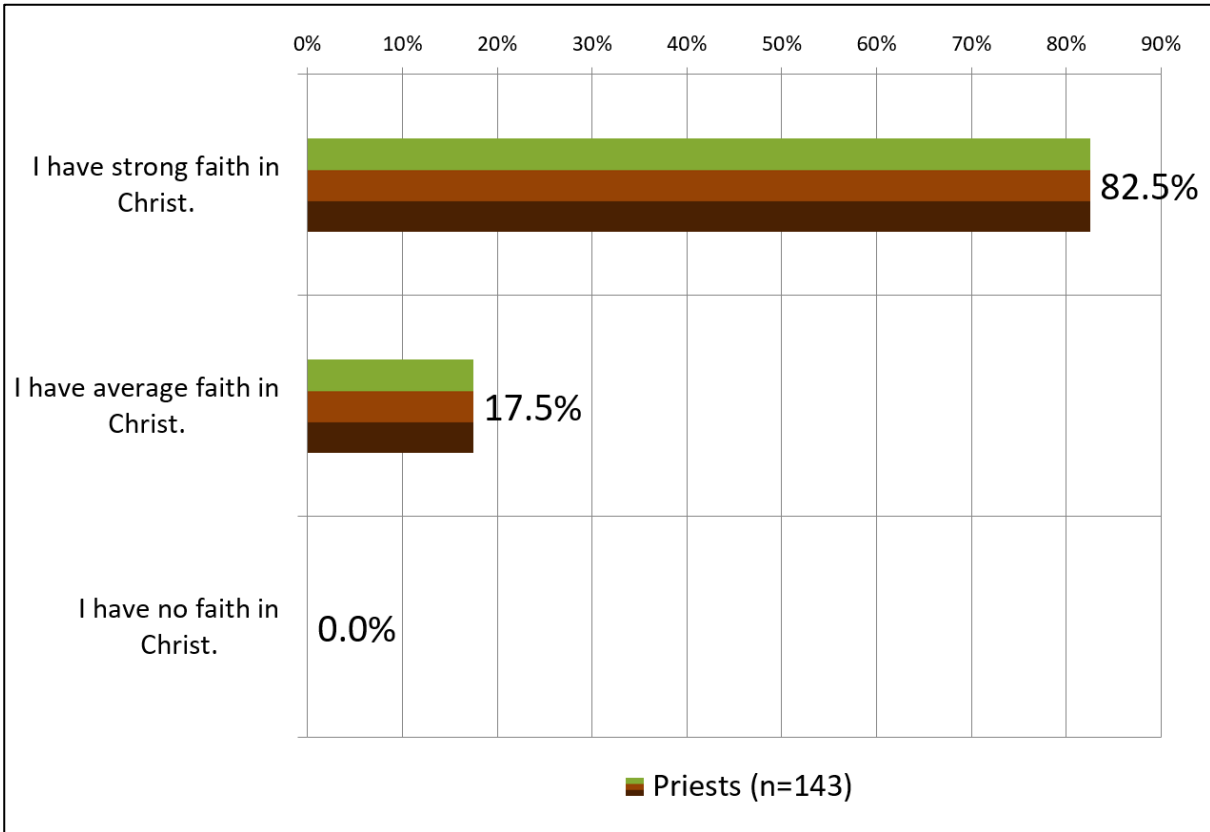
Figure 10. Personal faith in Christ (aggregated).
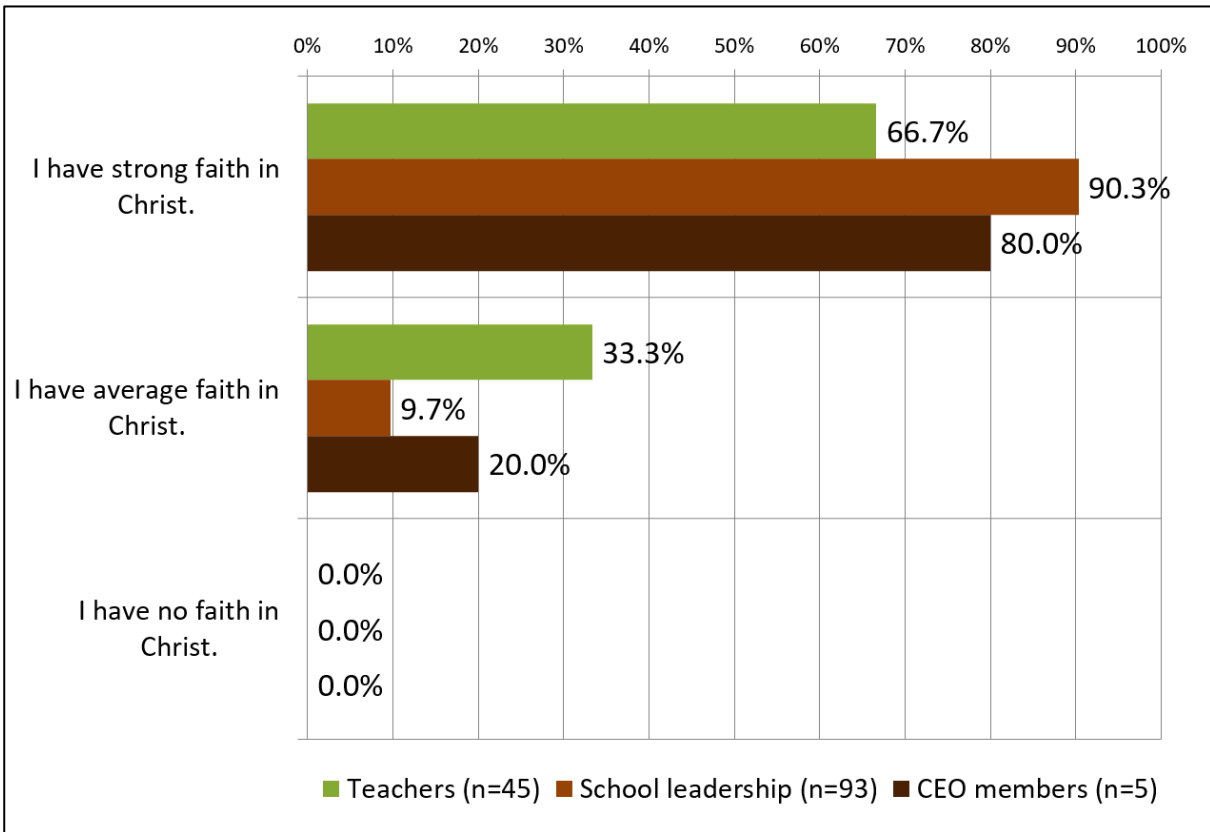
Figure 11. Personal faith in Christ (differentiated).

Support for the Catholic faith
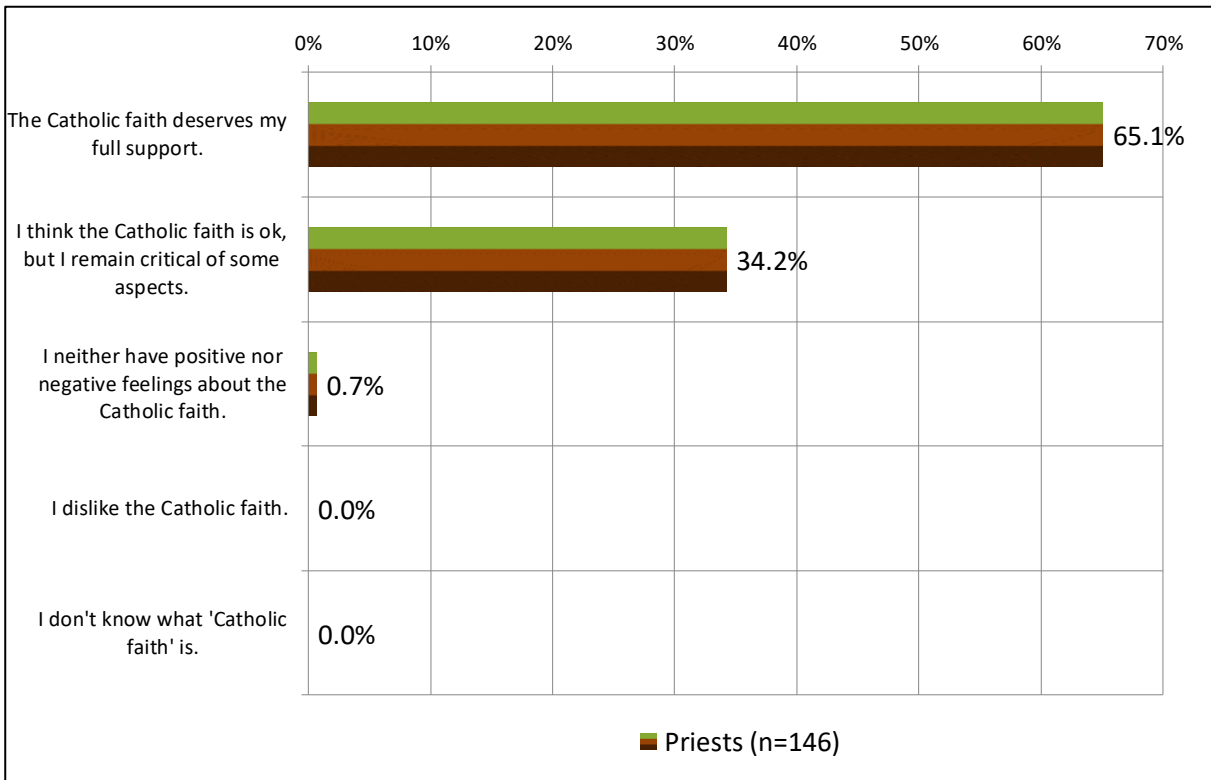
Figure 12. Support of the Catholic faith tradition (aggregated).
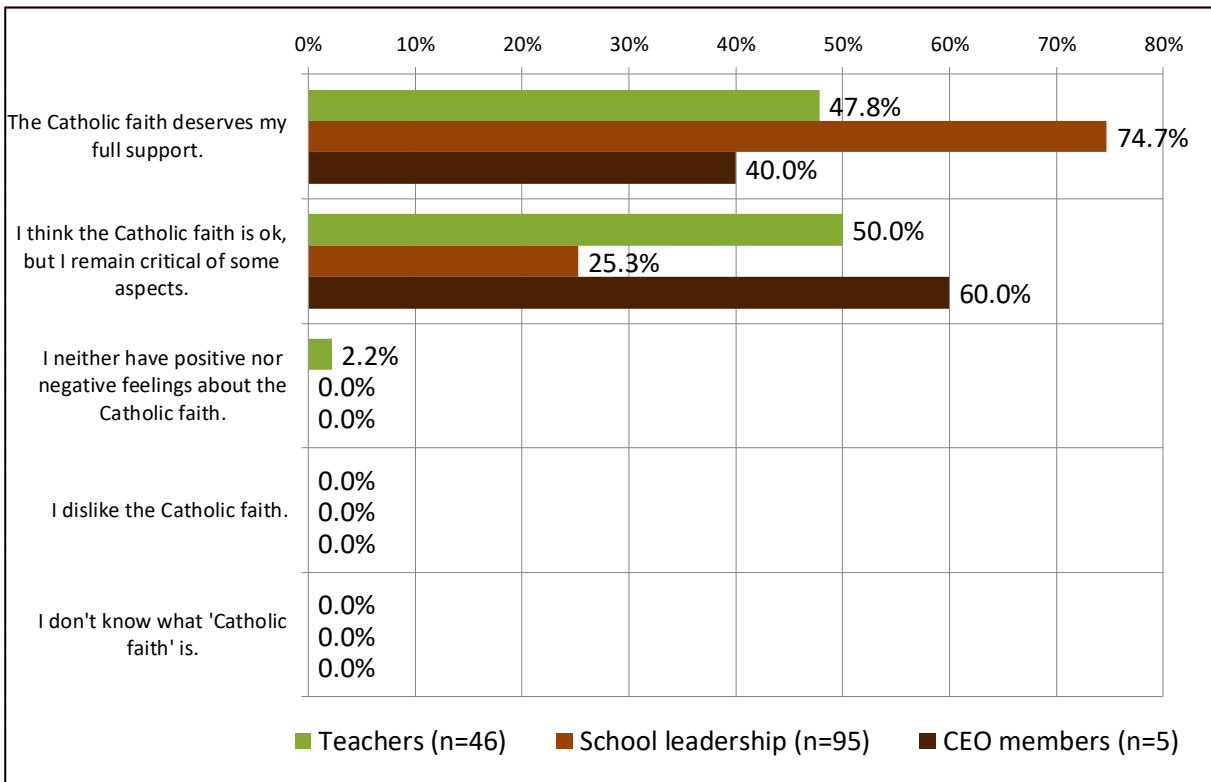
Figure 13. Support of the Catholic faith tradition (differentiated).

Personal prayer life

Prayer during Church services or at school does not count.
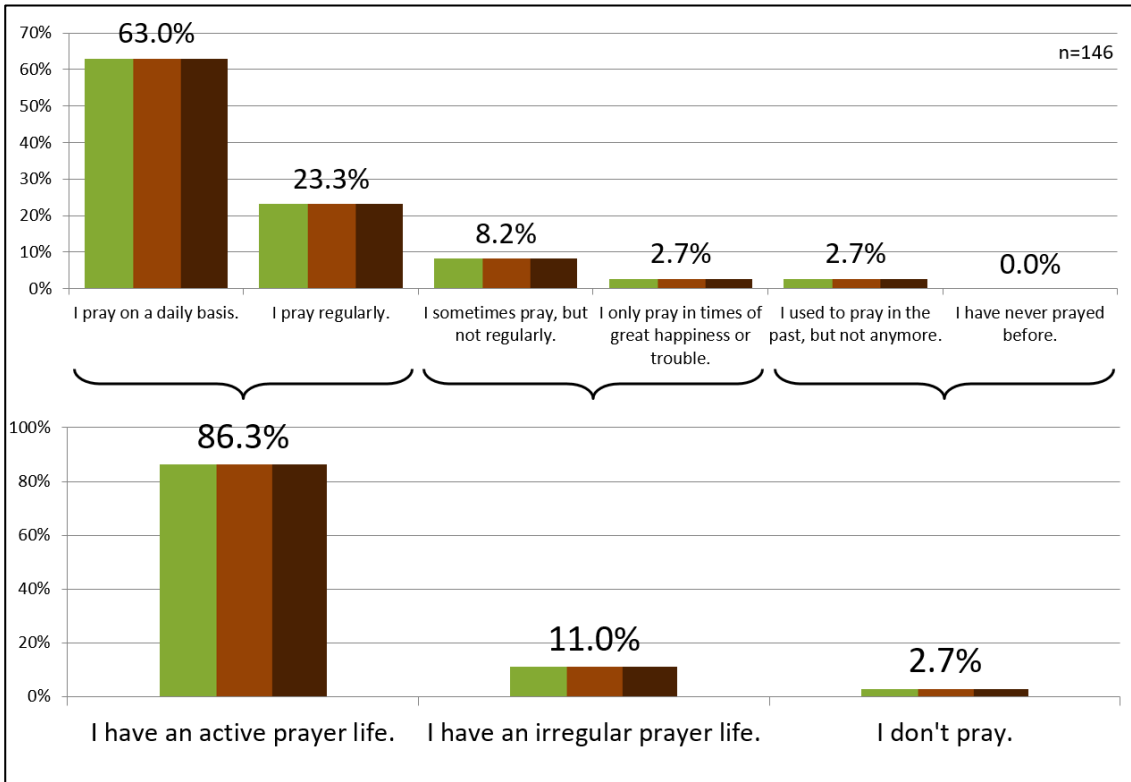
Figure 14. Personal prayer life (aggregated).
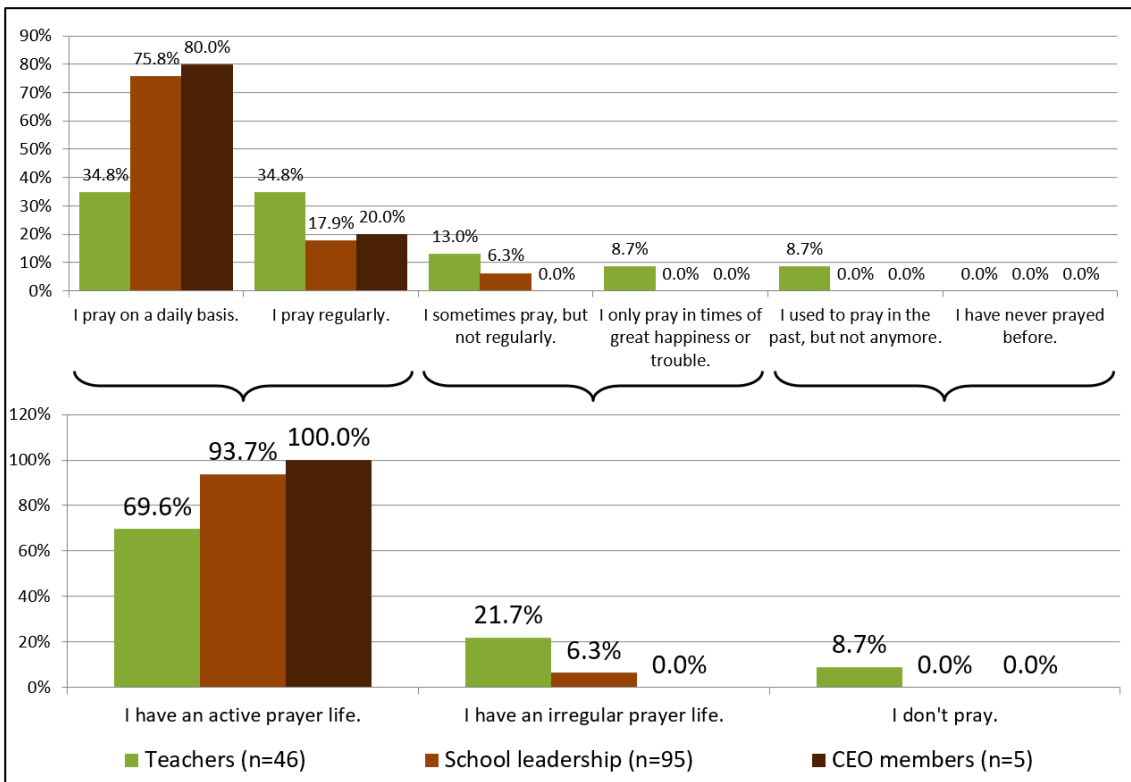
Figure 15. Personal prayer life (disaggregated).

