Resilience and Wellbeing in Ministry:

An empirical enquiry within the Church of Scotland

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Foreword

In presenting this report on resilience and wellbeing in ministry to the General Assembly of the Church of Scotland, I would wish to express my appreciation for the invitation to work with the Church of Scotland in this way. Throughout the period during which the research was undertaken I have been consistently supported, encouraged and properly challenged by the members of the working group convened by the Ministries Council to collaborate with me in designing and delivering the project. My gratitude goes also to the 505 ministers who made the work possible by returning to me completed questionnaires, and to my colleagues in the St Mary's Centre, Emma Eccles and Margaret West, who managed the project with me. I pray that insights from the research may prove useful in shaping the Church for future ministry, both nurturing disciples and serving the world.

Leslie J. Francis
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Introduction

The Resilience in Ministry Survey was designed and implemented within the Church of Scotland to provide an up-to-date profile of those currently engaged in ministry within the Church in order to provide a well-informed basis on which future strategies for ministerial development and for enhancing the wellbeing of ministers could be planned. The survey was designed in consultation with a working group convened by the Ministries Council.

Over half of the ministers to whom the survey was sent invested time and care in completing the detailed inventory and returned it to me. I am grateful to them for taking the invitation to participate so seriously in the Resilience in Ministry project. This book offers me the opportunity to express my appreciation for their investment in the project, to discuss how and why the project was designed, and to give serious and close attention to what I have been told in the replies. Together we have engaged in a project from which other Churches have much to learn. *Resilience and Wellbeing in Ministry* has been designed to explore the thinking behind the project, together with the findings drawn from the survey, and it does so in six distinct parts.

Part one (chapters 1 to 4) sets the context for the research. The first of these chapters sets the research context by locating the main studies that have discussed clergy wellbeing since the 1980s, before identifying the distinctive research tradition on which the Resilience in Ministry Survey builds. Then the second chapter explores the theological foundation for the research. This is a study rooted in empirical theology and in a theology of individual differences that then properly draws on psychological theory. The third chapter explores the psychological foundation for the research rooted in a psychology of individual differences that is compatible with the theological foundation set out in the previous chapter. The fourth chapter introduces the ministers who participated in the survey by exploring their personal characteristics, the pathways to ministry, the contexts of ministry, a ministry health check, expressions of satisfaction and dissatisfaction in ministry, support mechanisms, and attitudes toward living healthily.

Part two (chapters 5 to 7) explores the three core psychological constructs from which the psychological profile and the work-related psychological wellbeing of the ministers are conceptualised. Chapters 5 and 6 are rooted in personality psychology, drawing on psychological type theory and on the assessment of emotionality. These two components of personality psychology are central to the ways in which the following chapters unfold. Then chapter 7 examines a model of work-related psychological wellbeing, known as the balanced affect model. This is the core outcome variable from the study that is employed in part five to assess the impact of various psychological and contextual factors on shaping individual differences in work-related psychological wellbeing among ministers.

Part three (chapters 8 to 10) examines the working patterns displayed by ministers. Chapter 8 employs an established model of clergy roles rated against three criteria: personal priorities, perceived expectations of others, and actual performance. Attention is given to the divergences revealed by these three sets of ratings. Chapter 9 examines these same roles

through the specific lens of managing unending expectations. Then chapter 10 introduces the notion of diurnal activity patterns, and addresses the question regarding the difference between Larks (who prefer the morning) and Owls (who prefer the evening).

Part four (chapters 11 to 14) examines two sets of psychological factors that may help to shape work-related psychological wellbeing among ministers. The first set of three factors has been styled the Bright Trinity of positive psychological characteristics, comprising emotional intelligence, purpose in life, and religious motivation. The second set of three factors has been styled the Dark Triad of negative psychological characteristics, comprising Machiavellianism, subclinical Narcissism, and subclinical Psychopathy.