C2. Background variables of the Doyle Questionnaire

Diversity in Catholic schools / Catholic Education Offices
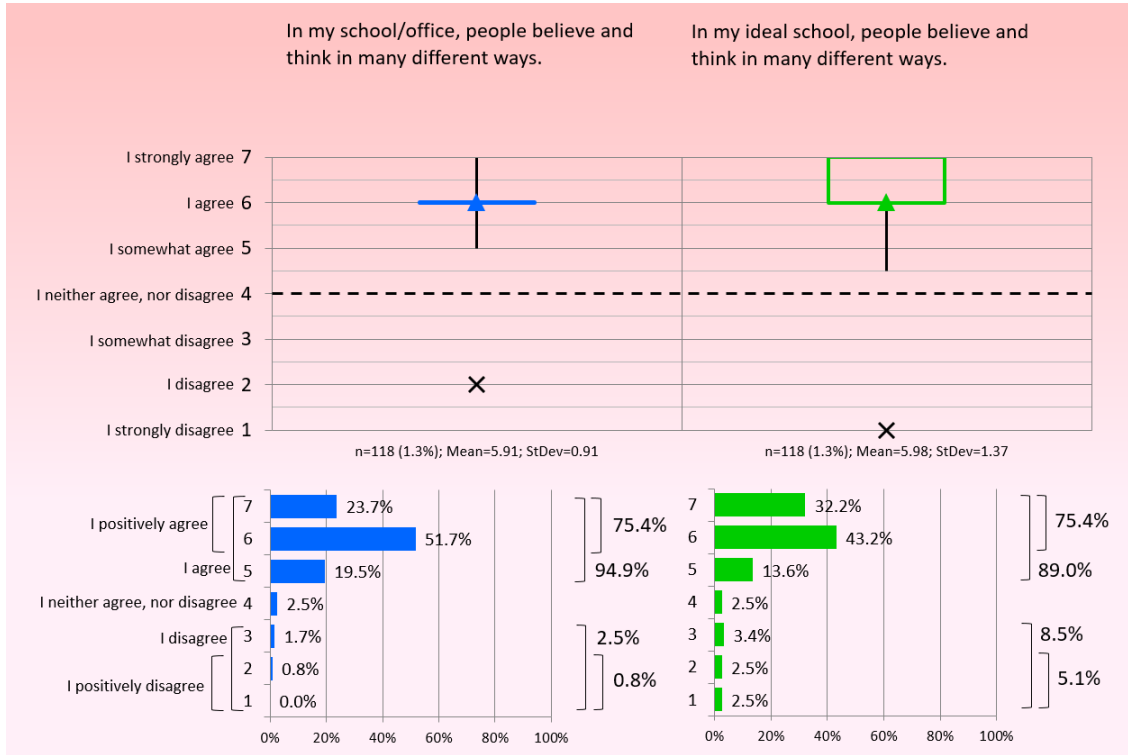
Figure 16. Diversity in schools / Catholic Education Offices (descriptive-ideal comparison).
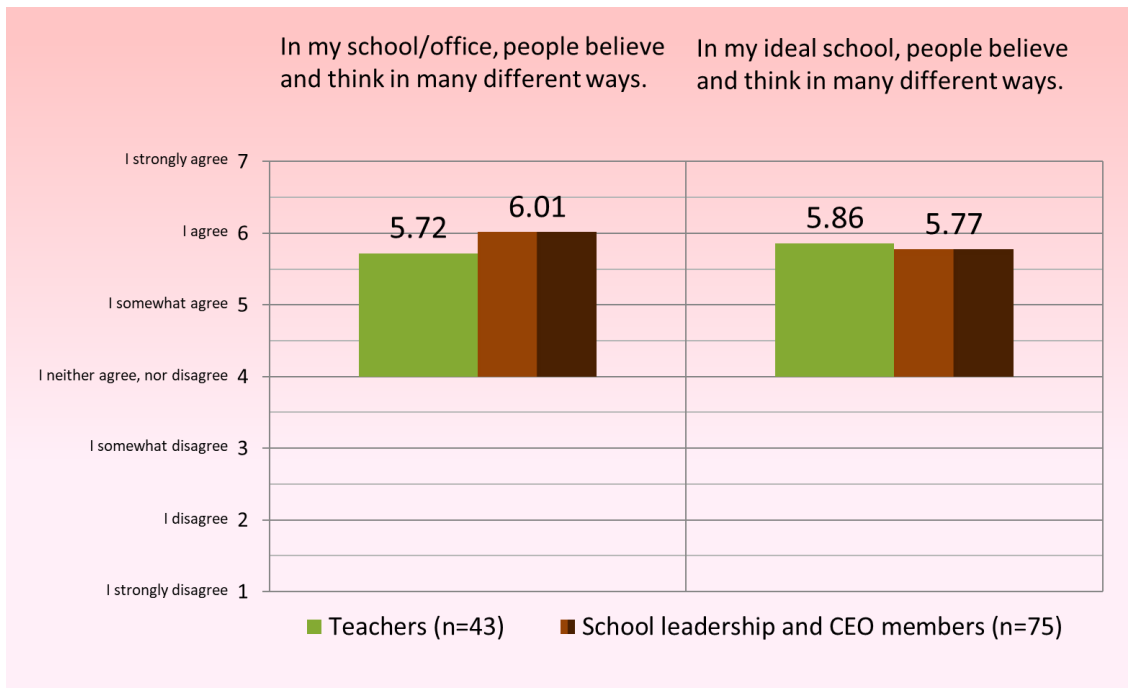
Figure 17. Diversity in schools / Catholic Education Offices (descriptive-ideal comparison, differentiated).
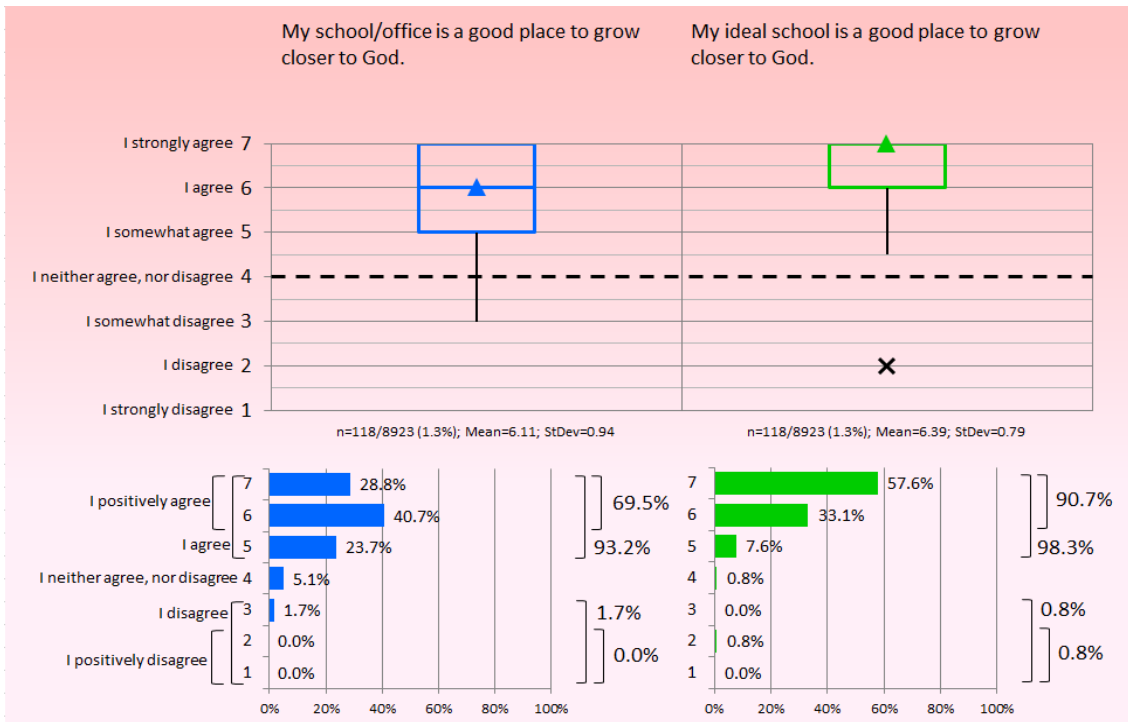
Figure 18. Growing closer to God (descriptive-ideal comparison).
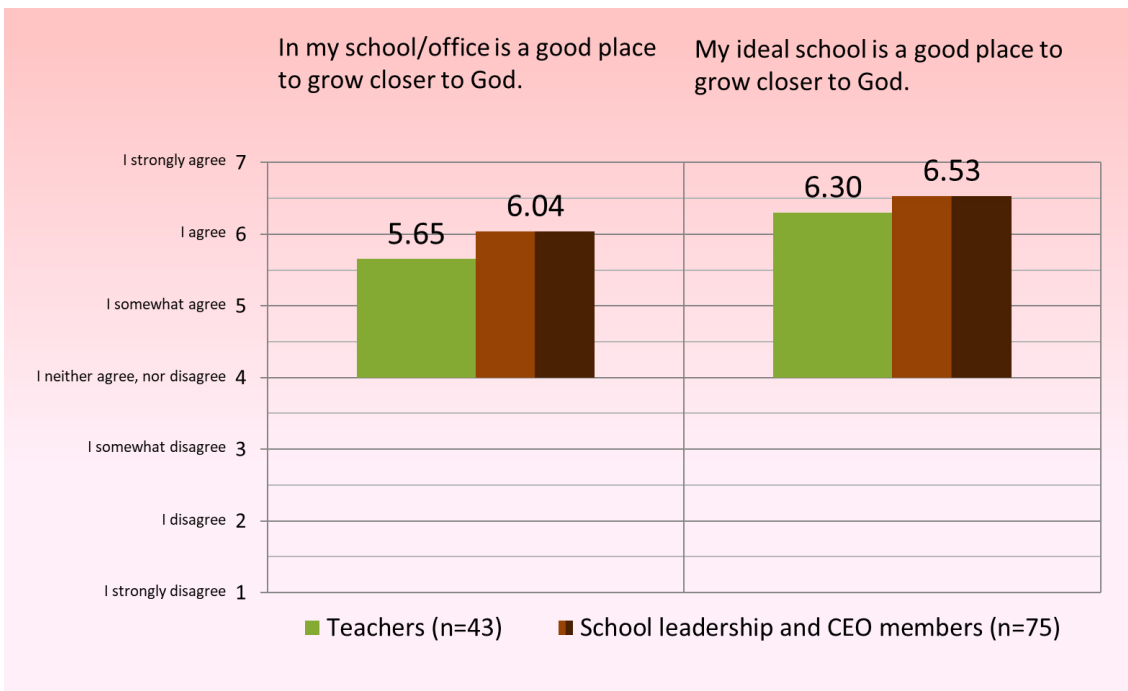
Figure 19. Growing closer to God (descriptive-ideal comparison, differentiated).
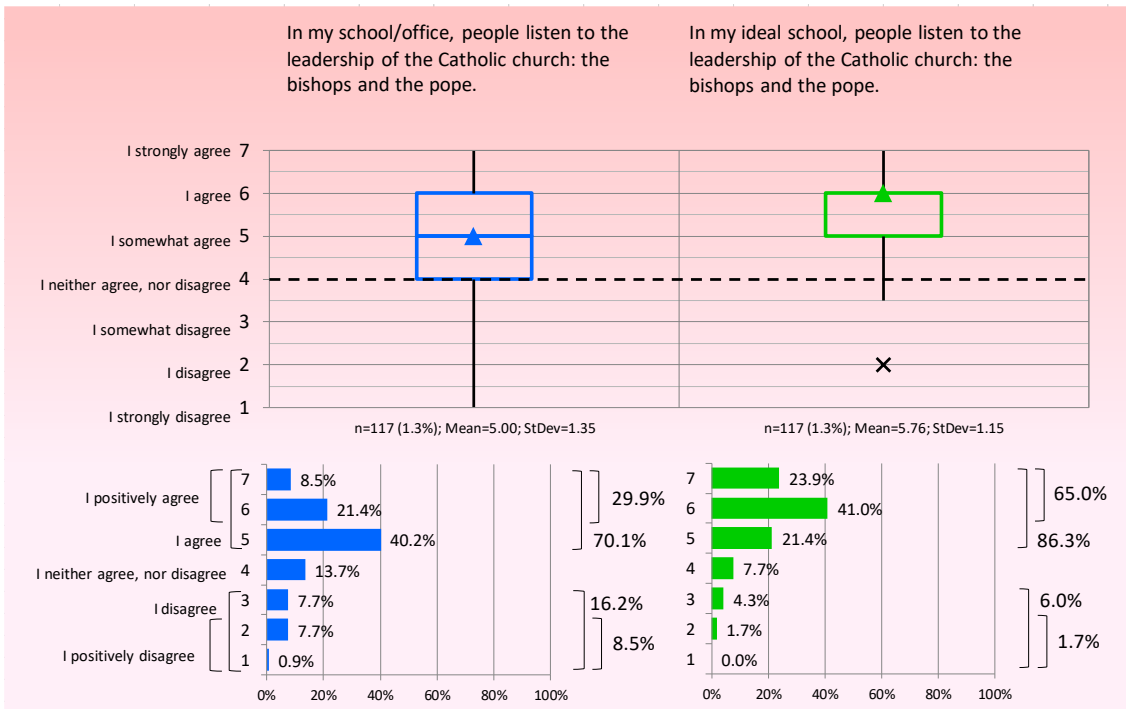
Figure 20. Catholic Church leadership (descriptive-ideal comparison).
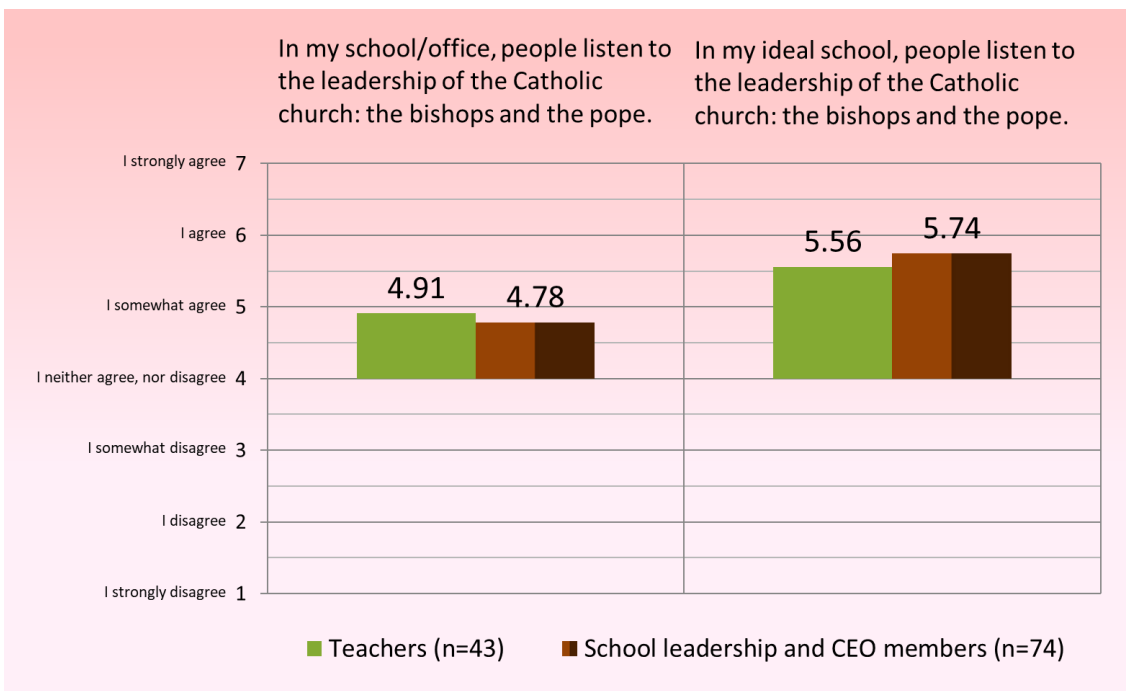
Figure 21. Catholic Church leadership (descriptive-ideal comparison, differentiated).
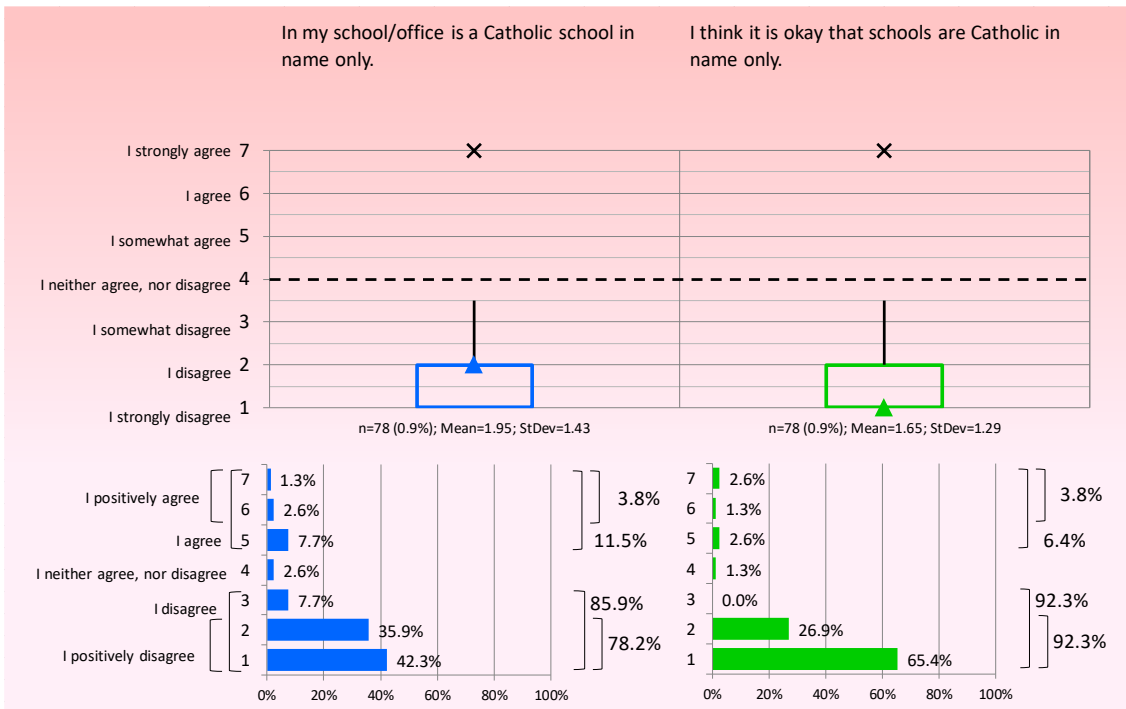
Figure 22. Catholic in name only (descriptive-ideal comparison).
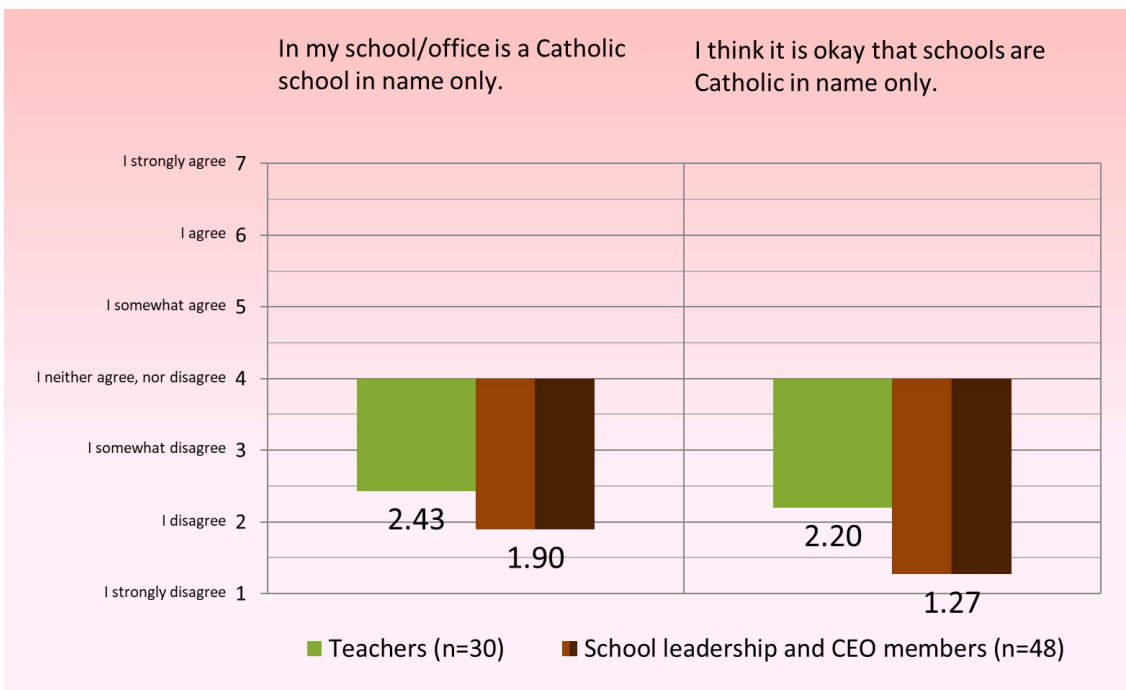
Figure 23. Catholic in name only (descriptive-ideal comparison, differentiated).
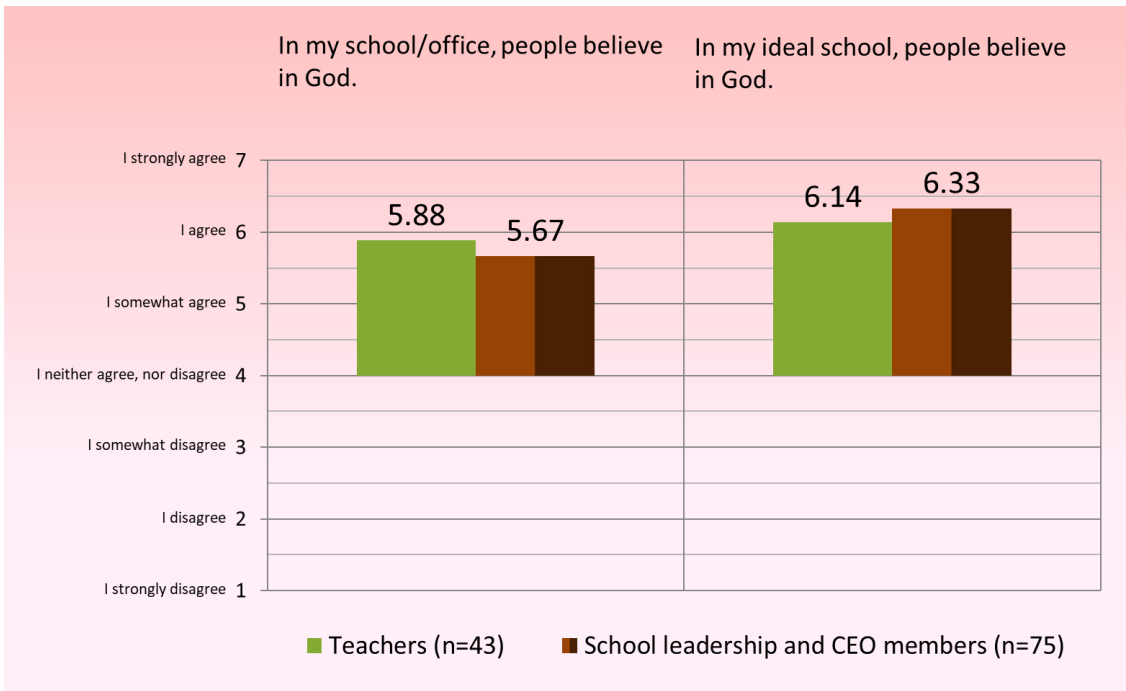
Figure 24. Belief in God (descriptive-ideal comparison, differentiated).
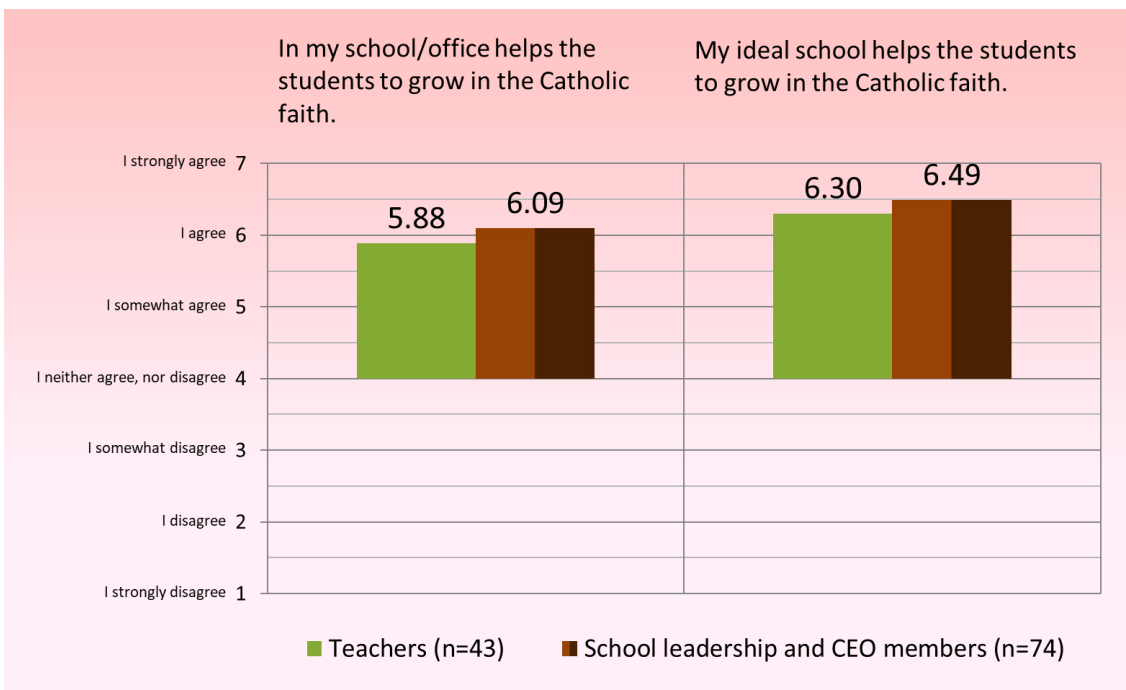
Figure 25. Belief in God (descriptive-ideal comparison, differentiated).

In my school/office, everybody wears the same style of clothes.

In my ideal school, everybody wears the same style of clothes.

I strongly agree	7	
I agree	6	5.71 5.82
I somewhat agree	5	4.95 5.34
I neither agree, nor disagree	4	
I somewhat disagree	3	
I disagree	2	
I strongly disagree	1	

■ Teachers (n=21)   ■ School leadership and CEO members (n=44)
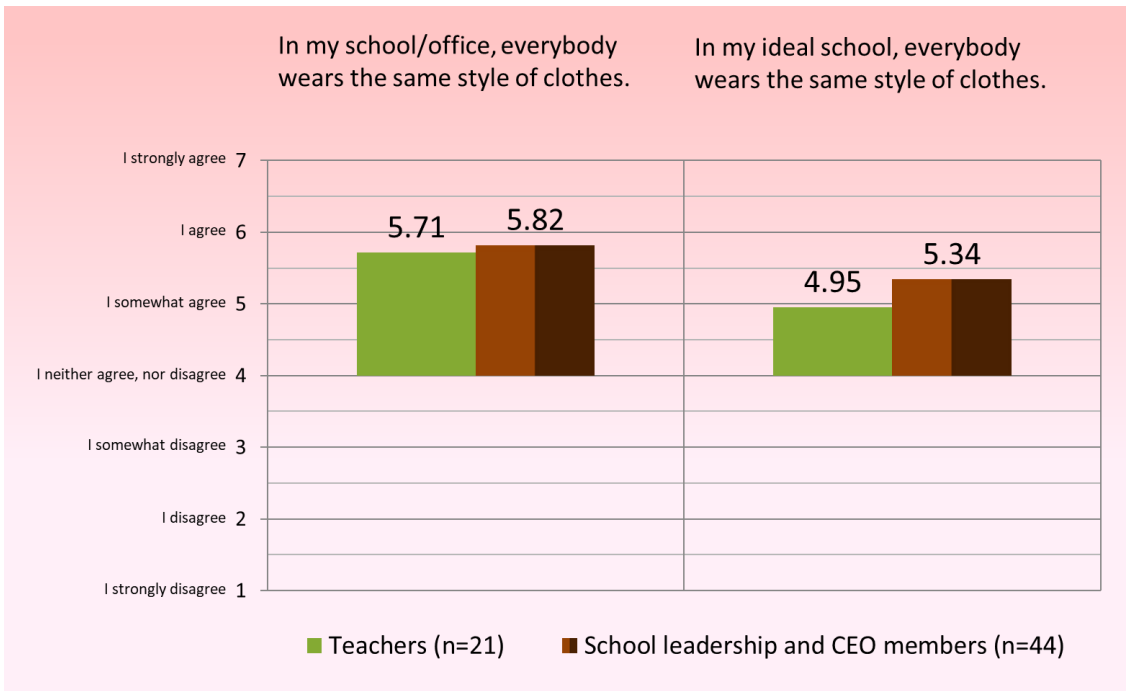
Figure 26. Uniformity or diversity in outward appearance (descriptive-ideal comparison, differentiated).

In my school/office, people prefer to ignore Catholic school identity.

I prefer to ignore Catholic school identity.

I strongly agree	7	
I agree	6	
I somewhat agree	5	
I neither agree, nor disagree	4	
I somewhat disagree	3	2.93 2.84
I disagree	2	2.30
I strongly disagree	1	1.57

■ Teachers (n=30)   ■ School leadership and CEO members (n=49)
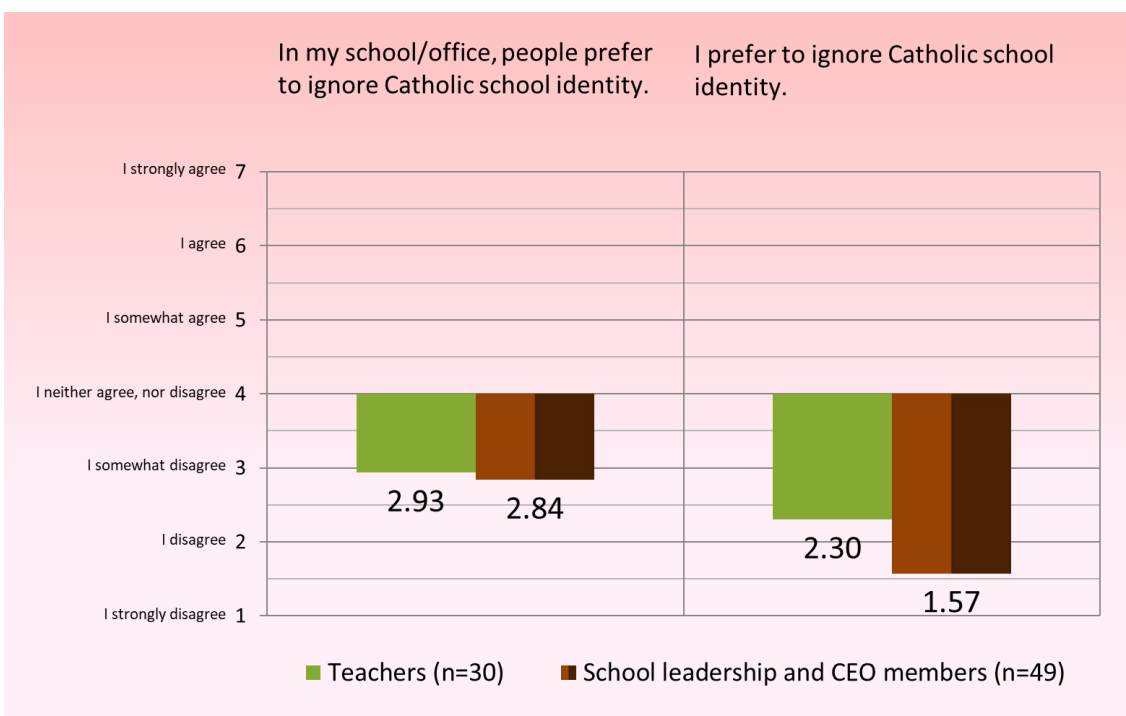
Figure 27. Uniformity or diversity in outward appearance (descriptive-ideal comparison, differentiated).

NB. Priests who are employed at diocesan Catholic Education Offices (RG8 in dark brown) refer on the factual level to the perceived current practice in their office work place, instead of the perceived identity of the schools under their care.

Support for Catholic school identity

Do you support the Catholic identity of schools?

I am a strong supporter!	77.0%
I support it.	20.1%
I think it is OK.	2.9%
I don't really care about it.	0.0%
I oppose it.	0.0%
I am a strong opponent!	0.0%

100.0%

0.0%

Priests (n=139)
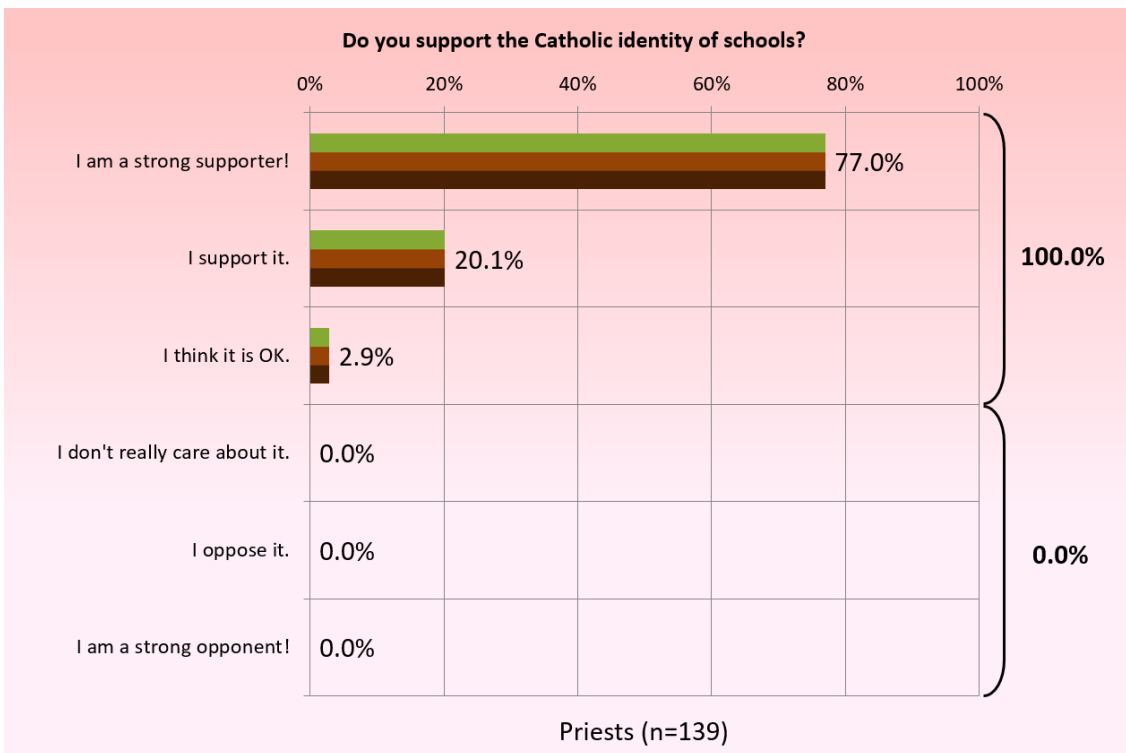
Figure 28. Support for Catholic school identity (aggregated).

Features of Catholic school identity

	A lot less	Less	OK	More	A lot
religious education and formation of students				3.86	
celebrating faith together				3.91	
prayer at school				3.77	
openness to different cultures, beliefs and life philosophies				3.56	
involvement in social justice projects				3.83	
using the Scriptures at school				3.77	
involvement of parents at school			2.85		
ecological awareness: care for nature and the environment				3.63	
enrolment of other-than-Catholic students			3.22		
dialogue and cooperation with different Catholic and Christian Churches and groups (ecumenical)				3.75	
knowledge about the Catholic religion				4.08	

Priests (n=139)

Figure 29. Features of Catholic school identity (aggregated).

C3. PCB Scale, Melbourne Scale and Victoria Scale results

Results of the Post-Critical Belief Scale
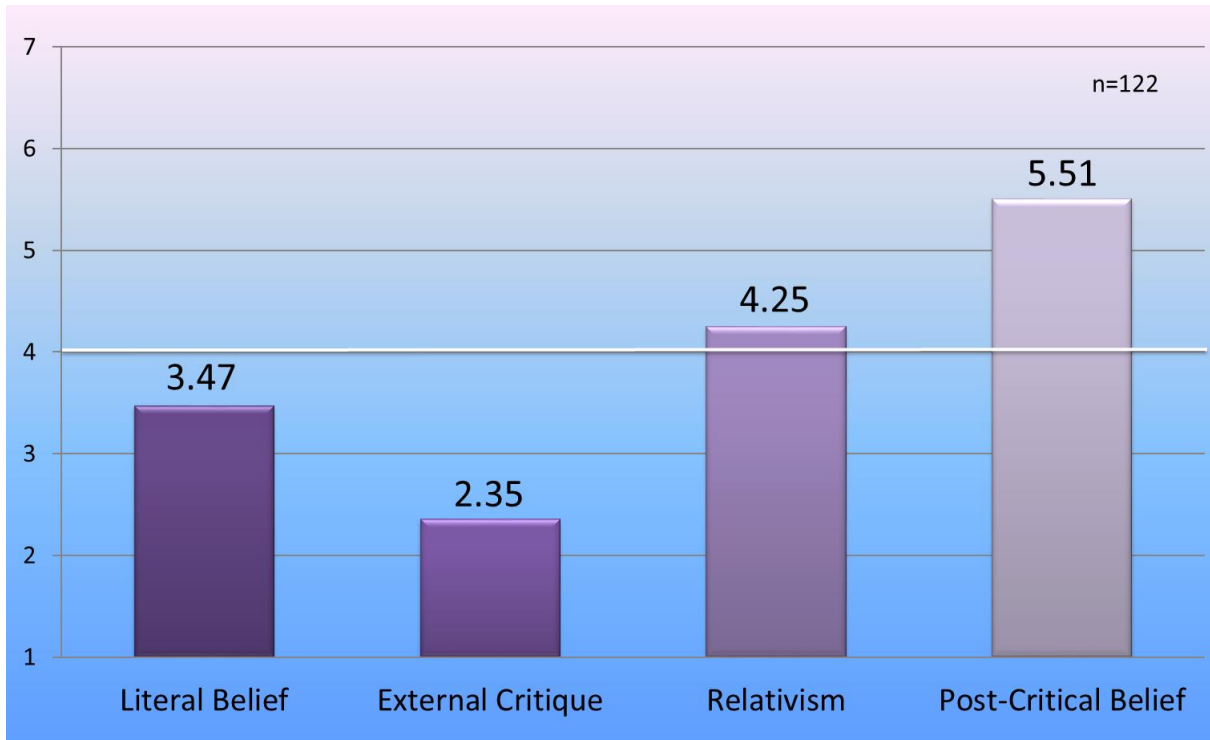
Figure 30. PCB Scale – Mean scores of 122 priests.
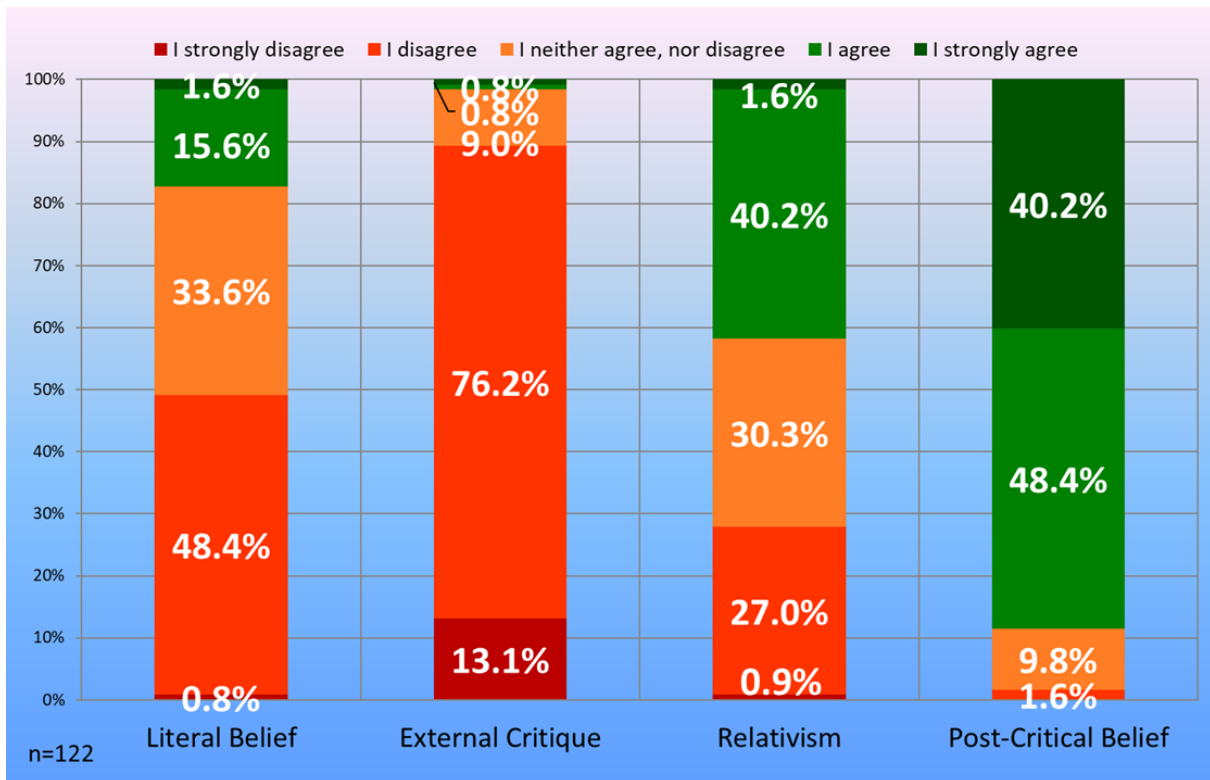
Figure 31. PCB Scale – Percentage distributions of 122 priests.
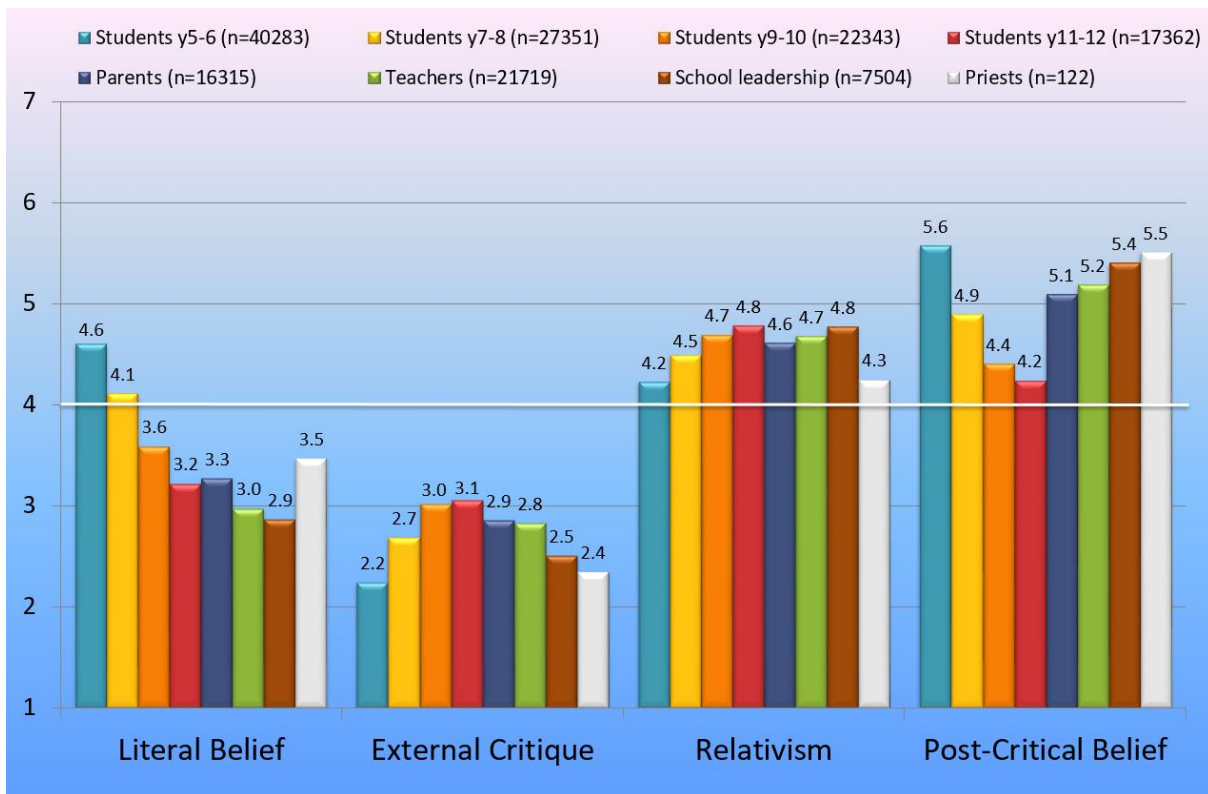
Figure 32. PCB Scale – Differentiated results comparing 122 priests to all other respondent groups in Victoria.

The *Post-Critical Belief Scale* studies two key factors regarding religious belief: the extent to which someone believes in God, from total inclusion to total exclusion, and the way they relate to matters of religious belief, from a highly literal approach to a highly symbolic approach. Figures 30-31, present the collected priests' *PCB Scale* results—as mean scores, percentage breakdowns and in comparison with other respondent groups across the state of Victoria.

The majority of the priests hold to *Post-Critical Belief*, which implies they prioritise a hermeneutical and symbolical approach towards their faith (5.51/7; 88.6% agreement). Most participants outgrew their *First Naiveté* in favour of a more *Post-Critical Believing* attitude. This means that they relate to the Divine not in a direct, literal way, but through the powerful mediation and interpretation of symbols. Notably, two-fifths of the staff (41.8%) agree with *Relativistic* statements. Given its positioning well below *PCB*, this *Relativism* can be interpreted in a more nuanced way as an *Awareness of Contingency*, or a willingness on behalf of the believer to demonstrate openness, patience of mind and speech in encounters with others and other ways of life. *Literal Belief* (3.47/7; 49.2% disagreement) is met with a mix of disagreement and hesitancy and, it should be noted, only one priest strongly rejects this position. Finally, *External Critique* is rejected by the majority (2.35/7; 89.3% disagreement). When comparing the priests' results to other respondent groups (Figure 32), the priests lead the way among the adults in terms of *PCB*, while their doubt about *Relativism* keeps their mean score lower than school leadership (4.8/7) and teaching staff (4.7/7). On the literal side, the priests have a slightly higher acceptance of *Literal Belief* than school employees and a slightly stronger rejection of *External Critique*.

Results of the Melbourne Scale
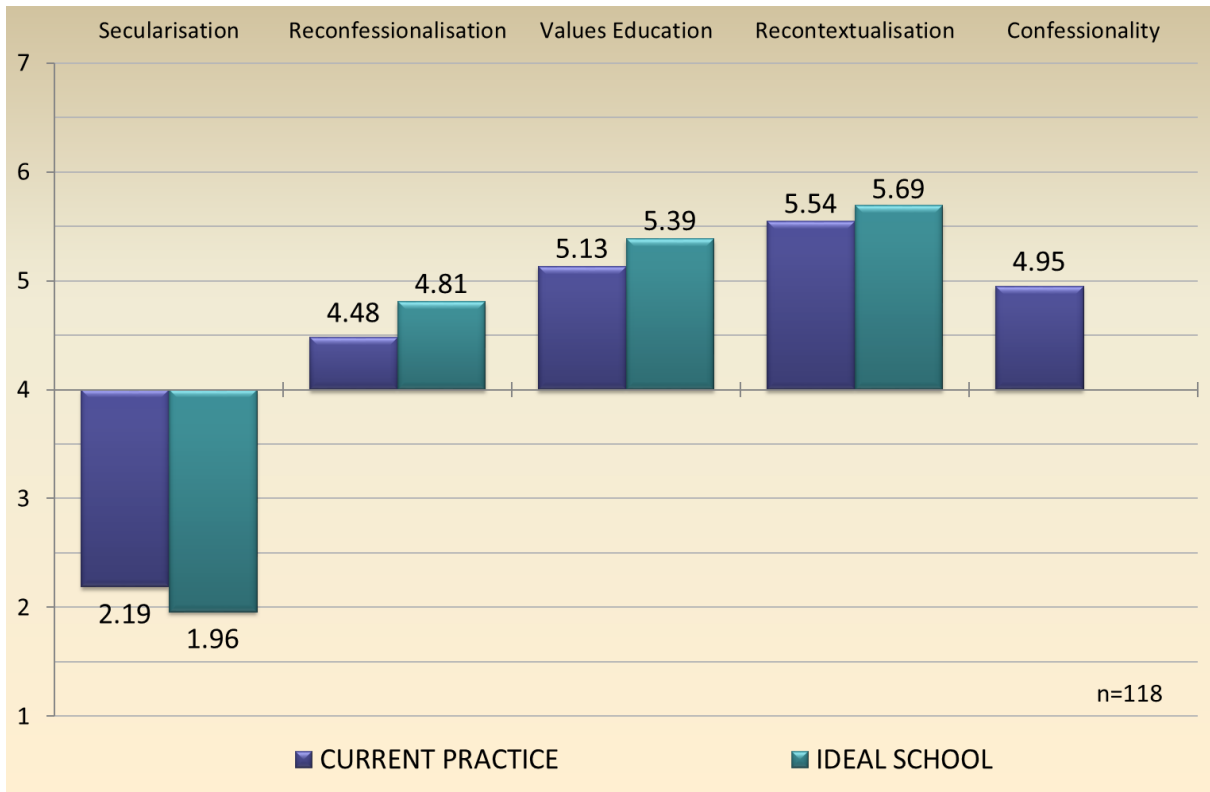
Figure 33. Melbourne Scale – Mean scores of 118 priests.
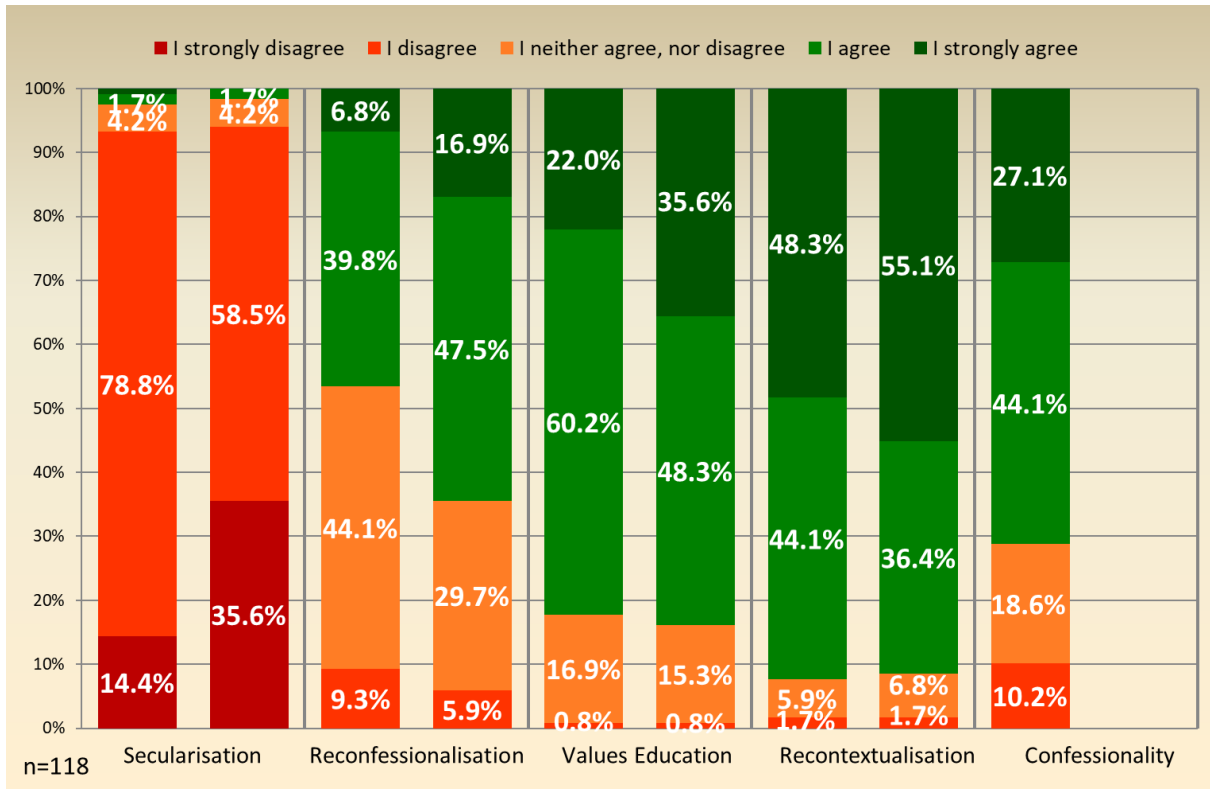
Figure 34. Melbourne Scale – Percentage distributions of 118 priests.
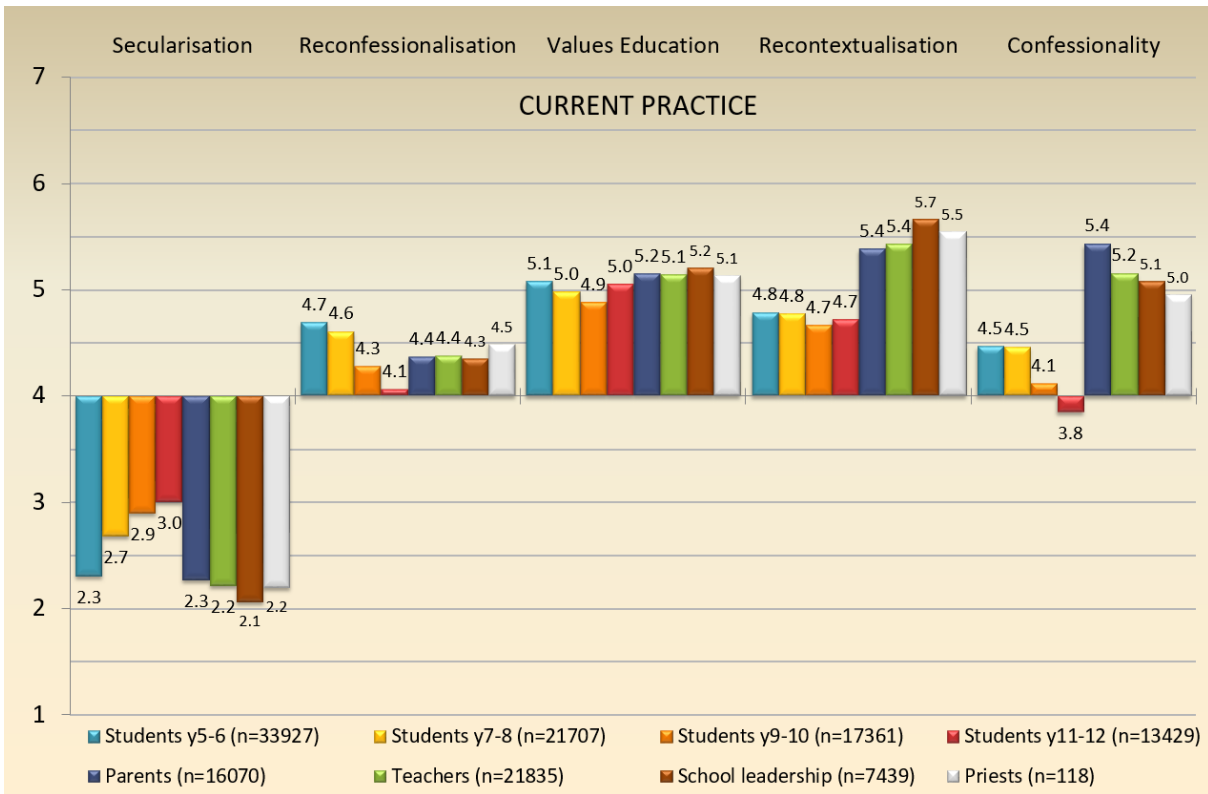
Figure 35. Melbourne Scale, factual level – Differentiated results comparing 118 priests to all other respondent groups.
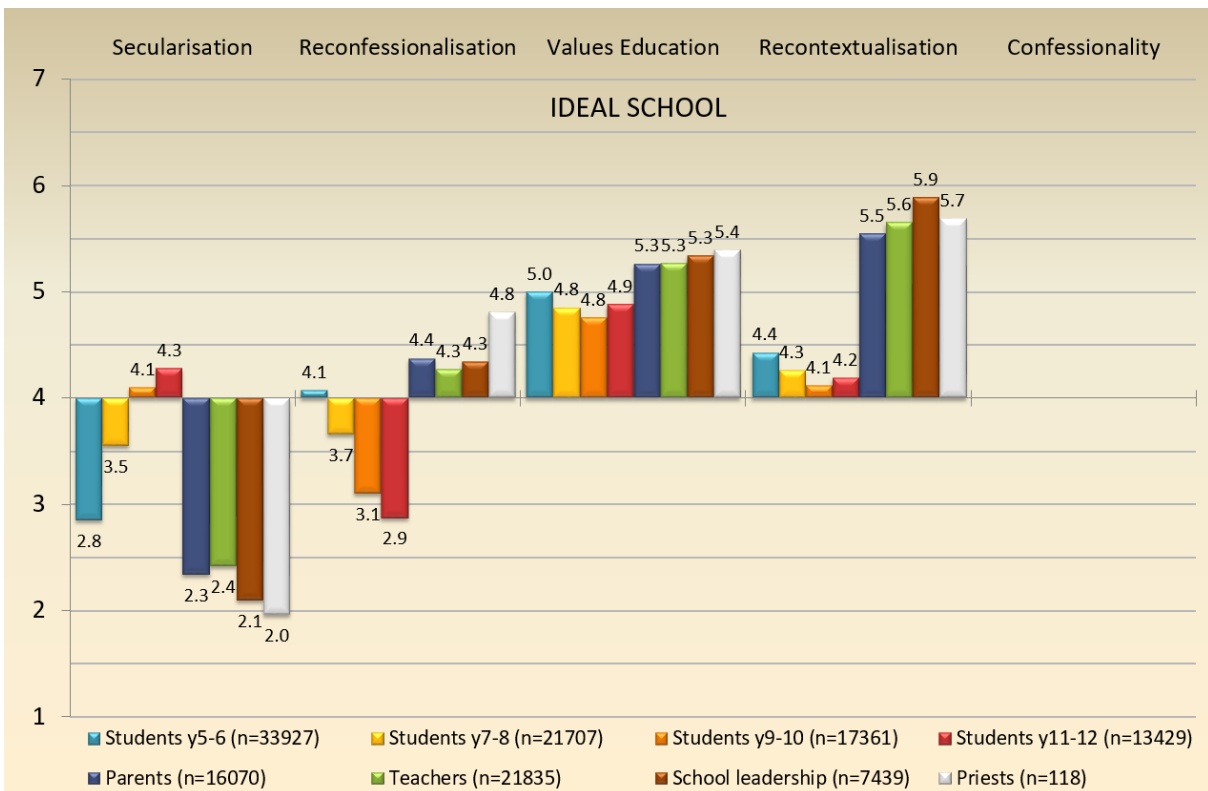
Figure 36. Melbourne Scale, normative level – Differentiated results comparing 118 priests to all other respondent groups.

The *Melbourne Scale* identifies five types of identity for a Catholic school that relate to how a religious perspective is supported at school. Four of the types—*Reconfessionalisation*, *Christian Values Education*, *Recontextualisation* and *Confessionality*—indicate that some kind of religious perspective is evident. The fifth type, *Secularisation*, indicates the religious perspective is diminishing or can no longer be perceived. It is important to keep in mind that the surveyed priests consider the current practice of their unique school settings, rather than the same school. The mean score and percentage breakdown still provide an interesting view on Catholic schools in Victoria from the vantage point of the clergy.

Despite assessing different schools, there is a strong consensus among the priests that these schools actively *Recontextualise* the Catholic faith. This identity option upholds a *multi-correlational* manner of engaging the Catholic faith, where the tradition is re-interpreted in a pluralised, contemporary cultural context. Plurality is recognised and appreciated, while the focus on Catholic identity is maintained. To achieve this, encounter and dialogue with the changing environment are crucial. Indeed, the overwhelming majority of respondents agree (44.1%) or even strongly agree (48.3%) with statements of this kind being reflective of their school, thus yielding the highest average score of 5.54/7. Furthermore, virtually none of the respondents see signs of *Secularisation*, which results in a negative score of 2.19/7. Most respondents (82.2%) also agree (while most of the remaining respondents are undecided) that the schools employ *Values Education* in order to bridge the gap between modern culture and faith. Only to a small degree do the priests recognise *Reconfessionalisation* in the current practice—close to half see schools repackaging a classical approach to Catholic education, while 44.1% are unsure and 1 in 10 do not see this taking place. The priests report a very high overall score for *Confessionality* (4.95/7), indicating that they recognise the tradition behind many established Catholic features within these schools.

Turning to the group's evaluation of their 'ideal school', we see that average scores tend to measure quite closely to their counterparts on the factual level. This is an indication that the priests are generally happy with how they currently see the school, and would only like to augment already existing tendencies. They wish to keep *Recontextualising* the school's Catholic identity (5.69/7), aided by a continuous implementation of *Values Education* (5.39/7), and even slightly increasing *Reconfessionalising* tendencies (4.81/7). The general resistance against *Secularisation* is even intensified.

The priest results are highly supportive of the Catholic identity of schools in Victoria. Yet where the priests' factual level mean scores tend to align with the parents, teachers and leadership, the collected student results describe a much different perspective. Advocating for *Recontextualisation* can help assist the staff and students in upholding the school's Catholic identity, but it will be essential for the priests, in their central role within Catholic education, to be cognisant of the students' much different factual and normative views on Catholic school identity.