Part five (chapters 15 to 17) draws on the core psychological constructs discussed in part two (psychological type, emotionality, and the balanced affect model of work-related psychological wellbeing) alongside the positive and negative psychological constructs discussed in part four (emotional intelligence, purpose in life, religious motivation, Machiavellianism, subclinical Narcissism, and subclinical Psychopathy) and alongside contextual factors discussed in chapter 4 in order to explore their collective impact on wellbeing and resilience in ministry. Chapter 15 constructs the foundations for this analysis by demonstrating the crucial part played by personal factors and by personality factors in shaping the work-related psychological wellbeing of ministers. Such factors shape the ministers with whom the Church is working. Chapter 16 builds on this foundation to explore the *additional* influence exerted by the Dark Triad of pathological factors on wellbeing and resilience. These may be pathologies of which the Church needs to be properly aware. Chapter 16 also explores the influence exerted by the Bright Trinity of positive psychological characteristics. These three factors of religious motivation, emotional intelligence, and purpose in life may be factors that the Church needs properly to nurture. Chapter 17 completes the analysis by building on the same foundation to explore the influence of contextual factors on wellbeing and resilience. Contextual factors emerge as mainly insignificant in comparison with personal factors, personality factors, and psychological factors.

Part four (chapter 18) turns attention to the qualitative data provided by ministers on the back page of the questionnaire. These comments are full of wisdom and insights into the lived experiences of ministers serving within the Church of Scotland. They provide a rich and varied introduction to the 505 individuals living and working behind the mass of statistical data examined throughout the earlier chapters. A book that began by taking seriously the theology of individual differences properly ends by celebrating the distinctive voices of the individual ministers themselves.

Part one: Setting the context

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Research context

The present study of resilience and wellbeing in ministry did not take place within a vacuum. Since the early 1980s a number of studies undertaken in Australia, Britain, and the United States of America have considered clergy wellbeing from a range of theoretical and empirical perspectives. The aim of this opening chapter is to offer an overview of the key contributions to these literatures before drawing attention to the distinctive theoretical and empirical perspectives that informed the Resilience in Ministry Survey among ministers serving within the Church of Scotland. In this opening chapter attention will be drawn to the work of Sanford (1982), Coate (1989), Fletcher (1990), Kirk and Leary (1994), Davey (1995), van der Ven (1998), Kaldor and Bullpitt (2001), Warren (2002), Burton and Burton (2009), and Peyton and Gatrell (2013).

In *Ministry burnout*, John A. Sanford (1982) considered the issue of clergy wellbeing from the dual perspective of Jungian analyst and Anglican priest. He argued that religious ministers are particularly susceptible in their work to that feeling of joyless exhaustion popularly known as burnout and identified the following characteristics of ministry which could generate such feeling. The job of ministry is never finished. Ministers cannot easily tell if their work is having any results. The work of ministry can be repetitive. Ministers are dealing constantly with people's expectations. Ministers must work with the same people year in and year out. Because ministers work with people in need there is a particularly great drain on their energy. Ministers deal with many people who come to their church not for solid spiritual food but for egocentric temporary palliatives. Ministers must function a great deal of the time through a persona, while the effort of maintaining an effective persona can place a considerable drain on energy. Ministers may become exhausted by failure.

In *Clergy stress: The hidden conflicts in ministry*, Mary Anne Coate (1989) adopted a psychotherapeutic perspective, shaped by first-hand experience as a member of a religious community and then as part of a diocesan team. She argued that, although everyone is subject to stress at times, ministers often find it specially difficult to admit to the pressures of their work, feeling perhaps that they should somehow be 'better' than their secular counterparts. She discussed the roots of clergy stress within four main areas, as the strain of caring, the strain of relating to God, the strain of proclaiming, and the strain of being.