Results of the Victoria Scale
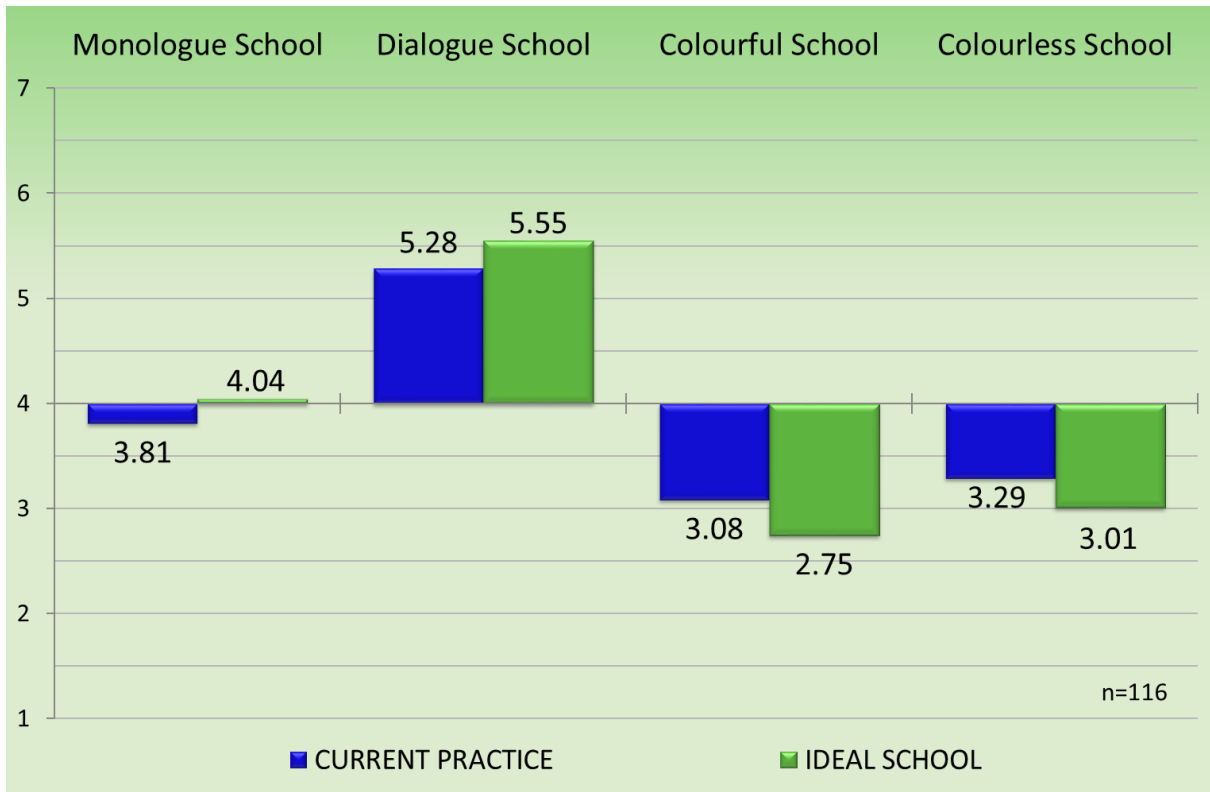
Figure 37. Victoria Scale – Mean scores of 116 priests.
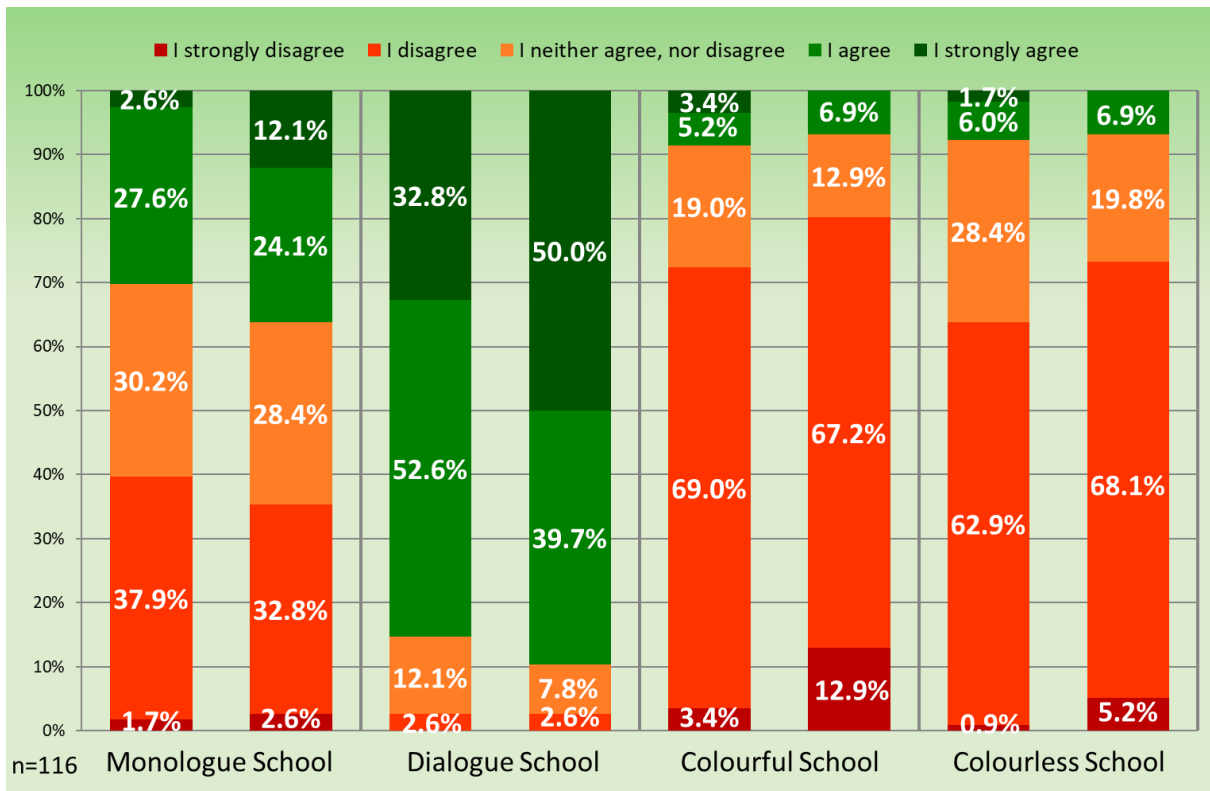
Figure 38. Victoria Scale – Percentage distributions of 116 priests.
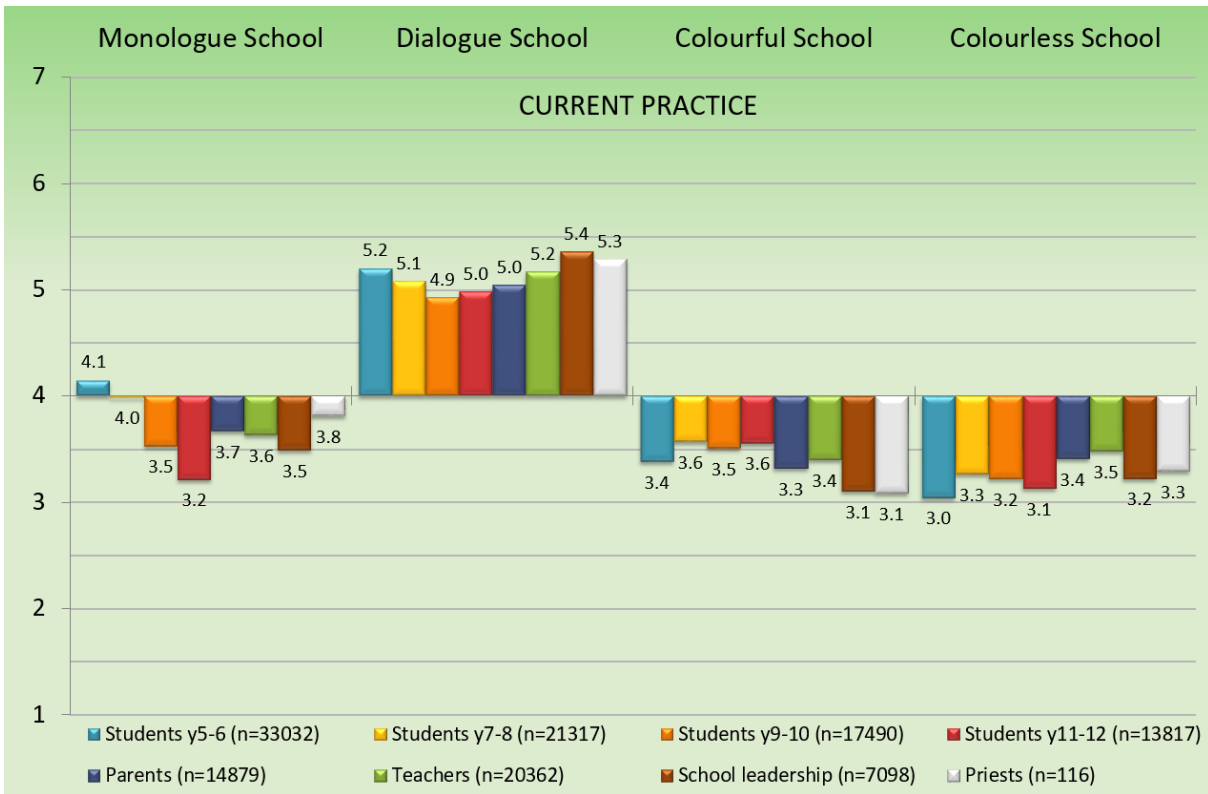
Figure 39. Victoria Scale, factual level – Differentiated results comparing 116 priests to all other respondent groups.
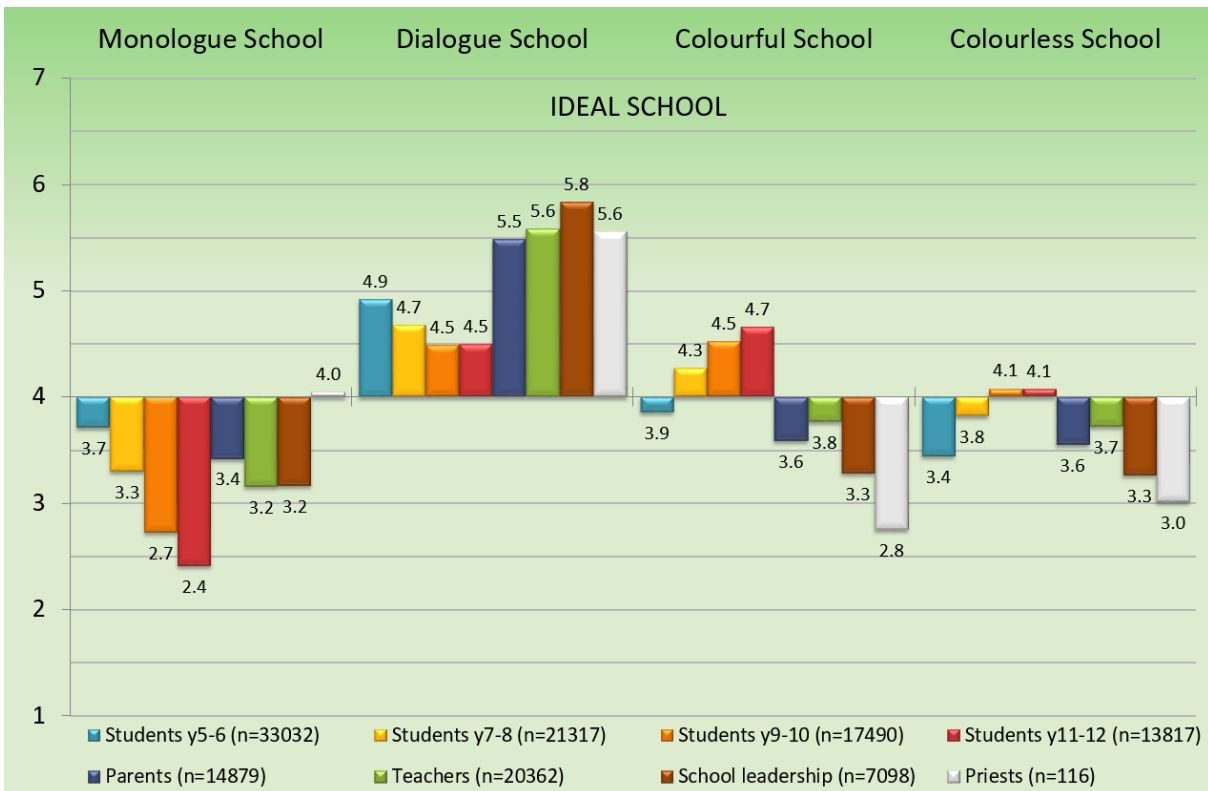
Figure 40. Victoria Scale, normative level – Differentiated results comparing 116 priests to all other respondent groups.

The *Victoria Scale* helps to identify the ways in which schools negotiate their Catholic identities in relation to the religious and philosophical diversity existing in their communities. The process of this negotiation can be characterised by use of four basic typologies—the *Monologue School*, the *Dialogue School*, the *Colourful School* and the *Colourless School*. In the case of the collected priest results, remember that the factual level (or current practice) refers to various schools from across the state of Victoria.

The priests make clear that their schools most reflect the *Dialogue School* type (5.28/7). On the ideal level, the *Dialogue School* receives an even higher score, towering above the other possibilities (5.55/7). The school type that gives the utmost to Catholic identity and to solidarity with others receives little resistance from very few priests, which is excellent news for the Catholic education system in Victoria. When considering the *Monologue School* type, there is more division among the respondents, in both what the priests presently see (3.81/7) and their normative view (4.04/7). So there's roughly one-third who would like to see Catholic schools become schools by Catholics and for Catholics, another third who hesitate about this and still another third who resist this (though not so strongly). The secular school types of the *Colourful School* and *Colourless School* are neither detected on the factual level nor desired on the normative level. However, it should be noted that there is a tiny minority who seem to wonder about or support these school models on the ideal measurement level.

Once again, the majority of the surveyed priests take up ECSI's normative preference. Strikingly, however, there are some notable differences between the priest results and those of the other adult groups in Figure 40: while the priests indicate strong resistance to the secular school models, they also are more open towards maintaining the *Monologue School* type, which emphasises Catholic identity at the expense of solidarity with others. That many priests lean towards the *Monologue School*, which could be indicative of a preference for a *Kerygmatic Dialogue School* over a *Recontextualising Dialogue School*, should be kept in mind. It is hoped that the school practitioners' view and the priests' important role within school life can complement one another in order to strengthen Catholic school identity.

C4. Internal correlations between the types of each scale

Correlations between four cognitive belief styles of the PCB Scale
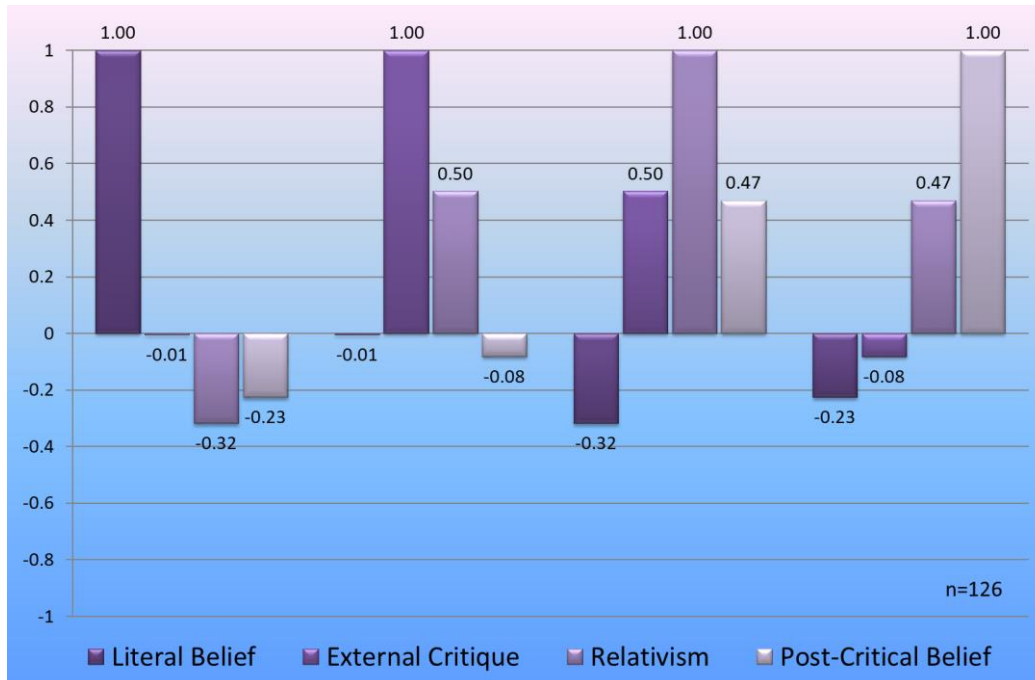
Figure 41. Internal correlations of the PCB ideal-types.

While *Post-Critical Belief* positively correlates with *Relativism / Awareness of Contingency* (r=0.47), it slightly negatively correlates with *External Critique* (r=-0.08). While *External Critique* positively correlates with *Relativism / Awareness of Contingency* (r=0.50), it also slightly negatively correlates with *Post-Critical Belief* (r=-0.08). *Relativism / Awareness of Contingency* itself, however, seems to function as a 'bridge' between both *Post-Critical Belief* (r=0.47) and *External Critique* (r=0.50).

Further, it is remarkable that the priests perceive an opposition between *Post-Critical Belief* and *Literal Belief* (r=-0.23) – unlike many other adult groups. The higher their *Post-Critical Belief*, the lower their *Literal Belief*, and vice versa. Finally, the priests also put *Literal Belief* in opposition with *Relativism / Awareness of Contingency* (r=-0.32).

Correlations between five school types of the Melbourne Scale, factual and normative
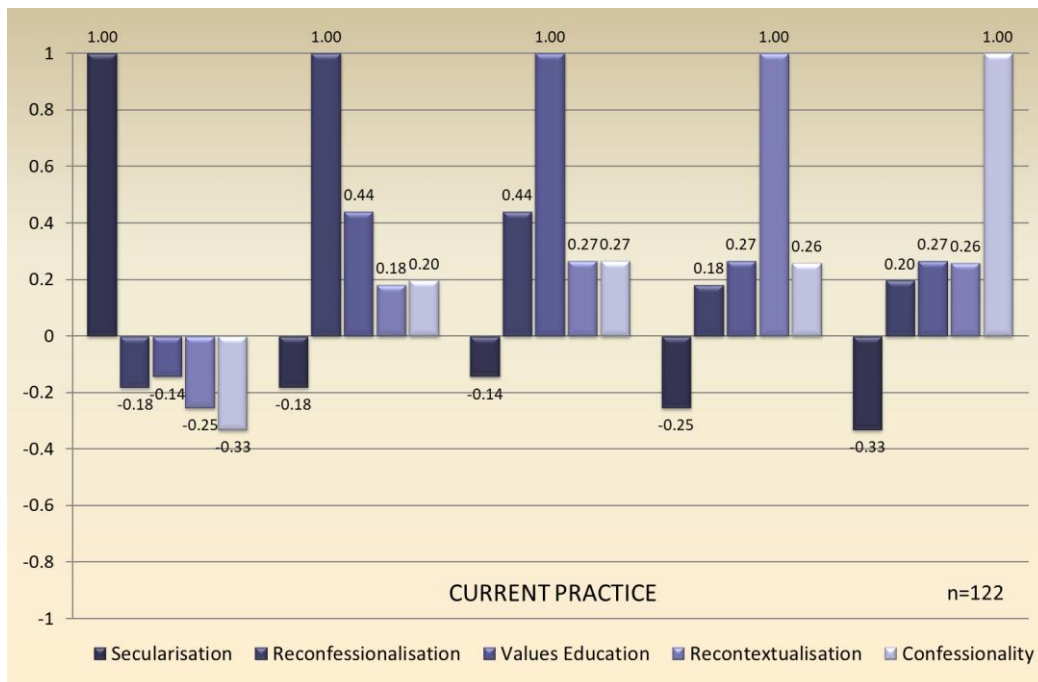
Figure 42. Internal correlations of the MELB ideal-types (descriptive level).
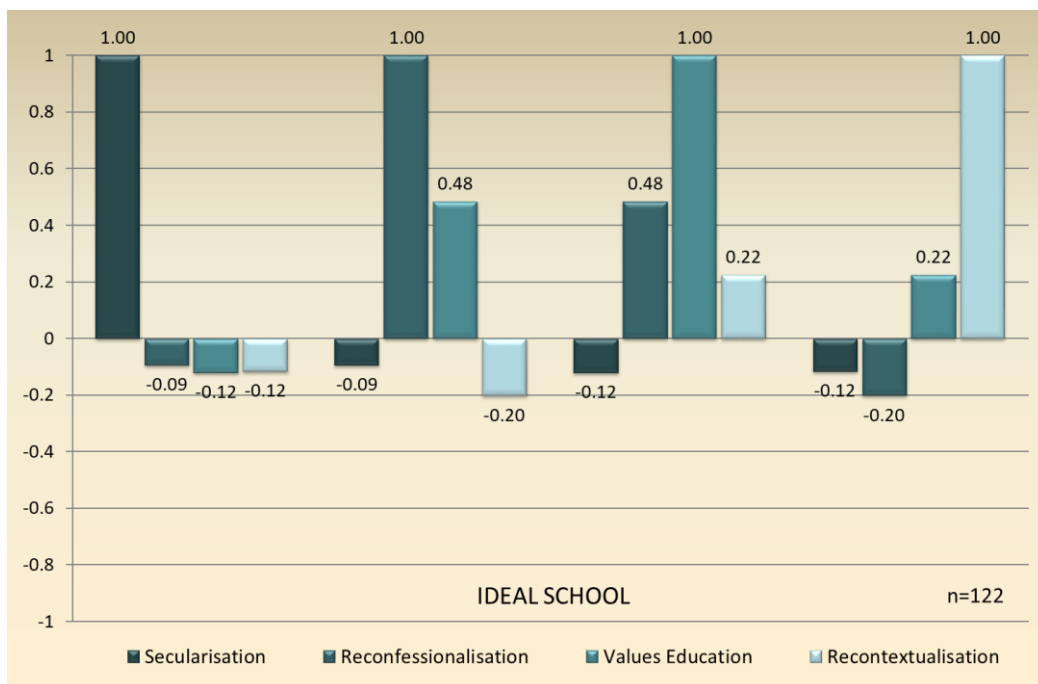
Figure 43. Internal correlations for the MELB ideal-types (ideal level).

At the ideal level, these internal correlations reveal, for this population of priests, a somewhat strong positive correlation (r=0.48) between *Christian Values Education* and *Reconfessionalisation*. This suggests rather plainly that for this group in general, mono-correlational *Christian Values Education* is seen as a kind of *Reconfessionalising* strategy – namely, that the former is an avenue to achieve the latter. This is a risky assumption, since data in the larger ECSI study reveal that this 'hidden *Reconfessionalising* intention' is at great odds with the 'Secularising effect' of the same strategy when seen from the students' perspective.

Correlations between four school types of the Victoria Scale, factual and normative
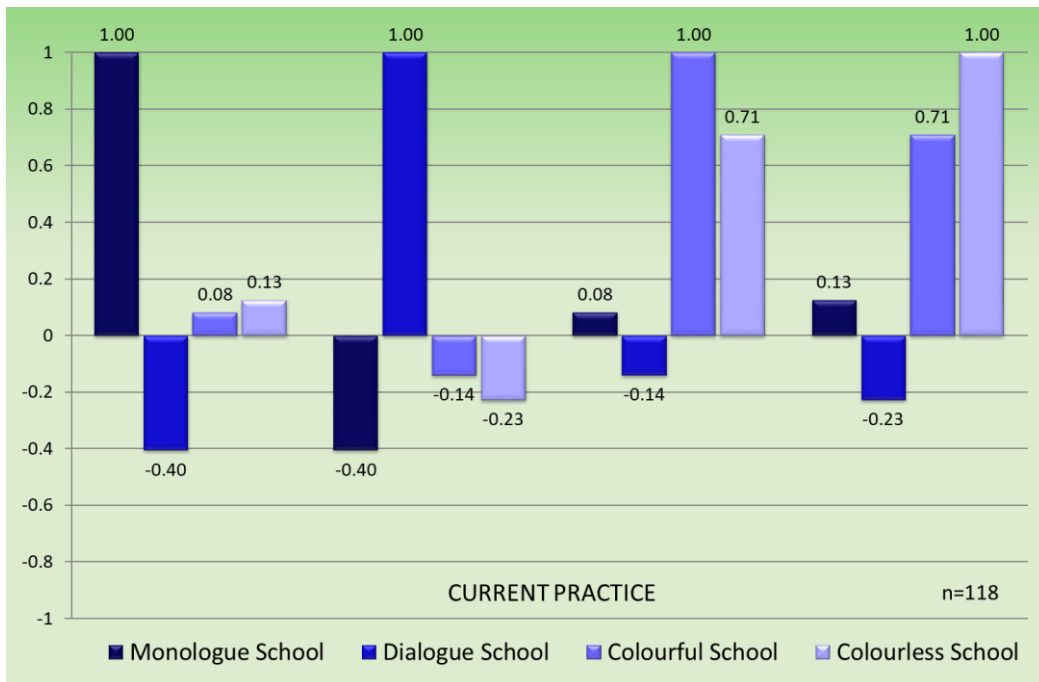
Figure 44. Internal correlations for the VIC ideal-types (descriptive level).
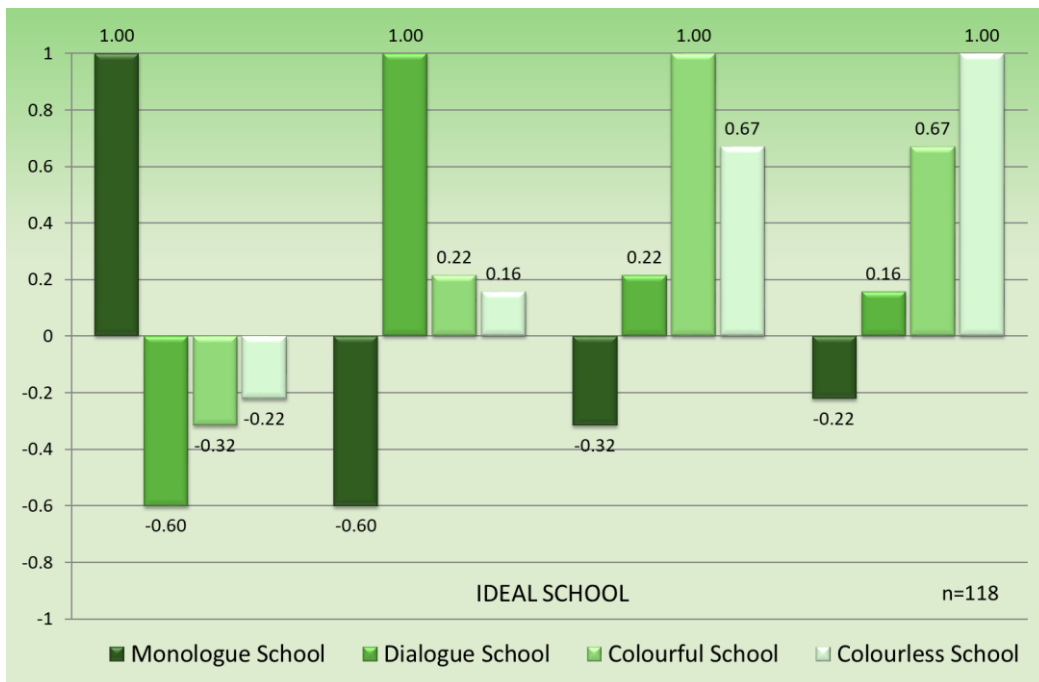
Figure 45. Internal correlations for the VIC ideal-types (ideal level).

These results suggests that, in the mind of these priests in general, the *Colourful School* and the *Colourless School* correlate very strongly (r=0.67). This is not surprising, given that both these types reflect schools that cannot rightly be considered Catholic, owing to their minimisation of Catholic identity. At the same time, it is also evident in these data that the *Dialogue School* and the *Monologue School* are perceived to be in noticeable opposition to each other (r=-0.60).

C5. Intercorrelations between the three scales

Melbourne Scale / PCB Scale	Secularisation	Reconfessionalisation	Values Education	Recontextualisation
Literal Belief	-0.05	0.51	0.34	-0.28 (n=120)
External Critique	0.40	-0.24	-0.07	0.06
Relativism	0.23	-0.26	0.13	0.44
Post-critical Belief	-0.15	-0.09	0.12	0.30
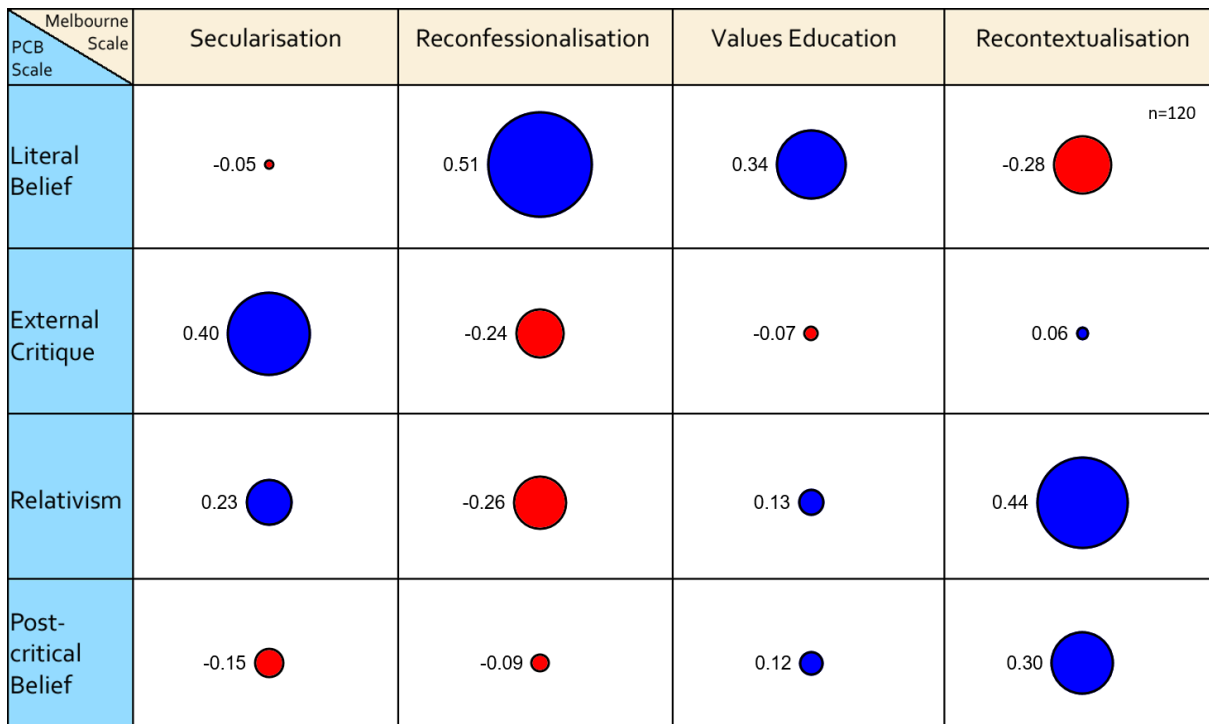
Figure 46. Intercorrelations between the PCB and the MELB ideal-types.

These inter-correlations reveal that, in the mindset of this population of priests, a *Reconfessionalising* approach can really only thrive in a context of *Literal Belief* (r=0.51); and *Literal Belief* is best supported in a context of *Reconfessionalisation* (r=0.51) and, to some extent, *Christian Values Education* (r=0.34). At the same time, *Post-Critical Belief*, while possible only in a very limited way in a context of *Christian Values Education* (r=0.12), will thrive much more in an environment of *Recontextualisation* (r=0.30), the latter of which in turn is dependent on a mix of both *Post-Critical Belief* and *Relativism* (also understandable as *Awareness of Contingency*) in order to drive its multi-correlational method.
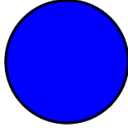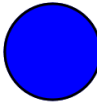
Victoria Scale / PCB Scale	Monologue School	Dialogue School	Colourful School	Colourless School
Literal Belief	0.68	-0.48	-0.19	-0.18 n=116
External Critique	-0.12	-0.06	0.53	0.43
Relativism	-0.29	0.40	0.41	0.30
Post-critical Belief	-0.12	0.40	0.08	-0.04

Figure 47. Intercorrelations between the PCB and the VIC ideal-types.

Of the many worthwhile inter-correlations in Figure 47, two are most notable. The first is the perception of an exclusively positive correlation between *Literal Belief* and the *Monologue School* (r=0.68). Put simply, Literal Belief and the *Monologue School* are mutually dependent upon each other, to the exclusion of all other options. Secondly, *Post-Critical Belief* is perceived to thrive best in the *Dialogue School* (r=0.40), and in turn the *Dialogue School* is dependent upon a mix of both *Post-Critical Belief* and *Relativism* in order to drive its dialogic method.

Victoria Scale \ Melbourne Scale	Secularisation	Reconfessionalisation	Values Education	Recontextualisation
Monologue School	0.02 ·	0.69	0.35	-0.39 n=116
Dialogue School	-0.18	-0.42	0.01 ·	0.61
Colourful School	0.36	-0.29	0.08	0.22
Colourless School	0.42	-0.19	0.05 ·	0.11
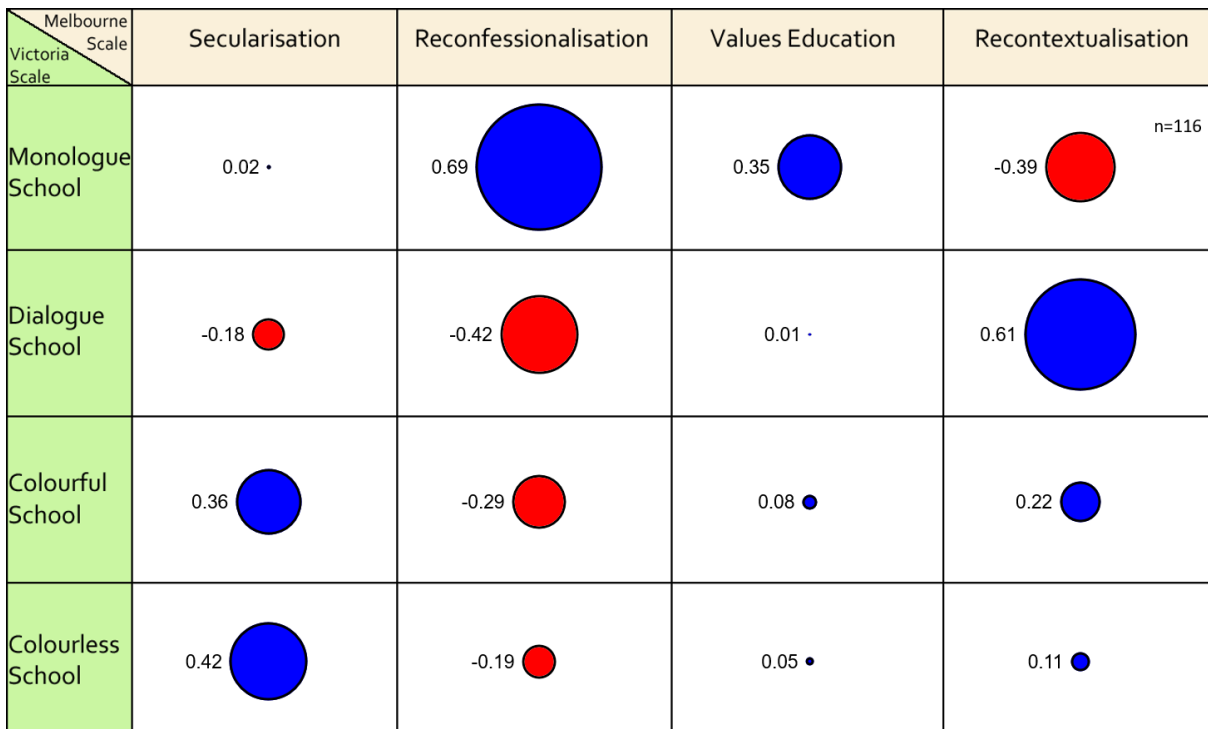
Figure 48. Intercorrelations between the MELB and the VIC ideal-types.

Once again, Figure 48 offers many worthwhile insights, but here we highlight two of the most important. First, in the mindset of this population of priests, *Reconfessionalisation* can really only succeed in conjunction with the *Monologue School* (r=0.69). Second, *Recontextualisation* and the *Dialogue School* are highly dependent upon each other (r=0.61). These inter-correlations reveal that all the other *Melbourne Scale* ideal-types are perceived to marginalise or inhibit features of the *Dialogue School*. In turn, Recontextualisation, while 'possible' to a very limited extent in conjunction with the Colourful School (r=0.22) and even the *Colourless School* (r=0.11) is really only able to thrive when developed hand-in-hand with the *Dialogue School*.

C5. Summary: four subpopulations among priests

Among the participating 148 priests, 138 have a known subpopulation.

RG groups	Number of priests	Percent of priests
RG6	45	32.6%
RG7	89	64.5%
RG8	4	2.9%
	138	100.0%

Figure 49. Distribution of priests with known subpopulation.
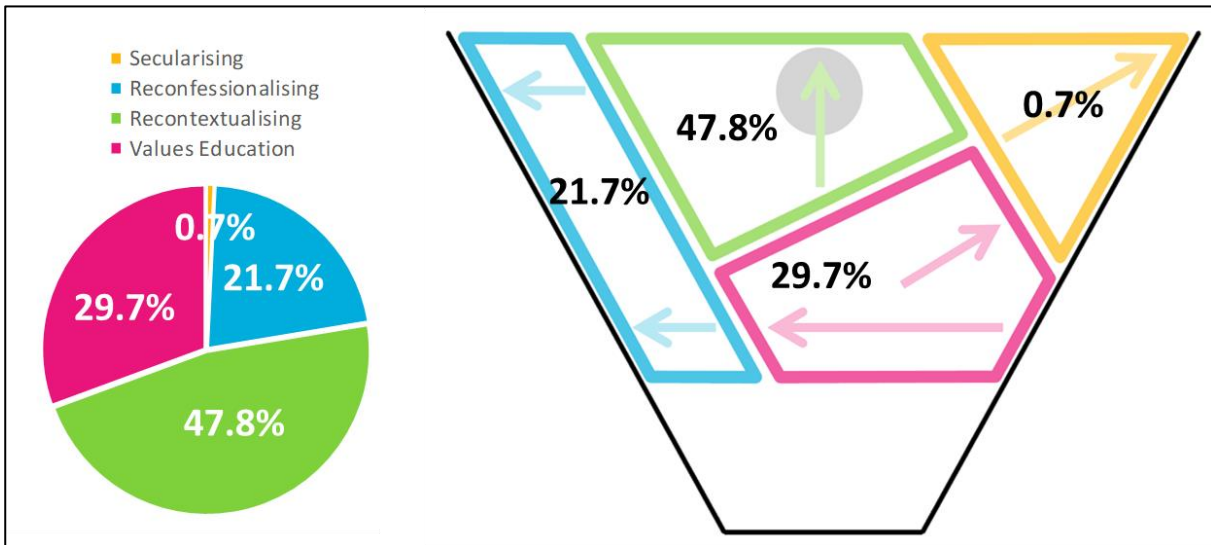
Figure 50. Distribution of priests with known subpopulation – graphical presentation.

	Priests	**Teachers**	**School leaders**	**CEO staff**
SEC	0.7%	9.8%	5.0%	5.1%
RECONF	21.7%	7.1%	6.1%	5.4%
RECONT	47.8%	45.1%	56.4%	68.2%
VALED	29.7%	38.0%	32.5%	21.4%

Figure 51. Comparative frequencies in the distribution of subpopulations (priests, teachers, school leaders and CEO staff).

Figure 51 reveals that the profile of priests involved in Catholic education is noticeably different from the profile of other groups.

D. Factor analyses of the scale results of priests

D1. Post-Critical Belief Scale – 4 factors

Index	Var	FA1	FA2	FA3	FA4	Mean	Type	Survey item
1	PA15	0.79	-0.10	-0.04	0.16	2.14	External Critique	In order to fully understand what religion does to people, one has to see it from the outside.
2	PA16	0.69	-0.06	-0.06	-0.08	1.63	External Critique	Faith is an expression of a weak personality.
3	PA13	0.64	0.00	0.18	-0.23	2.00	External Critique	A scientific understanding of human life and the world makes a religious understanding obsolete.
4	PA12	0.60	0.06	0.26	-0.20	2.29	External Critique	The world in which the sacred scriptures were written is so far removed from us that those texts have little relevance for life today.
5	PA08	0.57	0.18	-0.34	-0.04	2.03	Literal Belief	One should take the stories of the scared scriptures literally, the way they are written.
6	PA07	0.56	0.22	-0.04	0.01	2.12	Literal Belief	Only officially sanctioned religious leaders (for example, priests) can give answers to important religious questions.
7	PA04	0.55	0.42	-0.09	0.05	2.73	Literal Belief	The only way in which one is guaranteed access to God is by being faithful to a major religious tradition.
8	PA09	0.54	-0.01	0.24	-0.11	2.32	External Critique	Faith is more of a dream that turns out to be an illusion when one is confronted with the harsh reality of life.
9	PA14	0.53	-0.18	0.11	-0.28	2.02	External Critique	In the end, faith is nothing more than a safety net for human fears.
10	PA17	0.39	-0.30	-0.02	-0.02	2.84	External Critique	People often use religious faith as a way to gain power, and that makes religion suspect.
11	PA19	0.33	0.01	0.32	-0.11	3.25	Relativism	Religion is only meant as a general guide for people, and can be adapted according to the needs of time of place.
12	PA01	0.02	0.79	0.12	0.06	4.46	Literal Belief	The only way to live a meaningful life is to be a person of religious faith.
13	PA05	-0.05	0.64	0.05	0.25	5.46	Literal Belief	Religion is the one thing that gives meaning to life in every way.
14	PA02	0.22	0.55	-0.06	-0.03	3.81	Literal Belief	The principles of my religion are unchangeable since religion is given to us by God.
15	PA03	-0.05	0.54	-0.15	0.19	5.22	Literal Belief	Even though this goes against modern rationality, miraculous events in the sacred scriptures really did take place in the way they are told.
16	PA06	0.17	0.53	-0.05	-0.12	2.69	Literal Belief	Ultimately, there is only one correct answer to each religious question.
17	PA23	0.27	-0.51	0.31	0.22	4.76	Relativism	One needs to be aware that his/her beliefs are only one possibility among so many others.
18	PA33	-0.03	-0.37	-0.06	0.20	5.36	Post-Critical Belief	I still call myself a religious believer, even though many regrettable things have happened in the name of God and religion.
19	PA22	0.29	-0.30	0.23	0.04	3.49	Relativism	The ways in which people describe 'God' are merely human creations that change easily with history.
20	PA28	-0.02	0.02	0.63	0.08	4.73	Post-Critical Belief	The sacred scriptures are a guide, full of signs in the search for God, not a literal transcription of God's own words.
21	PA21	0.03	0.15	0.61	0.00	3.64	Relativism	So-called 'official' teachings about God and faith are actually susceptible to change since, after all, they come from specific people in specific circumstances.
22	PA18	-0.14	-0.14	0.59	0.05	4.36	Relativism	Each statement about God reflects the time in which it was made.
23	PA25	0.22	-0.24	0.43	-0.07	2.90	Relativism	At best, religions offer guidance for life, but each person ultimately has to determine his or her own way.
24	PA20	-0.03	-0.04	0.42	0.36	5.49	Relativism	The way in which a person is religious is simply a matter of where he/she comes from.
25	PA11	0.39	0.06	0.41	-0.14	2.77	External Critique	God is only a name for that which one cannot explain.
26	PA10	0.23	0.14	0.38	-0.20	3.05	External Critique	Believing in God is wrong because too many people have been oppressed or killed in the name of God.
27	PA27	-0.38	-0.01	0.35	0.18	5.57	Post-Critical Belief	In order to enrich my religious faith, I should always take into account the historical context of the sacred scriptures.
28	PA31	-0.01	-0.14	0.25	0.20	4.75	Post-Critical Belief	Expressing creativity in prayer and ritual offers me a richer encounter and closer relationship with God.
29	PA29	-0.11	0.26	-0.11	0.64	6.36	Post-Critical Belief	Despite the fact that the sacred scriptures were written in a completely different time and place, they still contain a message that is relevant for us today.
30	PA32	-0.10	0.08	0.09	0.58	6.22	Post-Critical Belief	The core message of my religion is still valuable to me, despite the many injustices carried out in its name.
31	PA24	-0.02	-0.03	0.09	0.58	5.34	Relativism	One can find valuable answers to important questions about life just as well in either religious or secular conceptions of the world.
32	PA30	0.29	-0.32	0.20	0.44	4.96	Post-Critical Belief	Ultimately, religion involves making a commitment without having absolute certainty.
33	PA26	-0.16	0.07	0.18	0.34	5.77	Post-Critical Belief	The sacred scriptures hold deeper truths that are only revealed through personal spiritual reflection.
		EC	LB	REL	PCB			

Figure 52. Factor pattern of the PCB Scale items among priests.

Figure 53. Plot of linear correlation coefficients between PCB Scale items of the priests.

We can deduce some interesting characteristics of the priests' overall profile by examining how the PCB Scale items are 'scrambled' in the factor pattern, for example:

- Claiming that the sacred scriptures would not be a literal transcription of God's own words, is considered by priests as a *Relativistic* attitude.
- In the mindset of priests, a *Literal Believer* would not plainly admit that many regrettable things have happened in the name of God and religion.
- Also, a *Literal Believer* would deny that somebody's personal beliefs are only one possibility among so many others. In their view, Catholic beliefs have priority.
- Claiming that religious beliefs can be adapted according to the needs of time of place, sounds very *Relativistic* and even 'anti-religious' in the ears of Catholic priests.

D2. Melbourne Scale, factual level – 4 factors

Index	Var	FA1	FA2	FA3	FA4	Mean	Type	Scale
1	MAF17	0.79	-0.11	0.04	-0.15	2.11	RecontF	Religion classes in my school aspire to help all students, Catholics as well as other-believers, to discover meaning in their lives and to deepen their humanity i…
2	MAF12	0.68	-0.05	0.12	0.02	2.64	ValedF	Religion classes in my school try to link the students' sense of values to the Catholic faith, hoping that they appreciate Catholicism more deeply.
3	MAF20	0.6	0.11	-0.18	-0.06	1.87	RecontF	It is my Catholic school's mission to foster a dialogue between the Catholic faith and the diversity that exists at school, resulting in a renewal of the faith and …
4	MAF8	0.6	-0.08	0.08	0.07	3.43	ReconfF	My school stresses that religion classes are an important means for forming every student more deeply in the Catholic faith.
5	MAF6	0.53	-0.19	0.18	0.2	5.81	ReconfF	My school has a clear preference for the Catholic faith and therefore wants to guarantee that all students become better Catholics.
6	MAF19	0.5	-0.21	-0.11	-0.12	2.06	RecontF	My school freely bears witness to its Catholic inspiration and brings different viewpoints in dialogue with each other against the background of the Catholic st…
7	MAF15	0.47	0.14	0.17	0.25	5.25	ValedF	It is my Catholic school's mission to present values and norms that are acceptable to a diverse student population, thereby bringing them closer to the Catho…
8	MAF16	0.46	-0.26	0.11	0.06	5.65	RecontF	My school shows its Catholic character in its search for renewed ways to realise the Catholic message of faith, hope and love amid today's new cultures.
9	MAF18	0.41	0.37	-0.05	-0.21	5.89	RecontF	In my Catholic school, a multiplicity of worldviews and religions is positively valued and even encouraged because it forms and deepens the personal identity…
10	MAF11	0.38	-0.15	0.03	0.15	5.47	ValedF	My school is Catholic, first and foremost because it offers gospel values and norms that are agreeable to everyone, Catholics as well as others.
11	MAF7	0.38	0.2	0.15	0.16	5.69	ReconfF	Now that its Catholic identity is disappearing, my school is trying all the harder to restore the tradition and clarity of the Catholic faith.
12	MAF25	0.38	-0.09	0.23	0.09	4.69	Conf	My school isn't secularising at all! In fact, it has remained Catholic, just like 'the good old days'.
13	MAF3	0.06	0.72	-0.08	0.15	3.76	SecF	In my school, most people are not believers.
14	MAF2	-0.14	0.72	-0.05	-0.03	5.74	SecF	My school used to be Catholic, but Christianity has slowly disappeared from school life. Thus today my school is Catholic in name only.
15	MAF1	-0.21	0.65	0.07	0.01	5.70	SecF	Nothing reveals that my school is still Catholic. In daily school life, Christianity is not significant.
16	MAF5	0.02	0.4	0.11	-0.22	5.80	SecF	My school has given up its preference for the Catholic faith so that many different worldviews can be treated with equal regard.
17	MAF4	-0.1	0.32	-0.02	0.03	5.76	SecF	Though there are still religion classes in my school, they rarely mention God, Jesus or the Bible.
18	MAF22	0.05	0.01	0.81	-0.08	6.03	Conf	In my Catholic school it has always been normal that the Eucharist is celebrated frequently, and today this is still the case.
19	MAF24	0.07	0.06	0.73	-0.1	4.56	Conf	Most of these things have always been present in my school, and still are: crucifixes on the wall, statues of saints, religion classes, celebrations of the Euchari…
20	MAF21	-0.03	-0.1	0.69	0.1	3.30	Conf	My Catholic school still resembles the confessional schools of 'the good old days'.
21	MAF23	-0.21	-0.11	0.41	0.12	3.15	Conf	As in the past, it is still taken for granted that most of the people at school are Catholics.
22	MAF10	-0.12	0.07	-0.05	0.61	3.77	ReconfF	My Catholic school wants to remain faithful to the teachings of the Catholic tradition while avoiding any 'adaptation' of the Catholic faith to today's secular cu…
23	MAF9	0.08	0.04	-0.16	0.58	4.73	ReconfF	My school holds fast to its Catholic identity now that it is threatened by the increasing diversity in society.
24	MAF13	-0.03	0.04	-0.05	0.44	4.62	ValedF	With regard to the diversity that exists at school, my school aims to link everyone's common experiences and values with the example of Jesus.
25	MAF14	0.08	0.06	0.07	0.2	5.47	ValedF	My school is aiming for a middle path that links faith and culture in such a way that all students come to a deeper appreciation of Catholic beliefs and practice…

FA1	FA2	FA3	FA4
RecontF	SecF	Conf	ReconfF
ValedF			ValedF
ReconfF			

Figure 54. Factor pattern of the Melbourne Scale items, factual level, among priests.

	MAF21_2	MAF22_2	MAF24_2	MAF7_2	MAF25_2	MAF19_2	MAF20_2	MAF11_2	MAF16_2	MAF6_2	MAF8_2	MAF12_2	MAF17_2	MAF4_2	MAF1_2	MAF2_2	MAF3_2	MAF5_2	MAF18_2	MAF13_2	MAF9_2	MAF10_2	MAF23_2	MAF14_2	MAF15_2
MAF21_2	1.00	0.57	0.49	0.21	0.36	0.20	0.10	0.13	0.34	0.33	0.17	0.25	0.23	-0.13	-0.21	-0.30	-0.25				0.07	0.04	0.40	0.07	0.15
MAF22_2	0.57	1.00	0.67	0.22	0.30	0.15	0.08	0.17	0.38	0.33	0.27	0.35	0.35	-0.13	-0.18	-0.27	-0.30			0.07	-0.21	-0.19	0.20	0.10	0.28
MAF24_2	0.49	0.67	1.00	0.20	0.25	0.13		0.22	0.26	0.33	0.30	0.38	0.39	-0.16	-0.18	-0.22	-0.16			-0.17	-0.13	-0.12	0.22	-0.07	0.16
MAF7_2	0.21	0.22	0.20	1.00	0.41	0.13	0.13	0.18	0.13	0.27	0.22	0.26	0.23			-0.10	-0.10	0.08	0.13	0.14	0.17	-0.09	-0.15		0.05
MAF25_2	0.36	0.30	0.25	0.41	1.00	0.22	0.19	0.22	0.32	0.48	0.34	0.38	0.40		-0.32	-0.35	-0.19	-0.17		0.06		-0.21	0.12	0.05	0.27
MAF19_2	0.20	0.15	0.13	0.13	0.22	1.00	0.42	0.32	0.34	0.40	0.28	0.41	0.55	-0.13	-0.28	-0.30	-0.27	-0.25	0.08	-0.10	-0.12	-0.20	-0.11	0.06	0.10
MAF20_2	0.10	0.08	0.05	0.13	0.19	0.42	1.00	0.15	0.39	0.20	0.18	0.32	0.33	0.07	-0.15	-0.10	-0.15	0.05	0.28			-0.13	-0.11		0.32
MAF11_2	0.13	0.17	0.22	0.18	0.22	0.32	0.15	1.00	0.28	0.39	0.30	0.24	0.46	-0.14	-0.26	-0.35	-0.17			-0.10	0.13		0.09	0.10	0.26
MAF16_2	0.34	0.38	0.26	0.13	0.32	0.34	0.39	0.28	1.00	0.44	0.38	0.43	0.58	-0.19	-0.41	-0.44	-0.39	-0.15	0.08			-0.13	0.06	0.14	0.28
MAF6_2	0.33	0.33	0.33	0.27	0.48	0.40	0.20	0.39	0.44	1.00	0.52	0.54	0.54	-0.17	-0.33	-0.46	-0.30	-0.15		0.05		-0.07	0.12		0.37
MAF8_2	0.17	0.27	0.30	0.22	0.34	0.28	0.18	0.30	0.38	0.52	1.00	0.58	0.58	-0.42	-0.38	-0.37	-0.18		0.22	-0.09			0.06		0.35
MAF12_2	0.25	0.35	0.38	0.26	0.38	0.41	0.32	0.24	0.43	0.54	0.58	1.00	0.66	-0.21	-0.38	-0.37	-0.26	0.08	0.13		-0.11	-0.09		0.05	0.42
MAF17_2	0.23	0.35	0.39	0.23	0.40	0.55	0.33	0.46	0.58	0.54	0.58	0.66	1.00	-0.28	-0.42	-0.42	-0.24	-0.12	0.18	-0.23	-0.14	-0.25			0.33
MAF4_2	-0.13	-0.13	-0.16			-0.13	0.07	-0.14	-0.19	-0.17	-0.42	-0.21	-0.28	1.00	0.36	0.26	0.27			-0.10	0.08	0.10		0.06	
MAF1_2	-0.21	-0.18	-0.18		-0.32	-0.28	-0.15	-0.26	-0.41	-0.33	-0.38	-0.38	-0.42	0.36	1.00	0.56	0.54	0.21	0.08	0.10		0.14			-0.19
MAF2_2	-0.30	-0.27	-0.22	-0.10	-0.35	-0.30	-0.10	-0.35	-0.44	-0.46	-0.37	-0.37	-0.42	0.26	0.56	1.00	0.60	0.28	0.09	0.13	0.06	0.13	-0.13		-0.12
MAF3_2	-0.25	-0.30	-0.16	0.10	-0.19	-0.27	-0.15	-0.17	-0.39	-0.30	-0.18	-0.26	-0.24	0.27	0.54	0.60	1.00	0.15	0.11	0.06	0.19	0.24	-0.17		0.09
MAF5_2	0.06			0.06	-0.17	-0.25	0.05		-0.15	-0.15		0.08	-0.12	0.06	0.21	0.28	0.15	1.00	0.23	-0.09	-0.12	-0.13			0.10
MAF18_2			0.04	0.13		0.00	0.28		0.06		0.22	0.13	0.18		0.08	0.09	0.11	0.23	1.00	0.10	-0.07	-0.15			0.09
MAF13_2		-0.07	-0.17	0.14	-0.06	-0.10		-0.10			-0.09		-0.23	-0.10	0.10	0.13	0.06	-0.09	-0.10	1.00	0.28	0.30			0.07
MAF9_2	-0.07	-0.21	-0.13	0.17		-0.12		0.13				-0.11	-0.14	0.08			0.19	-0.12	-0.07	0.28	1.00	0.36			
MAF10_2		-0.19	-0.12	-0.09	-0.21	-0.20	-0.13		-0.13	-0.07		-0.09	-0.25	0.10	0.14	0.13	0.24	-0.13	-0.15	0.30	0.36	1.00	0.07	0.13	0.12
MAF23_2	0.40	0.20	0.22	-0.15	0.12			-0.11	0.09	0.08	0.12	0.08				-0.13	-0.17						1.00		0.16
MAF14_2	0.07	0.10	-0.07		0.03			0.10	0.14		0.05		0.04	0.06								0.13		1.00	0.30
MAF15_2	0.15	0.28	0.16	0.09	0.27	0.10	0.32	0.26	0.28	0.37	0.35	0.42	0.33		-0.19	-0.12	-0.09	0.10	0.09	0.07		0.12	0.16	0.30	1.00

Figure 55. Plot of linear correlation coefficients between Melbourne Scale items, factual level, among priests.

D3. Melbourne Scale, normative level – 3 factors

Index	Var	FA1	FA2	FA3	Mean	Type	Scale
1	MAN8	0.78	0.04	-0.14	6.02	ReconfN	I wish to stress that religion classes are an important means for forming every student more deeply in the Catholic faith.
2	MAN12	0.72	0.15	-0.06	5.91	ValedN	I think that religion classes should try to link the students' sense of values to the Catholic faith, hoping that they would appreciate Catholicism more deeply.
3	MAN7	0.65	0.02	-0.16	6.02	ReconfN	If their Catholic identity is disappearing, I think schools should try all the harder to restore the tradition and clarity of the Catholic faith.
4	MAN15	0.63	-0.03	0.11	5.76	ValedN	The mission of Catholic schools is to present values and norms that are acceptable to a diverse student population, thereby bringing them closer to the Catholic faith.
5	MAN13	0.6	-0.18	0.14	4.39	ValedN	With regard to the diversity that exists at schools, I think that schools should aim to link everyone's common experiences and values with the example of Jesus.
6	MAN6	0.54	0.09	-0.25	5.92	ReconfN	My 'ideal school' should have a clear preference for the Catholic faith and therefore would want to guarantee that all students become better Catholics.
7	MAN9	0.41	-0.23	0.39	6.06	ReconfN	My 'ideal school' should hold fast to its Catholic identity now that it is threatened by the increasing diversity in society.
8	MAN5	-0.08	0.05	0.05	6.28	SecN	My 'ideal school' should give up its preference for the Catholic faith so that many different worldviews can be treated with equal regard.
9	MAN16	0	0.69	-0.12	5.77	RecontN	I think that a Catholic school should be searching for renewed ways to realise the Catholic message of faith, hope and love amid today's new cultures.
10	MAN18	-0.3	0.63	0.06	4.57	RecontN	I think that Catholic schools should positively value and even encourage a multiplicity of worldviews and religions because it forms and deepens the personal identity of all involved,
11	MAN19	0.15	0.58	0.07	5.99	RecontN	I think that Catholic schools should freely bear witness to their Catholic inspiration and should bring different viewpoints in dialogue with each other against the background of the C
12	MAN20	0.27	0.58	0.12	5.40	RecontN	The mission of Catholic schools is to foster a dialogue between the Catholic faith and the diversity that exists at school, resulting in a renewal of the faith and the personal growth of
13	MAN11	0.2	0.48	-0.06	4.42	ValedN	I think that, first and foremost, a Catholic school should offer gospel values and norms that are agreeable to everyone, Catholics as well as others.
14	MAN17	0.37	0.46	-0.1	1.58	RecontN	I think that religion classes should aspire to help all students, Christians as well as other-believers, to discover meaning in their lives and to deepen their humanity in dialogue with th
15	MAN10	0.34	-0.34	0.32	1.82	ReconfN	I think we must remain faithful to the teachings of the Catholic tradition while avoiding any 'adaptation' of the Catholic faith to today's secular culture.
16	MAN14	-0.09	0.31	0.18	1.71	ValedN	I think that schools should aim for a middle path that links faith and culture in such a way that all students come to a deeper appreciation of Catholic beliefs and practices.
17	MAN1	-0.02	0.04	0.82	2.65	SecN	My ideal school wouldn't be Catholic anymore. Christianity should not be significant in daily school life.
18	MAN2	-0.11	-0.02	0.75	3.39	SecN	I find it no problem that Christianity is slowly disappearing from school life, because my 'ideal school' wouldn't be Catholic anyway.
19	MAN4	-0.15	0.08	0.48	3.47	SecN	In my 'ideal school', God, Jesus or the Bible needn't be mentioned anymore.
20	MAN3	-0.04	0.08	0.43	2.96	SecN	In my 'ideal school', most people would not have to be religious believers.

ReconfN
ValedN RecontN SecN

Figure 56. Factor pattern of the Melbourne Scale items, normative level, among priests.
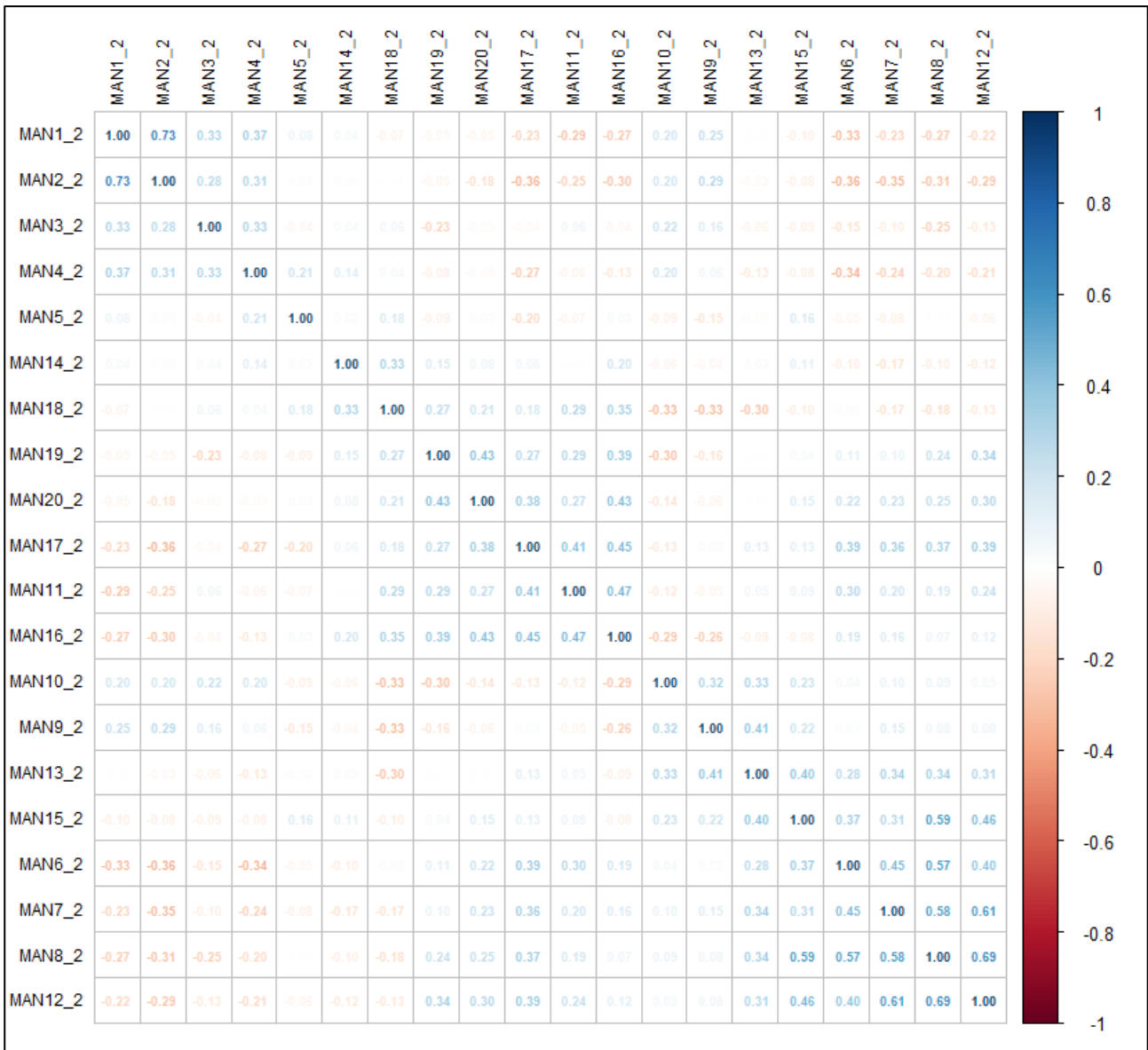
Figure 57. Plot of linear correlation coefficients between Melbourne Scale items, normative level, among priests.

D4. Victoria Scale, factual level – 4 factors

Index	Var	FA1	FA2	FA3	FA4	Mean	Type	Scale
1	VAF14	0.73	-0.05	0.16	-0.01	2.73	ColfulF	In my school, a focus on Catholic identity is thought to undermine its efforts to welcome and be inclusive towards people who are different.
2	VAF13	0.59	0.17	0.00	0.28	3.48	ColfulF	My school is moving away from a strong focus on Catholic identity, so that each student can develop him/herself through engaging with many different points of view.
3	VAF7	-0.52	0.20	0.07	0.35	5.83	DiaF	My school invites everyone to consider the meaning and value of the Catholic faith, while at the same time honouring each person's own identity.
4	VAF19	0.51	0.35	0.05	-0.12	2.36	CollessF	In reality, the Catholic faith is of trivial concern in my school because the school safeguards the personal freedom of each individual to choose for him/herself what to believe and how to live.
5	VAF12	0.48	0.36	0.06	-0.03	2.70	ColfulF	In my school, the truth of the Catholic faith tradition is being left behind in favour of honouring the various personal truths within the school community.
6	VAF15	0.46	0.25	0.16	0.01	3.04	ColfulF	In my school, a preference for specifically Catholic formation is being replaced by programs based in universal values (respect, diversity, dialogue, inclusion).
7	VAF16	0.44	0.41	-0.02	-0.23	2.19	ColfulF	In daily life for people at my school, religion and values basically remain private matters left to the individual.
8	VAF17	-0.06	0.78	-0.05	-0.01	3.86	CollessF	Ultimately, each individual in my school can do as he/she pleases, as long as one conforms to the school's expectations on campus.
9	VAF18	0.22	0.55	0.17	0.11	3.74	CollessF	My school is in effect a neutral institution that refrains from influencing the students' personal life choices.
10	VAF11	0.30	0.47	0.03	0.13	3.27	ColfulF	In order to foster programs and activities that build mutual respect and understanding among students, my school downplays approaches that are overly Catholic.
11	VAF2	-0.02	0.15	0.55	-0.04	3.85	MonoF	Rather than the Catholic faith adapting itself to contemporary culture, my school thinks that it is contemporary culture that ought to align itself to Catholicism.
12	VAF3	0.30	-0.19	0.52	0.01	3.23	MonoF	In my school, openly entertaining non-Catholic views and practices is regarded as a possible threat to its own Catholic mission.
13	VAF1	-0.03	-0.09	0.49	-0.11	4.52	MonoF	My Catholic school prefers that all students and teachers be Catholic in faith and practice.
14	VAF4	0.07	0.08	0.49	-0.17	3.37	MonoF	In my school, the aim of religious education classes is to turn all students into better Catholic believers.
15	VAF5	-0.30	-0.17	0.45	-0.01	4.18	MonoF	My school defends the Catholic way of life against other sets of beliefs that are in fact considered to be of lesser value.
16	VAF20	0.11	0.21	0.39	0.12	4.10	CollessF	My school guarantees the right of every individual to form one's own personal conscience free from external influence or pressure by any ideology or religious tradition.
17	VAF6	-0.08	0.14	-0.04	0.61	5.31	DiaF	My school lives out its Catholic identity precisely by welcoming and valuing the differences among people.
18	VAF9	0.12	-0.25	-0.17	0.53	4.86	DiaF	My school promotes dialogue among different worldviews and religions in its search for what it means to be Catholic in today's multicultural society.
19	VAF10	0.24	0.05	-0.13	0.43	4.52	DiaF	My school seeks to reformulate and reshape its Catholic identity through continuous engagement with the world.
20	VAF8	-0.27	-0.14	0.02	0.41	5.88	DiaF	My school looks creatively and with an open mind for ways to renew and 'translate' being Catholic in the midst of contemporary culture.
		ColfulF	CollessF	MonoF	DiaF			

Figure 58. Factor pattern of the Victoria Scale items, factual level, among priests.

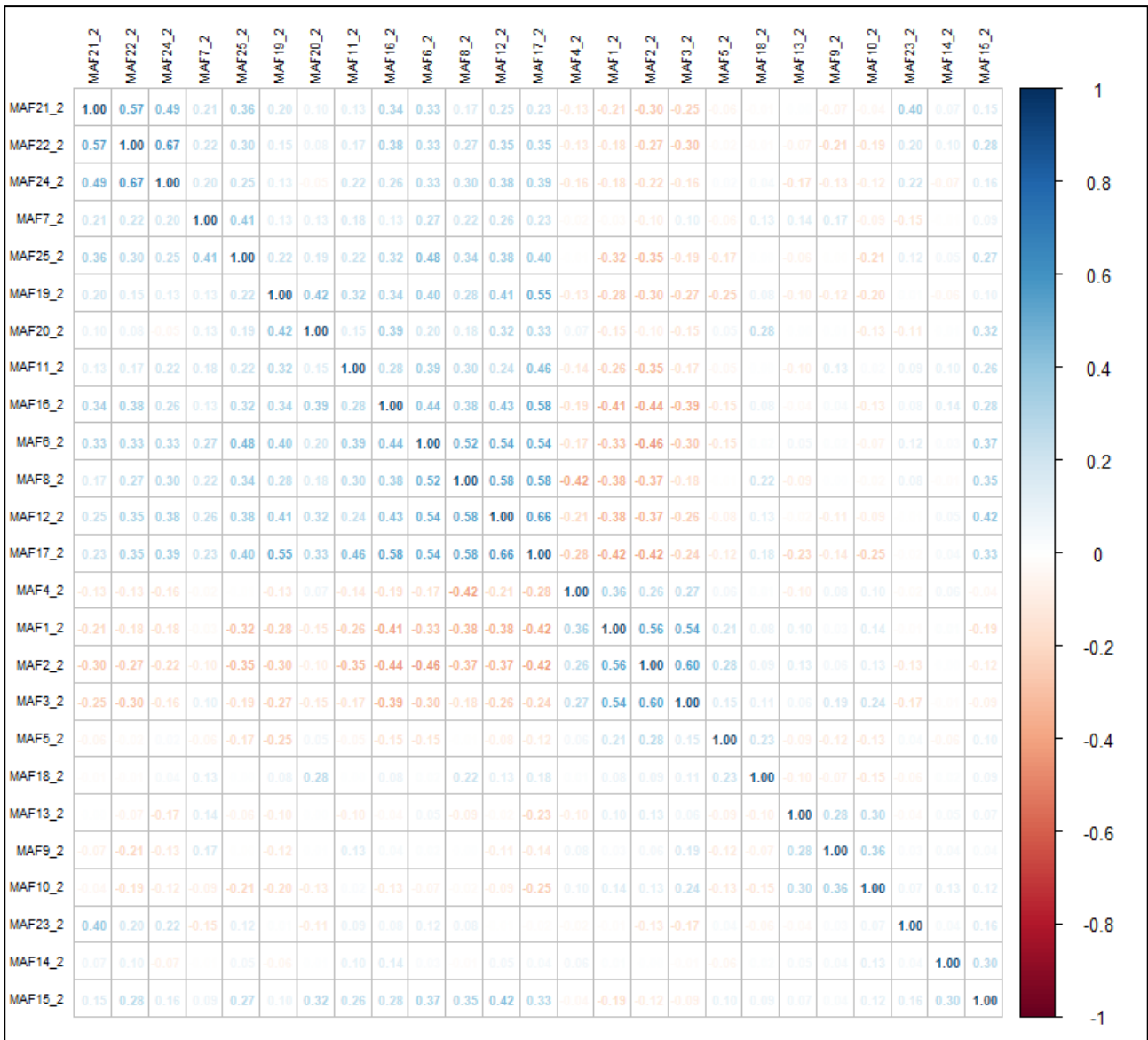|	VAF9_2	VAF10_2	VAF7_2	VAF6_2	VAF8_2	VAF17_2	VAF11_2	VAF18_2	VAF13_2	VAF12_2	VAF16_2	VAF19_2	VAF14_2	VAF15_2	VAF5_2	VAF3_2	VAF2_2	VAF4_2	VAF1_2	VAF20_2
VAF9_2	1.00	0.34	0.24	0.28	0.26	-0.21		-0.08		-0.16	-0.15	-0.19	-0.05	-0.22		-0.15	-0.23	-0.21	-0.14	-0.16
VAF10_2	0.34	1.00		0.24	0.09	0.18	0.16	0.12	0.26	0.09		0.07	0.10	0.10	-0.21				-0.17	0.08
VAF7_2	0.24		1.00	0.24	0.31		-0.05		-0.16	-0.31	-0.28	-0.21	-0.38	-0.23	0.07	-0.16	-0.07	-0.11	-0.03	-0.00
VAF6_2	0.28	0.24	0.24	1.00	0.31	0.12		0.06	0.18	0.07	-0.16	-0.10	-0.10			-0.14	-0.10	-0.21	-0.22	0.08
VAF8_2	0.26	0.09	0.31	0.31	1.00	-0.16	-0.15	-0.26	-0.19	-0.26	-0.34	-0.30	-0.26	-0.21	0.07	-0.11	-0.07	-0.28		-0.18
VAF17_2	-0.21	0.18		0.12	-0.16	1.00	0.43	0.47	0.29	0.43	0.42	0.39	0.20	0.36	-0.10	-0.09	0.08	0.11		0.24
VAF11_2		0.16			-0.15	0.43	1.00	0.53	0.42	0.41	0.52	0.50	0.37	0.46	-0.22	0.15	0.22	0.05		0.25
VAF18_2	-0.08	0.12		0.06	-0.26	0.47	0.53	1.00	0.46	0.47	0.47	0.50	0.39	0.40	-0.22	0.20	0.27	0.24		0.35
VAF13_2		0.26	-0.16	0.18	-0.19	0.29	0.42	0.46	1.00	0.46	0.38	0.43	0.45	0.44	-0.21	0.19		0.09		0.30
VAF12_2	-0.16	0.09	-0.31		-0.26	0.43	0.41	0.47	0.46	1.00	0.55	0.62	0.47	0.51	-0.18	0.20	0.21	0.26		0.32
VAF16_2	-0.15		-0.28	-0.16	-0.34	0.42	0.52	0.47	0.38	0.55	1.00	0.63	0.46	0.47	-0.21	0.17	0.28	0.26		0.15
VAF19_2	-0.19	0.07	-0.21	-0.10	-0.30	0.39	0.50	0.50	0.43	0.62	0.63	1.00	0.53	0.49	-0.18	0.28	0.17	0.27		0.24
VAF14_2	-0.05	0.10	-0.38	-0.10	-0.26	0.20	0.37	0.39	0.45	0.47	0.46	0.53	1.00	0.53		0.31	0.18	0.28	0.13	0.29
VAF15_2	-0.22	0.10	-0.23		-0.21	0.36	0.46	0.40	0.44	0.51	0.47	0.49	0.53	1.00	-0.16	0.26	0.28	0.21	0.16	0.23
VAF5_2		-0.21	0.07		0.07	-0.10	-0.22	-0.22	-0.21	-0.18	-0.21	-0.18	-0.05	-0.16	1.00	0.13	0.12	0.22	0.23	
VAF3_2	-0.15		-0.16	-0.14	-0.11	-0.09	0.15	0.20	0.19	0.20	0.17	0.28	0.31	0.26	0.13	1.00	0.34	0.29	0.28	0.24
VAF2_2	-0.23		-0.07	-0.10	-0.07	0.08	0.22	0.27		0.21	0.28	0.17	0.18	0.28	0.12	0.34	1.00	0.43	0.24	0.20
VAF4_2	-0.21		-0.11	-0.21	-0.28	0.11	0.05	0.24	0.05	0.26	0.26	0.27	0.28	0.21	0.22	0.29	0.43	1.00	0.19	0.21
VAF1_2	-0.14	-0.17	-0.09	-0.22			0.06				0.05	0.13	0.13	0.16	0.23	0.28	0.24	0.19	1.00	0.27
VAF20_2	-0.16	0.08	-0.00	0.08	-0.18	0.24	0.25	0.35	0.30	0.32	0.15	0.24	0.29	0.23		0.24	0.20	0.21	0.27	1.00

Figure 59. Plot of linear correlation coefficients between Victoria Scale items, factual level, of the priests.

D5. Victoria Scale, normative level – 3 factors

Index	Var	MR1	MR2	MR3	Mean	Type	Scale
1	VAN18	0.78	0	0.06	3.28	CollessN	A school should be a neutral institution that refrains from influencing the students' personal choices concerning religious beliefs and worldviews.
2	VAN12	0.7	-0.03	0.07	2.21	ColfulN	In my 'ideal school', the truth of the Catholic faith tradition would be left behind in favour of honouring the various personal truths within the school community
3	VAN19	0.69	-0.13	-0.14	2.09	CollessN	A school should safeguard the personal freedom of each individual to choose for him/herself what to believe and how to live, even though this trivialises the Cat
4	VAN11	0.67	-0.04	0.17	2.63	ColfulN	In order to foster programs and activities that build mutual respect and understanding among students, a school should downplay approaches that are overly Ca
5	VAN16	0.62	0.03	-0.2	3.34	CollessN	In daily life for people at my 'ideal school', religion and values would remain private matters left to the individual.
6	VAN20	0.6	0.11	-0.07	2.16	CollessN	My 'ideal school' would guarantee the right of every individual to form one's own personal conscience free from external influence or pressure by any ideology o
7	VAN13	0.6	-0.19	0.13	2.92	ColfulN	It would be good if a school were to move away from a strong focus on Catholic identity, so that each student can develop him/herself through engaging with m
8	VAN14	0.57	0.02	-0.21	2.56	ColfulN	A school should make every effort to welcome and be inclusive towards people who are different, even though this undermines the school's Catholic identity.
9	VAN17	0.55	0.16	0.3	3.09	CollessN	Each individual at school should be able to do as he/she pleases, as long as one conforms to the school's expectations on campus.
10	VAN15	0.53	0.1	-0.24	5.79	ColfulN	In my 'ideal school', a preference for specifically Catholic formation would be replaced by programs based in universal values (respect, diversity, dialogue, inclusi
11	VAN4	0.14	0.74	0.06	4.44	MonoN	In my view, the aim of a school's religious education classes should always be to turn all students into better Catholic believers.
12	VAN1	-0.02	0.73	-0.02	4.07	MonoN	In a Catholic school, all students and teachers should be Catholic in faith and practice.
13	VAN5	-0.15	0.73	0.05	4.38	MonoN	My 'ideal school' would defend the Catholic way of life against other sets of beliefs that in fact are of lesser value.
14	VAN2	-0.14	0.56	-0.11	4.71	MonoN	Rather than adapting Catholicism to contemporary culture, my 'ideal school' would prefer that contemporary culture is aligned to Catholicism.
15	VAN9	0.03	-0.38	0.29	5.28	DiaN	My 'ideal school' would promote dialogue among different worldviews and religions in its search for what it means to be Catholic in today's multicultural society
16	VAN8	-0.2	0.12	0.51	5.35	DiaN	My 'ideal school' would look creatively and with an open mind for ways to renew and 'translate' being Catholic in the midst of contemporary culture.
17	VAN6	0.24	-0.19	0.51	6.27	DiaN	My 'ideal school' would live out its Catholic identity precisely by welcoming and valuing the differences among people.
18	VAN3	0.14	0.45	-0.46	3.01	MonoN	A Catholic school should avoid entertaining non-Catholic views and practices because they could threaten its Catholic mission.
19	VAN10	0.27	-0.08	0.42	4.85	DiaN	My 'ideal school' would seek to reformulate and reshape its Catholic identity through continuous engagement with the world.
20	VAN7	-0.12	-0.16	0.36	3.73	DiaN	My 'ideal school' would invite everyone to consider the meaning and value of the Catholic faith, while at the same time honouring each person's own identity.

CollessN
ColfulN MonoN DiaN

Figure 60. Factor pattern of the Victoria Scale items, normative level, among priests.
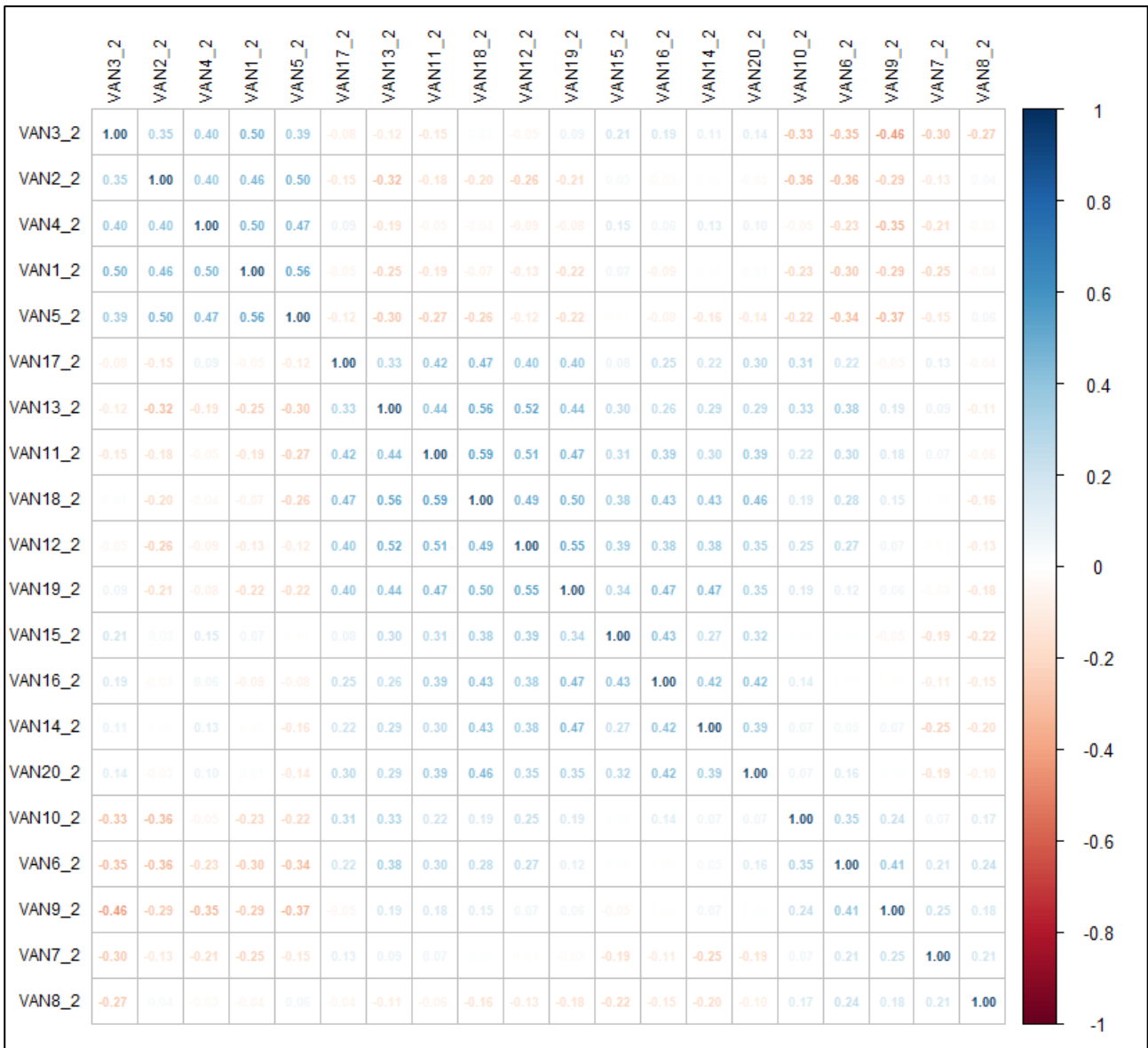
Figure 61. Plot of linear correlation coefficients between Victoria Scale items, normative level, among priests.

D6. Factor analysis using 83 items across all surveys, normative level

Last but not least, we perform a large factor analysis using 83 survey items that are taken from the three multivariate attitude scales, supplemented by a selection of items from the *Profile Questionnaire* and the *Doyle Questionnaire*.

Post-Critical Belief Scale:				
PCB (8)	EC (9)	REL (8)	PCB (8)	33 items
Melbourne Scale:				
SEC_N (5)	RECONF_N (5)	VALED_N (5)	RECONT_N (5)	20 items
Victoria Scale:				
MONO_N (5) DIA_N (5)		COLFUL_N (5)	COLLESS_N (5)	20 items
Profile and Doyle Questionnaires:				
Prayer, D21N, D22N, D23N, D24N, D25N, D28N, D29N, D30N, Dsupp				10 items
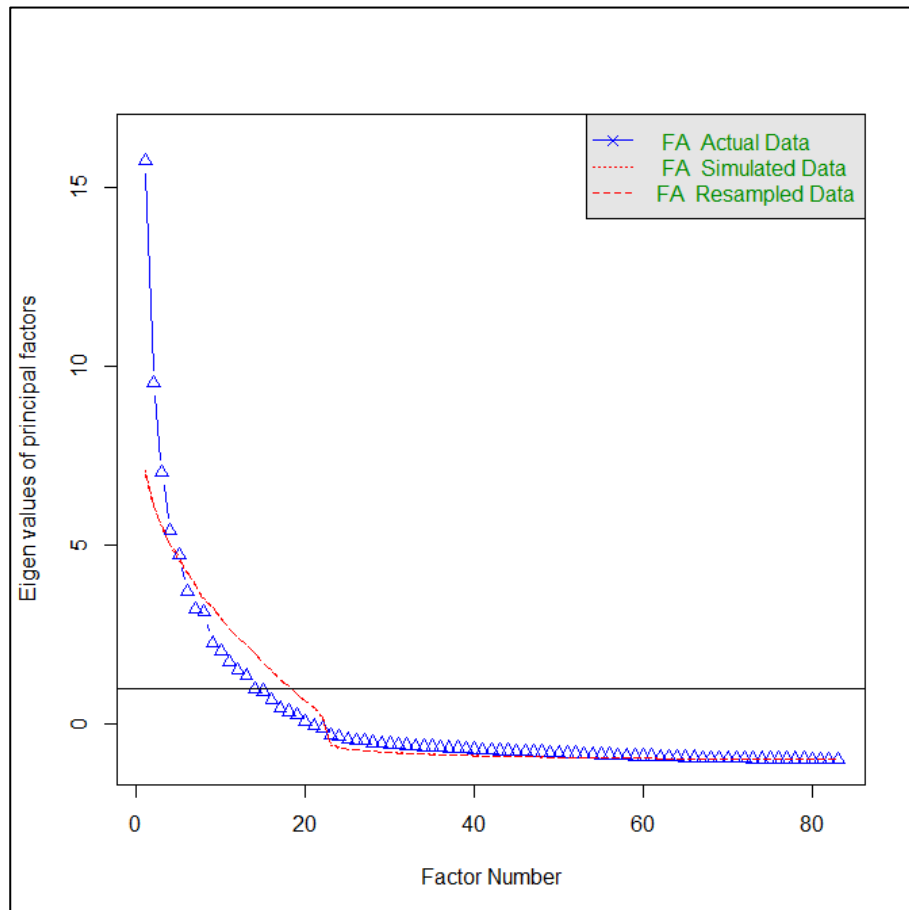
Figure 62. The Scree Plot reveals that up to 13 factors could be distinguished.

Index	Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Type	Survey items
1	MAN17_2	0.87	-0.25	0.06	0.05	-0.11	-0.10	-0.04	RecontN	I think that religion classes should aspire to help all students, Christians as well as other-believers, to discover meaning in their lives and to deepen their humanity in dia
2	MAN6_2	0.82	0.23	-0.05	-0.01	0.20	0.29	-0.17	RecontN	My 'ideal school' should have a clear preference for the Catholic faith and therefore would want to guarantee that all students become better Catholics.
3	VAN7_2	0.78	-0.06	-0.11	-0.09	-0.22	-0.11	-0.04	DiaN	My 'ideal school' would invite everyone to consider the meaning and value of the Catholic faith, while at the same time honouring each person's own identity.
4	MAN7_2	0.73	-0.18	0.15	-0.06	0.17	0.29	0.07	ReconfN	If their Catholic identity is disappearing, I think schools should try all the harder to restore the tradition and clarity of the Catholic faith.
5	VAN8_2	0.73	-0.36	-0.15	0.00	0.01	-0.09	0.05	DiaN	My 'ideal school' would look creatively and with an open mind for ways to renew and 'translate' being Catholic in the midst of contemporary culture.
6	MAN19_2	0.72	-0.26	0.07	0.12	-0.15	0.13	0.15	RecontN	I think that Catholic schools should freely bear witness to their Catholic inspiration and should bring different viewpoints in dialogue with each other against the backgro
7	MAN16_2	0.68	0.00	-0.11	0.28	0.12	0.22	0.28	RecontN	I think that a Catholic school should be searching for renewed ways to realise the Catholic message of faith, hope and love amid today's new cultures.
8	PA26	0.66	0.02	0.12	0.19	0.00	-0.16	-0.26	Post-Critical Belief	The sacred scriptures hold deeper truths that are only revealed through personal spiritual reflection.
9	MAN8_2	0.64	-0.29	0.07	-0.03	0.28	0.12	-0.02	ReconfN	I wish to stress that religion classes are an important means for forming every student more deeply in the Catholic faith.
10	MAN11_2	0.62	-0.07	-0.20	0.09	0.04	0.43	0.17	ValedN	I think that, first and foremost, a Catholic school should offer gospel values and norms that are agreeable to everyone, Catholics as well as others.
11	PA20	0.62	-0.05	0.05	0.41	0.21	0.20	-0.18	Relativism	The way in which a person is religious is simply a matter of where he/she comes from.
12	D25N	0.62	0.29	-0.30	-0.07	0.02	0.38	0.14	D25N	In my ideal school, everybody wears the same style of clothes.
13	PA7	-0.57	0.15	0.09	0.03	0.24	0.41	-0.06	Literal Belief	Only officially sanctioned religious leaders (for example, priests) can give answers to important religious questions.
14	PA6	-0.52	-0.28	0.15	-0.08	0.23	0.22	0.11	Literal Belief	Ultimately, there is only one correct answer to each religious question.
15	VAN3_2	-0.47	0.09	-0.10	0.06	0.46	0.30	0.03	MonoN	A Catholic school should avoid entertaining non-Catholic views and practices because they could threaten its Catholic mission.
16	PA33	0.21	0.02	0.19	0.16	-0.17	-0.01	-0.15	Post-Critical Belief	I still call myself a religious believer, even though many regrettable things have happened in the name of God and religion.
17	PA14	-0.02	0.88	-0.02	0.03	0.28	-0.08	0.07	External Critique	In the end, faith is nothing more than a safety net for human fears.
18	PA32	0.23	-0.83	-0.01	-0.02	0.13	0.04	0.12	Post-Critical Belief	The core message of my religion is still valuable to me, despite the many injustices carried out in its name.
19	PA16	-0.07	0.82	0.10	0.01	0.32	0.05	-0.19	External Critique	Faith is an expression of a weak personality.
20	PA8	-0.03	0.77	0.10	-0.29	0.00	0.18	-0.11	Literal Belief	One should take the stories of the scared scriptures literally, the way they are written.
21	PA24	0.24	-0.76	-0.01	-0.07	0.20	0.15	-0.09	Relativism	One can find valuable answers to important questions about life just as well in either religious or secular conceptions of the world.
22	PA29	0.27	-0.74	-0.13	0.02	0.11	0.07	-0.10	Post-Critical Belief	Despite the fact that the sacred scriptures were written in a completely different time and place, they still contain a message that is relevant for us today.
23	MAN4_2	0.04	0.66	0.15	0.07	-0.33	0.01	-0.05	SecN	In my 'ideal school', God, Jesus or the Bible needn't be mentioned anymore.
24	PA3	-0.15	-0.65	0.13	-0.17	0.28	0.23	-0.27	Literal Belief	Even though this goes against modern rationality, miraculous events in the sacred scriptures really did take place in the way they are told.
25	PA12	-0.06	0.63	0.42	0.00	-0.08	-0.08	0.19	External Critique	The world in which the sacred scriptures were written is so far removed from us that those texts have little relevance for life today.
26	PA13	-0.27	0.59	-0.08	0.04	0.24	0.04	0.01	External Critique	A scientific understanding of human life and the world makes a religious understanding obsolete.
27	PA9	0.07	0.58	-0.03	0.05	-0.27	-0.15	-0.06	External Critique	Faith is more of a dream that turns out to be an illusion when one is confronted with the harsh reality of life.
28	Prayer	-0.18	-0.57	-0.26	-0.11	0.27	0.01	-0.24	Prayer	How often to you pray in your own time? (Prayer at school or at church do not count.)
29	VAN15_2	-0.18	0.53	0.25	0.00	0.01	0.24	0.43	ColfulN	In my 'ideal school', a preference for specifically Catholic formation would be replaced by programs based on universal values (respect, diversity, dialogue, inclusion).
30	VAN19_2	-0.27	0.43	0.16	-0.19	-0.34	0.02	0.30	CollessN	A school should safeguard the personal freedom of each individual to choose for him/herself what to believe and how to live, even though this trivialises the Catholic fa
31	VAN18_2	-0.12	0.15	0.76	0.12	0.02	0.08	0.08	CollessN	A school should be a neutral institution that refrains from influencing the students' personal choices concerning religious beliefs and worldviews.
32	VAN16_2	-0.22	0.03	0.73	0.17	0.16	0.04	-0.06	CollessN	In daily life for people at my 'ideal school', religion and values would remain private matters left to the individual.
33	VAN11_2	-0.12	-0.20	0.70	0.05	0.05	-0.09	0.03	ColfulN	In order to foster programs and activities that build mutual respect and understanding among students, a school should downplay approaches that are overly Catholic.
34	VAN17_2	0.26	0.03	0.69	-0.47	-0.32	-0.03	-0.01	CollessN	Each individual at school should be able to do as he/she pleases, as long as one conforms to the school's expectations on campus.
35	MAN5_2	-0.12	0.33	0.66	0.03	0.04	-0.14	0.13	SecN	My 'ideal school' should give up its preference for the Catholic faith so that many different worldviews can be treated with equal regard.
36	PA19	0.19	0.46	0.64	0.04	0.29	-0.13	0.01	Relativism	Religion is only meant as a general guide for people, and can be adapted according to the needs of time of place.
37	PA10	-0.33	0.06	0.62	0.09	-0.05	0.00	0.34	External Critique	Believing in God is wrong because too many people have been oppressed or killed in the name of God.
38	VAN4_2	0.20	-0.16	0.49	-0.21	0.47	0.06	0.10	MonoN	In my view, the aim of a school's religious education classes should always be to turn all students into better Catholic believers.
39	VAN20_2	-0.06	0.42	0.47	0.06	-0.02	0.24	0.21	CollessN	My 'ideal school' would guarantee the right of every individual to form one's own personal conscience free from external influence or pressure by any ideology or religio
40	MAN1_2	0.26	0.35	0.42	-0.01	-0.20	-0.32	0.10	SecN	My ideal school wouldn't be Catholic anymore. Christianity should not be significant in daily school life.
41	D30N	-0.09	-0.37	0.39	0.02	-0.05	-0.03	0.28	D30N	I think it is okay that schools are Catholic in name only.
42	MAN14_2	0.31	0.09	0.38	0.04	0.08	0.20	-0.16	ValedN	I think that schools should aim for a middle path that links faith and culture in such a way that all students come to a deeper appreciation of Catholic beliefs and practice
43	PA30	0.27	-0.17	0.38	-0.15	-0.16	-0.15	0.08	Post-Critical Belief	Ultimately, religion involves making a commitment without having absolute certainty.
44	PA23	0.26	0.12	0.35	-0.10	-0.28	-0.04	0.26	Relativism	One needs to be aware that his/her beliefs are only one possibility among so many others.
45	PA4	-0.33	-0.18	-0.08	-0.80	-0.07	0.15	0.11	Literal Belief	The only way in which one is guaranteed access to God is by being faithful to a major religious tradition.
46	PA18	-0.06	-0.22	0.10	0.72	-0.02	-0.17	0.18	Relativism	Each statement about God reflects the time in which it was made.
47	VAN9_2	-0.19	0.27	0.00	0.70	-0.02	0.26	0.07	DiaN	My 'ideal school' would promote dialogue among different worldviews and religions in its search for what it means to be Catholic in today's multicultural society.
48	PA15	-0.08	0.31	0.32	-0.66	0.15	0.12	-0.22	External Critique	In order to fully understand what religion does to people, one has to see it from the outside.
49	VAN6_2	0.28	0.06	0.07	0.62	-0.09	-0.02	0.12	DiaN	My 'ideal school' would live out its Catholic identity precisely by welcoming and valuing the differences among people.
50	PA27	0.51	-0.06	0.05	0.61	0.24	0.09	0.08	Post-Critical Belief	In order to enrich my religious faith, I should always take into account the historical context of the sacred scriptures.
51	VAN5_2	0.10	-0.19	-0.02	-0.59	0.30	0.09	0.16	MonoN	My 'ideal school' would defend the Catholic way of life against other sets of beliefs that in fact are of lesser value.
52	MAN3_2	0.45	-0.20	-0.06	-0.59	0.13	-0.13	0.08	SecN	In my 'ideal school', most people would not have to be religious believers.
53	MAN10_2	0.06	0.35	-0.44	-0.56	0.41	-0.03	0.22	ReconfN	I think we must remain faithful to the teachings of the Catholic tradition while avoiding any 'adaptation' of the Catholic faith to today's secular culture.
54	PA17	0.15	0.39	0.24	-0.50	-0.15	-0.18	0.11	External Critique	People often use religious faith as a way to gain power, and that makes religion suspect.
55	VAN10_2	0.19	-0.07	0.39	0.47	-0.20	-0.14	-0.11	DiaN	My 'ideal school' would seek to reformulate and reshape its Catholic identity through continuous engagement with the world.
56	PA22	0.10	0.22	0.21	0.45	0.05	-0.16	-0.15	Relativism	The ways in which people describe 'God' are merely human creations that change easily with history.
57	PA28	0.02	-0.06	0.06	0.43	0.41	-0.33	0.09	Post-Critical Belief	The sacred scriptures are a guide, full of signs in the search for God, not a literal transcription of God's own words.
58	PA5	0.02	-0.35	0.13	0.12	0.66	0.18	0.03	Literal Belief	Religion is the one thing that gives meaning to life in every way.
59	MAN13_2	0.10	0.14	0.02	0.05	0.61	0.10	0.34	ValedN	With regard to the diversity that exists at schools, I think that schools should aim to link everyone's common experiences and values with the example of Jesus.
60	PA2	-0.12	-0.09	0.16	-0.34	0.59	-0.13	-0.14	Literal Belief	The principles of my religion are unchangeable since religion is given to us by God.
61	D28N	0.22	0.44	-0.11	-0.19	0.58	0.12	-0.24	D28N	In my ideal school, people listen to the leadership of the Catholic church: the bishops and the pope.
62	MAN12_2	0.41	-0.49	0.02	-0.04	0.51	0.05	0.03	ValedN	I think that religion classes should try to link the students' sense of values to the Catholic faith, hoping that they would appreciate Catholicism more deeply.
63	PA1	-0.23	-0.40	0.32	0.12	0.49	-0.37	-0.17	Literal Belief	The only way to live a meaningful life is in every way.
64	MAN15_2	0.18	0.11	0.18	-0.28	0.49	0.32	0.18	ValedN	The mission of Catholic schools is to present values and norms that are acceptable to a diverse student population, thereby bringing them closer to the Catholic faith.
65	MAN18_2	0.39	0.06	0.42	0.12	-0.48	0.45	-0.16	RecontN	I think that Catholic schools should positively value and even encourage a multiplicity of worldviews and religions because it forms and deepens the personal identity of
66	VAN2_2	-0.03	-0.05	0.01	-0.35	0.46	-0.18	-0.27	MonoN	Rather than adapting Catholicism to contemporary culture, my 'ideal school' would prefer that contemporary culture is aligned to Catholicism.
67	D23N	0.01	-0.16	-0.29	-0.12	-0.09	0.84	0.03	D23N	My ideal school is a good place to grow closer to God.
68	MAN20_2	0.20	-0.09	0.10	0.09	-0.14	0.76	-0.11	RecontN	The mission of Catholic schools is to foster a dialogue between the Catholic faith and the diversity that exists at school, resulting in a renewal of the faith and the person
69	D24N	0.02	0.01	0.04	-0.04	0.35	0.72	0.10	D24N	My ideal school helps the students to grow in the Catholic faith.
70	VAN1_2	0.05	-0.13	0.19	-0.19	0.19	0.60	-0.06	MonoN	In a Catholic school, all students and teachers should be Catholic in faith and practice.
71	D22N	0.34	-0.05	0.28	0.04	-0.23	0.56	-0.05	D22N	In my ideal school, people believe and think in many different ways.
72	D21N	-0.04	0.03	-0.02	0.16	0.48	0.50	-0.32	D21N	In my ideal school, people believe in God.
73	VAN13_2	-0.17	0.16	-0.02	0.12	-0.33	0.45	0.18	ColfulN	It would be good if a school were to move away from a strong focus on Catholic identity, so that each student can develop him/herself through engaging with many differ
74	Dsupp	0.31	0.01	0.26	0.05	0.16	-0.45	0.34	SupportCathID	Do you support the Catholic identity of schools?
75	D29N	0.31	-0.05	0.14	-0.06	0.02	-0.17	0.77	D29N	I prefer to ignore Catholic school identity.
76	VAN12_2	-0.18	-0.18	0.33	-0.11	0.04	0.27	0.67	ColfulN	In my 'ideal school', the truth of the Catholic faith tradition would be left behind in favour of honouring the various personal truths within the school community.
77	MAN9_2	0.02	-0.06	-0.23	-0.04	-0.10	0.17	0.57	ReconfN	My 'ideal school' should hold fast to its Catholic identity now that it is threatened by the increasing diversity in society.
78	PA25	-0.07	0.04	0.20	0.22	-0.17	0.01	0.56	Relativism	At best, religions offer guidance for life, but each person ultimately has to determine his or her own way.
79	MAN2_2	0.03	0.28	-0.10	-0.01	-0.16	-0.26	0.53	SecN	I find it no problem that Christianity is slowly disappearing from school life, because my 'ideal school' wouldn't be Catholic anyway.
80	PA11	-0.47	0.19	-0.08	0.09	0.16	-0.20	0.50	External Critique	God is only a name for that which one cannot explain.
81	PA21	-0.10	-0.15	-0.27	0.31	0.24	-0.24	0.49	Relativism	So-called 'official' teachings about God and faith are actually susceptible to change since, after all, they come from specific people in specific circumstances.
82	PA31	0.09	-0.08	-0.14	0.42	0.24	0.28	0.43	Post-Critical Belief	Expressing creativity in prayer and ritual offers me a richer encounter and closer relationship with God.
83	VAN14_2	-0.41	0.20	0.05	0.02	0.32	-0.02	0.42	ColfulN	A school should make every effort to welcome and be inclusive towards people who are different, even though this undermines the school's Catholic identity.
		84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%		

Figure 63. Factor pattern of PCB Scale, Melbourne Scale, Victoria Scale, Doyle, and Profile items, normative level, among priests.

After analysis of the results, we decided that the seven-factor solution best describes the various latent tendencies that exist in the minds of priests. On the following pages, we describe the seven factors one by one.

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
MAN17_2	0.87	-0.25	0.06	0.05	-0.11	-0.10	-0.04	0.89	RecontN	I think that religion classes should aspire to help all students, Christians as well as other-believers, to discover meaning in their lives and to deepen their humanity in dialogue with the (
MAN6_2	0.82	0.23	-0.05	-0.01	0.20	0.29	-0.17	0.83	ReconfN	My 'ideal school' should have a clear preference for the Catholic faith and therefore would want to guarantee that all students become better Catholics.
VAN7_2	0.78	-0.06	-0.11	-0.09	-0.22	-0.11	-0.04	0.89	DiaN	My 'ideal school' would invite everyone to consider the meaning and value of the Catholic faith, while at the same time honouring each person's own identity.
MAN7_2	0.73	-0.18	0.15	-0.06	0.17	0.29	0.07	0.87	ReconfN	If their Catholic identity is disappearing, I think schools should try all the harder to restore the tradition and clarity of the Catholic faith.
VAN8_2	0.73	-0.36	-0.15	0.00	0.01	-0.09	0.05	0.93	DiaN	My 'ideal school' would look creatively and with an open mind for ways to renew and 'translate' being Catholic in the midst of contemporary culture.
MAN19_2	0.72	-0.26	0.07	0.12	-0.15	0.13	0.15	0.87	RecontN	I think that Catholic schools should freely bear witness to their Catholic inspiration and should bring different viewpoints in dialogue with each other against the background of the Cath
MAN16_2	0.68	0.00	-0.11	0.00	0.12	0.22	0.28	0.90	RecontN	I think that a Catholic school should be searching for renewed ways to realise the Catholic message of faith, hope and love amid today's new cultures.
PA26	0.66	0.02	0.12	0.19	0.00	-0.16	-0.26	0.83	Post-Critical Belief	The sacred scriptures hold deeper truths that are only revealed through personal spiritual reflection.
MAN8_2	0.64	-0.29	0.07	-0.03	0.28	0.12	-0.02	0.88	ReconfN	I wish to stress that religion classes are an important means for forming every student more deeply in the Catholic faith.
MAN11_2	0.62	-0.07	-0.20	0.09	0.04	0.43	0.17	0.90	ValedN	I think that, first and foremost, a Catholic school should offer gospel values and norms that are agreeable to everyone, Catholics as well as others.
PA20	0.62	-0.05	0.05	0.41	0.21	0.20	-0.18	0.76	Relativism	The way in which a person is religious is simply a matter of where he/she comes from.
D25N	0.62	0.29	-0.30	-0.07	0.02	0.38	0.14	0.73	Uniform	In my ideal school, everybody wears the same style of clothes.
PA7	-0.57	0.15	0.09	0.03	0.24	0.41	-0.06	0.92	Literal Belief	Only officially sanctioned religious leaders (for example, priests) can give answers to important religious questions.
PA6	-0.52	-0.28	0.15	-0.08	0.23	0.22	0.11	0.73	Literal Belief	Ultimately, there is only one correct answer to each religious question.
VAN3_2	-0.47	0.09	-0.10	0.06	0.46	0.30	0.03	0.76	MonoN	A Catholic school should avoid entertaining non-Catholic views and practices because they could threaten its Catholic mission.
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 1. Support: 84.6% = very strong approval

This factor concerns a theological orientation towards Recontextualisation with some underlying intentions of Reconfessionalisation. In terms of pedagogy, this runs parallel to the model of a Kerygmatic Dialogue School.

Based on the factor analysis, several key thought patterns emerge in support of this factor:

- Today's changing contex does call for the Catholic faith tradition to find new life and new meaning in relation to that context. At the same time, it should be clear that new expressions and new interpretations bear noticeable continuity with the faith tradition that has developed over time.
- The religious and philosophical diversity in today's society is to be welcomed, respected and engaged. At the same time, engaging this plurality is also an opportunity once again to proclaim the Gospel and put forward the time-tested strength of the Catholic faith tradition.
- A diversity of religious and philosophical identities is taken seriously. At the same time, the Catholic faith tradition needs to be appreciated in all of its distinctiveness in relation to these others.
- It is hoped that these efforts will result in both (a) Catholics becoming more deeply rooted in and knowledgeable about their faith tradition and (b) 'others' coming to appreciate this tradition and even appropriate it in place of their own.

Support for this factor is very substantial (84.6%) among this population of priests.

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
PA14	-0.02	0.88	-0.02	0.03	0.28	-0.08	0.07	0.16	External Critique	In the end, faith is nothing more than a safety net for human fears.
PA32	0.23	-0.83	-0.01	0.02	0.13	0.04	0.12	0.10	Post-Critical Belief	The core message of my religion is still valuable to me, despite the many injustices carried out in its name.
PA16	-0.07	0.82	0.10	0.01	0.32	0.05	-0.19	0.03	External Critique	Faith is an expression of a weak personality.
PA8	-0.03	0.77	0.10	-0.29	0.00	0.18	-0.11	0.15	Literal Belief	One should take the stories of the scared scriptures literally, the way they are written.
PA24	0.24	-0.76	-0.01	-0.07	0.20	0.15	-0.09	0.20	Relativism	One can find valuable answers to important questions about life just as well in either religious or secular conceptions of the world.
PA29	0.27	-0.74	-0.13	0.02	0.11	0.07	-0.10	0.12	Post-Critical Belief	Despite the fact that the sacred scriptures were written in a completely different time and place, they still contain a message that is relevant for us today.
MAN4_2	0.04	0.66	0.15	0.07	-0.33	0.01	-0.05	0.03	SecN	In my 'ideal school', God, Jesus or the Bible needn't be mentioned anymore.
PA3	-0.15	-0.65	0.13	-0.17	0.28	0.23	-0.27	0.26	Literal Belief	Even though this goes against modern rationality, miraculous events in the sacred scriptures really did take place in the way they are told.
PA12	-0.06	0.63	0.42	0.00	-0.08	-0.08	0.19	0.18	External Critique	The world in which the sacred scriptures were written is so far removed from us that those texts have little relevance for life today.
PA13	-0.27	0.59	-0.08	0.04	0.24	0.04	0.01	0.12	External Critique	A scientific understanding of human life and the world makes a religious understanding obsolete.
PA9	0.07	0.58	-0.03	0.05	-0.27	-0.15	-0.06	0.19	External Critique	Faith is more of a dream that turns out to be an illusion when one is confronted with the harsh reality of life.
Prayer	-0.18	-0.57	-0.26	-0.11	0.27	0.01	-0.24	0.17	Prayer	How often to you pray in your own time? (Prayer at school or at church does not count.)
VAN15_2	-0.18	0.53	0.25	0.00	0.01	0.24	0.43	0.19	ColfulN	In my 'ideal school', a preference for specifically Catholic formation would be replaced by programs based in universal values (respect, diversity, dialogue, inclusion).
VAN19_2	-0.27	0.43	0.16	-0.19	-0.34	0.02	0.30	0.19	CollessN	A school should safeguard the personal freedom of each individual to choose for him/herself what to believe and how to live, even though this trivialises the Catholic faith.
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 2. Support: 14.9% = very strong rejection

This factor concerns the rejection of belief in God and the deconfessionalisation of the school environment.

Based on the factor analysis, one key thought pattern emerges in support of this factor:

- Catholic schools are no longer needed since people do not believe in God and do not therefore value Catholicism as a community and a tradition for growing closer to this 'God'.

This factor receives nearly no support (14.9%) among this population of priests (that is, this factor is strongly resisted).

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
VAN18_2	-0.12	0.15	0.76	0.12	0.02	0.08	0.08	0.36	CollessN	A school should be a neutral institution that refrains from influencing the students' personal choices concerning religious beliefs and worldviews.
VAN16_2	-0.22	0.03	0.73	0.17	0.16	0.04	-0.06	0.15	CollessN	In daily life for people at my 'ideal school', religion and values would remain private matters left to the individual.
VAN11_2	-0.12	-0.20	0.70	0.05	0.05	-0.09	0.03	0.28	ColfulN	In order to foster programs and activities that build mutual respect and understanding among students, a school should downplay approaches that are overly Catholic.
VAN17_2	0.26	0.03	0.69	-0.47	-0.32	-0.03	-0.01	0.44	CollessN	Each individual at school should be able to do as he/she pleases, as long as one conforms to the school's expectations on campus.
MAN5_2	-0.12	0.33	0.66	0.03	0.04	-0.14	0.13	0.31	SecN	My 'ideal school' should give up its preference for the Catholic faith so that many different worldviews can be treated with equal regard.
PA19	0.19	0.46	0.64	0.04	0.29	-0.13	0.01	0.30	Relativism	Religion is only meant as a general guide for people, and can be adapted according to the needs of time of place.
PA10	-0.33	0.06	0.62	0.09	-0.05	0.00	0.34	0.38	External Critique	Believing in God is wrong because too many people have been oppressed or killed in the name of God.
VAN4_2	0.20	-0.16	0.49	-0.21	0.47	0.06	0.10	0.53	MonoN	In my view, the aim of a school's religious education classes should always be to turn all students into better Catholic believers.
VAN20_2	-0.06	0.42	0.47	0.06	-0.02	0.24	0.21	0.38	CollessN	My 'ideal school' would guarantee the right of every individual to form one's own personal conscience free from external influence or pressure by any ideology or religious tradition.
MAN1_2	0.26	0.35	0.42	-0.01	-0.20	-0.32	0.10	0.01	SecN	My 'ideal school' wouldn't be Catholic anymore. Christianity should not be significant in daily school life.
D30N	-0.09	-0.37	0.39	0.02	-0.05	-0.03	0.28	0.02	D30N	I think it is okay that schools are Catholic in name only.
MAN14_2	0.31	0.09	0.38	0.04	0.08	0.20	-0.16	0.67	ValedN	I think that schools should aim for a middle path that links faith and culture in such a way that all students come to a deeper appreciation of Catholic beliefs and practices.
PA30	0.27	-0.17	0.38	-0.15	-0.16	-0.15	0.08	0.57	Post-Critical Belief	Ultimately, religion involves making a commitment without having absolute certainty.
PA23	0.26	0.12	0.35	-0.10	-0.28	-0.04	0.26	0.70	Relativism	One needs to be aware that his/her beliefs are only one possibility among so many others.
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 3. Support: 36.6% = overall rejection, not very strong

This factor refers to a lack of attention concerning the religious identity of Catholic schools and the religious education and faith formation programs therein.

Based on the factor analysis, several thought patterns emerge in alignment with this factor:

- Distincitively Catholic aspects the school's identity and programming should be minimized so as to allow for a more religiously and philosophically equalising school environment that focuses on other professional matters (for example, academics, fiscal and administrative soundness) towards the efficient and effective operation of the school.
- Wrestling with complex questions of religious identity and faith formation in today's context of diversity and social detraditionalisation is at best a marginal concern for the school.
- Unintended Secularisation is regrettable but unavoidable for Catholic schools in today's context.

Support for this factor is limited (36.6%) among this population of priests (that is, the majority of priests resist this factor).

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
PA4	-0.33	-0.18	-0.08	-0.80	-0.07	0.15	0.11	0.78	Literal Belief	The only way in which one is guaranteed access to God is by being faithful to a major religious tradition.
PA18	-0.06	-0.22	0.10	0.72	-0.02	-0.17	0.18	0.68	Relativism	Each statement about God reflects the time in which it was made.
VAN9_2	-0.19	0.27	0.00	0.70	-0.02	0.26	0.07	0.81	DiaN	My 'ideal school' would promote dialogue among different worldviews and religions in its search for what it means to be Catholic in today's multicultural society.
PA15	-0.08	0.31	0.32	-0.66	0.15	0.12	-0.22	0.88	External Critique	In order to fully understand what religion does to people, one has to see it from the outside.
VAN6_2	0.28	0.06	0.07	0.62	-0.09	-0.02	0.12	0.83	DiaN	My 'ideal school' would live out its Catholic identity precisely by welcoming and valuing the differences among people.
PA27	0.51	-0.06	0.05	0.61	0.24	0.09	0.08	0.81	Post-Critical Belief	In order to enrich my religious faith, I should always take into account the historical context of the sacred scriptures.
VAN5_2	0.10	-0.19	-0.02	-0.59	0.30	0.09	0.16	0.55	MonoN	My 'ideal school' would defend the Catholic way of life against other sets of beliefs that in fact are of lesser value.
MAN3_2	0.45	-0.20	-0.06	-0.59	0.13	-0.13	0.08	0.78	SecN	In my 'ideal school', most people would not have to be religious believers.
MAN10_2	0.06	0.35	-0.44	-0.56	0.41	-0.03	0.22	0.67	ReconfN	I think we must remain faithful to the teachings of the Catholic tradition while avoiding any 'adaptation' of the Catholic faith to today's secular culture.
PA17	0.15	0.39	0.24	-0.50	-0.15	-0.18	0.11	0.69	External Critique	People often use religious faith as a way to gain power, and that makes religion suspect.
VAN10_2	0.19	-0.07	0.39	0.47	-0.20	-0.14	-0.11	0.60	DiaN	My 'ideal school' would seek to reformulate and reshape its Catholic identity through continuous engagement with the world.
PA22	0.10	0.22	0.21	0.45	0.05	-0.16	-0.15	0.47	Relativism	The ways in which people describe 'God' are merely human creations that change easily with history.
PA28	0.02	-0.06	0.06	0.43	0.41	-0.33	0.09	0.71	Post-Critical Belief	The sacred scriptures are a guide, full of signs in the search for God, not a literal transcription of God's own words.
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 4. Support: 71.1% = overall support, not very strong

This factor refers to the development of a hermeneutical and post-critical Christian faith-understanding that takes shape in a context of and in relation to diversity of religious and philosophical identities and veiwpoints.

Based on the factor analysis, several thought patterns emerge in alignment with this factor:

- Dialogic encounters between a multiplicity of identities and perspectives is not only a contextual reality, but is a necessary precursor to the development of one's post-critical Christian faith (rejected exclusivism).
- Such dialogue among believers opens up new spaces of hermeneutics and interpretation in relation to the world and (one's) life today.
- Catholic schools are spaces and communities in which flexibility and adaptivity is needed in order to discover new theological legitimate expressions of Catholic identity in today's context.

Support for this factor is found among a notable majority (71.1%) of this population of priests.

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
PA5	0.02	-0.35	-0.13	0.12	0.66	0.18	0.03	0.73	Literal Belief	Religion is the one thing that gives meaning to life in every way.
MAN13_2	0.10	0.14	0.02	0.05	0.61	0.10	0.34	0.50	ValedN	With regard to the diversity that exists at schools, I think that schools should aim to link everyone's common experiences and values with the example of Jesus.
PA2	-0.12	-0.09	0.16	-0.34	0.59	-0.13	-0.14	0.40	Literal Belief	The principles of my religion are unchangeable since religion is given to us by God.
D28N	0.22	0.44	-0.11	-0.19	0.58	0.12	-0.24	0.86	Church_Leadership	In my ideal school, people listen to the leadership of the Catholic church: the bishops and the pope.
MAN12_2	0.41	-0.49	0.02	-0.04	0.51	0.05	0.03	0.85	ValedN	I think that religion classes should try to link the students' sense of values to the Catholic faith, hoping that they would appreciate Catholicism more deeply.
PA1	-0.23	-0.40	0.32	0.12	0.49	-0.37	-0.17	0.45	Literal Belief	The only way to live a meaningful life is to be a person of religious faith.
MAN15_2	0.18	0.11	0.18	-0.28	0.49	0.32	0.18	0.85	ValedN	The mission of Catholic schools is to present values and norms that are acceptable to a diverse student population, thereby bringing them closer to the Catholic faith.
MAN18_2	0.39	0.06	0.42	0.12	-0.48	0.45	-0.16	0.33	RecontN	I think that Catholic schools should positively value and even encourage a multiplicity of worldviews and religions because it forms and deepens the personal identity of all involved, Ca
VAN2_2	-0.03	-0.05	0.01	-0.35	0.46	-0.18	-0.27	0.53	MonoN	Rather than adapting Catholicism to contemporary culture, my 'ideal school' would prefer that contemporary culture is aligned to Catholicism.
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 5. Support: 61.3% = mild overall support

This factor refers to the kind of mono-correlational 'funnel didactics' that is typically associated with Christian Values Education when understood from within a Reconfessionalising intention.

Based on the factor analysis, several thought patterns emerge in alignment with this factor:

- While there may be (superficial) diversity in religious and philosophical identities, Catholic schools are meant to help 'others' uncover the fullness of their identity in Christ and in communion with the Catholic tradition (kerygmatic inclusivism).
- Immersion in a Catholic ethos and an environment that emphasises gospel values is the way to simultaneously welcome all people and draw them into a deeper appreciation and (ultimately) appropriation of the Catholic faith tradition.
- Catholic schools should minimise or marginalise religious and philosophical diversity and maximise the positive appeal of the Catholic faith tradition.

Support for this factor is moderately but not overwhelmingly positive (61.3%) among this population of priests.

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
D23N	0.01	-0.16	-0.29	-0.12	-0.09	0.84	0.03	0.95	D23N	My ideal school is a good place to grow closer to God.
MAN20_2	0.20	-0.09	0.10	0.09	-0.14	0.76	-0.11	0.80	RecontN	The mission of Catholic schools is to foster a dialogue between the Catholic faith and the diversity that exists at school, resulting in a renewal of the faith and the personal growth of all i
D24N	0.02	0.01	0.04	-0.04	0.35	0.72	0.10	0.94	D24N	My ideal school helps the students to grow in the Catholic faith.
VAN1_2	0.05	-0.13	0.19	-0.19	0.19	0.60	-0.06	0.47	MonoN	In a Catholic school, all students and teachers should be Catholic in faith and practice.
D22N	0.34	-0.05	0.28	0.04	-0.23	0.56	-0.05	0.88	D22N	In my ideal school, people believe and think in many different ways.
D21N	-0.04	0.03	-0.02	0.16	0.48	0.50	-0.32	0.93	D21N	In my ideal school, people believe in God.
VAN13_2	-0.17	0.16	-0.02	0.12	-0.33	0.45	0.18	0.33	ColfulN	It would be good if a school were to move away from a strong focus on Catholic identity, so that each student can develop him/herself through engaging with many different points of vi
Dsupp	0.31	0.01	0.26	0.05	0.16	-0.45	0.34	0.98	SupportCathID	Do you support the Catholic identity of schools?
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 6. Support: 78.6% = strong approval

This factor refers to an appreciation for the role of personal (Christian) faith and witness in the the Catholic identity of schools and in religious education and formation programs.

Based on the factor analysis, one key thought pattern emerges in support of this factor:

- Catholic schools should help students (and staff) to grow into a deeper personal appropriation of (one's) faith in God. While there is room for diversity in religious traditions, the Roman Catholic tradition is the prefered context for this faith in God.

Support for this factor is notably strong (78.6%) in this population of priests.

Variable	FA1	FA2	FA3	FA4	FA5	FA6	FA7	Score	Type	Survey items
D29N	0.31	-0.05	0.14	-0.06	0.02	-0.17	0.77	0.03	D29N	I prefer to ignore Catholic school identity.
VAN12_2	-0.18	-0.18	0.33	-0.11	0.04	0.27	0.67	0.25	ColfulN	In my 'ideal school', the truth of the Catholic faith tradition would be left behind in favour of honouring the various personal truths within the school community.
MAN9_2	0.02	-0.06	-0.23	-0.04	-0.10	0.17	0.57	0.26	ReconfN	My 'ideal school' should hold fast to its Catholic identity now that it is threatened by the increasing diversity in society.
PA25	-0.07	0.04	0.20	0.22	-0.17	0.01	0.56	0.38	Relativism	At best, religions offer guidance for life, but each person ultimately has to determine his or her own way.
MAN2_2	0.03	0.28	-0.10	-0.01	-0.16	-0.26	0.53	0.06	SecN	I find it no problem that Christianity is slowly disappearing from school life, because my 'ideal school' wouldn't be Catholic anyway.
PA11	-0.47	0.19	-0.08	0.09	0.16	-0.20	0.50	0.30	External Critique	God is only a name for that which one cannot explain.
PA21	-0.10	-0.15	-0.27	0.31	0.24	-0.24	0.49	0.42	Relativism	So-called 'official' teachings about God and faith are actually susceptible to change since, after all, they come from specific people in specific circumstances.
PA31	0.09	-0.08	-0.14	0.42	0.24	0.28	0.43	0.65	Post-Critical Belief	Expressing creativity in prayer and ritual offers me a richer encounter and closer relationship with God.
VAN14_2	-0.41	0.20	0.05	0.02	0.32	-0.02	0.42	0.16	ColfulN	A school should make every effort to welcome and be inclusive towards people who are different, even though this undermines the school's Catholic identity.
Score	84.6%	14.9%	36.6%	71.1%	61.3%	78.6%	28.0%			

Factor 7. Support: 28.0% = overall rejection

This factor refers to a mindset of active Secularisation, in which the intentional deconfessionalisation of Catholic schools is favored, even including their outright closure.

Based on the factor analysis, several thought patterns emerge in alignment with this mindset:

- Traditional understandings of God are questionnable, even regarding God's existence.
- Personal truth comes from within the invidual and cannot be imposed from the outside (i.e. the Catholic faith tradition cannot impose its truth on anyone).
- Creative expression in prayer and ritual can be a pathway to Secularisation on an individual level (withdrawal and detachment from the Catholic faith tradition in all its distinctiveness).

Support for this factor is found only to a limited degree (28.0%) among this population of priests (that is, the vast majority of the population resists this factor).

F. Conclusions and recommendations

Taking this population of priests as a whole, we can conclude that there is a noticeably substantial support base for developments at Catholic schools towards *Recontextualisation*, the *Dialogue School* model, and *Post-Critical Belief*. Several key findings in conjunction with one another support this conclusion:

- The 'building blocks' of Catholic identity are very strong. This population of priests exhibits remarkably strong faith in Christ and a strong desire to communicate this faith in a context of religious and philosophical diversity (Figures 10-11, 14-15, 17-19). Furthermore, this population is also strongly supportive of the Catholic faith tradition and efforts to strengthen and enhance the Catholic identity of schools (Figures 28-29).
- This group as a whole certainly appreciates the need to rearticulate and reinterpret the Catholic faith tradition in relation to changing times and a diversifying context (openness to *Recontextualisation*). They sense that this *Recontextualisation* creates an environment in which new expressions of faith and the discovery of new meaning can thrive in the context of today. At the same time, they also exhibit a strong desire to maintain rootedness, continuity, and theological legitimacy in the relationship between school identity, religious education, and the Catholic faith tradition (see the factor analyses), appreciating the particularity, distinctiveness and fullness of this tradition.
- This population of priests is aware of religious and philosophical plurality in today's context as is wiling to engage this diversity from a position of faith, ready and willing to defend that faith against misinterpretation and mischaracterization. At the same time, they also perceive this engagement with diversity as an opportunity to proclaim the Gospel and the fullness of the Catholic faith tradition in a spirit of evangelism to the masses (*Kerygmatic Dialogue*).
- This group exhibits strong resistance to *Secularisation*, exclusivity and disbelief. They are all-the-more interested in strengthening and enhancing the Catholic identity of schools as a way to counteract whatever tendencies there may be in these directions (Figures 22-23, 27, 36, 40).
- Although they positively value *Christian Values Education*, this population also values *Recontextualisation* over and above CVE. This underscores their support of *Recontextualisation* but also suggests that they do not (yet) sufficiently distinguish between the methods of the two ideal-types: mono-correlation and multi-correlation. Given their strong resistance to *Secularisation*, this group would be well-advised to reflect more thoroughly on the distinction between the two and the dissonance between their (hidden) intentions behind *Christian Values Education* and the actual effectiveness thereof in the lives of the children and young people in Catholic schools.

Furthermore, it should be noted that there is internal diversity within this population of priests, as is noted in the differentiated figures through the sections above. This suggests that further dialogue

is advisable among this population in order to appreciate better the many nuanced perspectives within this group.

Lastly, it should also be noted that the data presented in this report involves only those priests who willingly participated in the ECSI survey research. Other positions may not be represented here in the case of those (comparatively few) who opted not to contribute to the study.
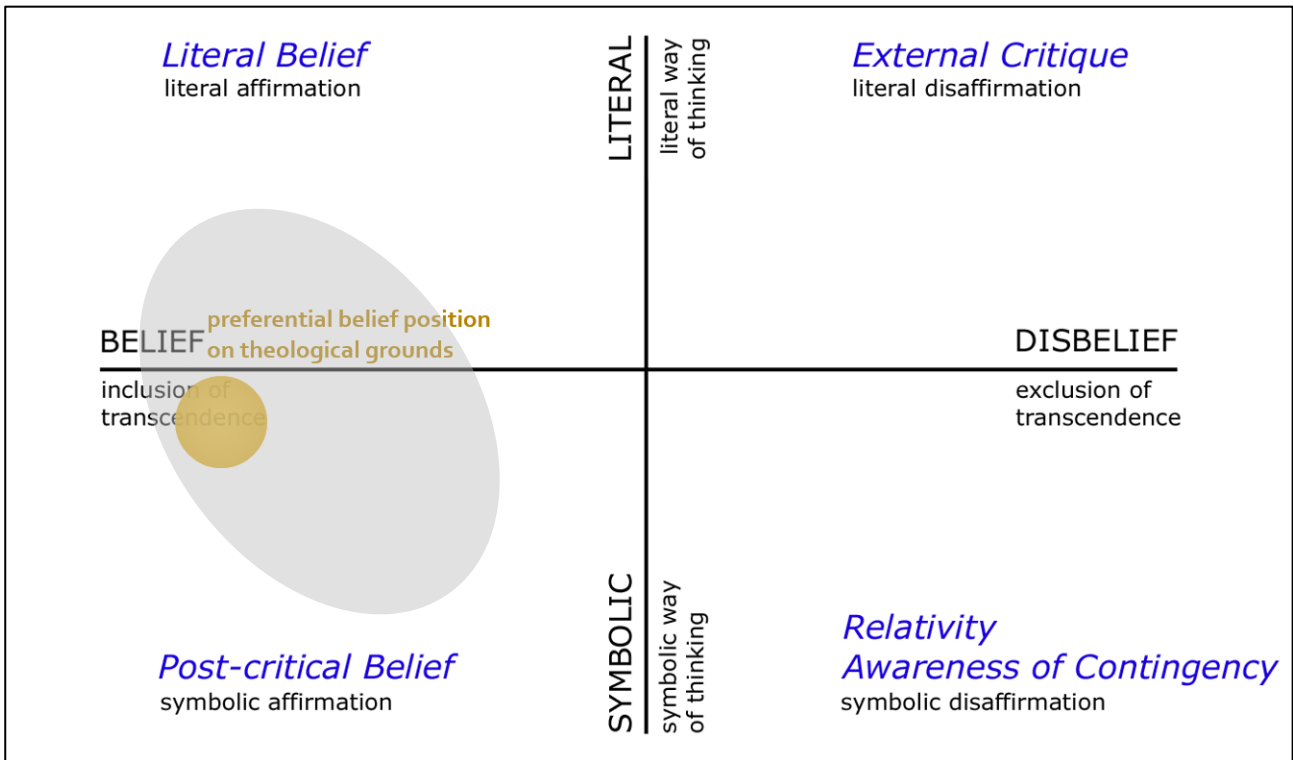

Figure 64. The approximate profile of priest schematically represented on the diagram of the Post-Critical Belief Scale.
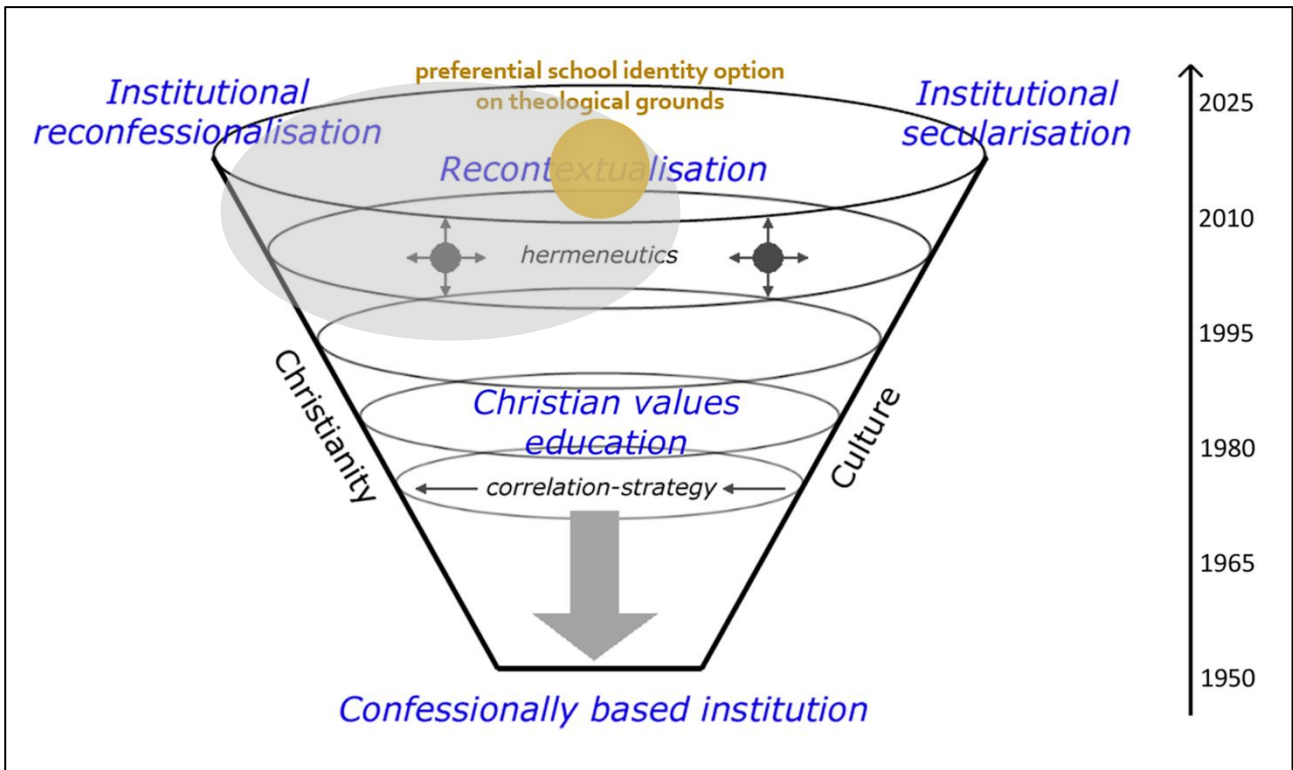
Figure 65. The approximate profile of priest schematically represented on the diagram of the Melbourne Scale.
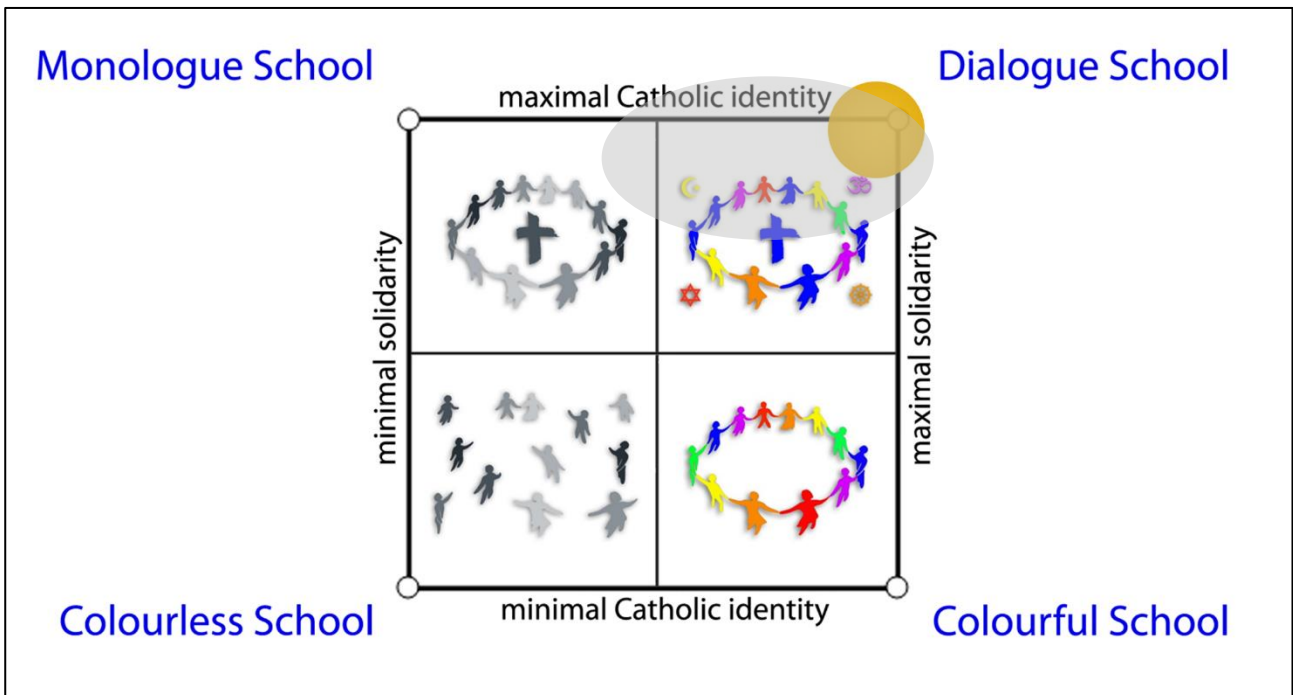

Figure 66. The approximate profile of priest schematically represented on the diagram of the Victoria Scale.