In *Clergy under stress*, Ben Fletcher (1990) based his study on a questionnaire survey, attracting 216 usable responses from mailing 372 full-time parochial clergy in the Church of England. This study promised an objective assessment of stress levels among the Anglican clergy. Fletcher drew the following main conclusions from his survey. Overall the clergy were satisfied with their jobs, and only 3% expressed a desire to get out of ministry if they could. On the other hand, many of the clergy were disillusioned with aspects of their job, such as poor attendance by parishioners. Self-esteem was not particularly high. Having to satisfy the expectations of others was a major demand, as was the feeling of being constantly on call. A significant proportion of the clergy were struggling to manage financially. Many

aspects of work were associated with the experience of strain. Certain job demands and job disillusionment played a role in depression and anxiety, including having to put on a public face, lack of tangible results, and being in conflict situations. However, the objective measures of strain showed the clergy to be under less stress than Fletcher had anticipated. Moreover, despite their obvious concerns about various aspects of their work, only 5% of the clergy who responded to the survey found their job to be so pressured as to be a constant source of stress.

In *Holy matrimony? An exploration of marriage and ministry*, Mary Kirk and Tom Leary (1994) devoted a chapter to identifying the sources of clergy stress in contemporary society. In particular they drew attention to five factors. First, they pointed to the problems of marginality. Contemporary clergy, they argued, 'will inevitably at some point experience their ministry, and, because role and person are intimately linked, themselves as marginal to the society of the late-twentieth century'. Second, they pointed to the problem of alienation. A sense of alienation, they argued, 'may be induced by the fact that a parish priest must to a certain extent consider himself rootless, free to go where he is sent in God's name, but at the same time tied by the nesting instincts of a wife and family'. Third, they pointed to social isolation. Clergy, they argued, 'have the same social and emotional needs for friendship, enjoyment, fun and support as most other people, but it can be difficult for these to be met within the parish'. Fourth, they pointed to a lack of leisure time and financial constraints. Isolation will be increased, they argued, by 'a constant shortage of money and the leisure to visit friends and family'. Fifth they pointed to the problem of illness. They argued that stress is generated by a job which is often seven days a week, by lack of leisure time and holidays, by constant nagging worries about money, by frequent moves, by the inescapability of living 'over the shop', by the pressures of bearing so many expectations and so much pain, by the new skills to be learned and the new role to be discerned, by the upheaval and change in the Church, and by the feeling of being at worst a failure, at best an irrelevance. Such factors, they argued, can take a huge toll on the physical, mental, emotional and spiritual health not only of the clergy, but of the clergy household as well.

In *Burnout: Stress in the ministry*, John Davey (1995) considered the issue of clergy wellbeing from the perspective of a chartered psychologist and Anglican priest. Davey argued that ministry is a particularly stressful occupation and identified four main sources of stress for the clergy. The first area concerns the ministerial role, balancing role expectations with role performance, and confronting role conflict, role ambiguity and role overload. The second area concerns career development within a professional structure in which there are comparatively few opportunities for senior appointments. The third area concerns appropriate support and recognition. Clergy perceive themselves to be overworked, under-appreciated, and lack confidence that their particular skills and aptitudes will be recognised and utilized by those in authority. The fourth area concerns the interface between home and work and the problems of balancing the use of the parsonage as the centre for domestic and professional life.

In *Education for reflective ministry*, Johannes van der Ven (1998) claimed that 'all pastors suffer from chronic stress of some sort'. His view is that chronic stress is caused by the following factors:

> the superficiality of many contacts, the dependency of core members of the parish, the impossibility of satisfying everybody's wishes and needs, the difficulty of coping adequately with criticism from parishioners, and the inadequacy of their preparation for pastoral work. Time pressure is also experienced as a source of stress, and is often considered the most pressing problem, both professionally and privately. Financial problems are another stressing factor. Finally, all of this has repercussions on the pastor's family life: there is not enough time for one's partner and children, and the boundaries of the family are not seldom porous. (van der Ven, 1998, p. 1).

In *Between two worlds: Understanding and managing clergy stress*, Andrew R. Irvine (1997) discussed the ways in which stress can both be vital (life giving) and villainous (life damaging). The problem arises when stress becomes dysfunctional. Irvine focused the problem of clergy stress on the danger of over-identification with the role at the expense of forgetting the identity of the inner person. Irvine argued that behind the 'masks' of office 'hides a person caught in two worlds between the authenticity of personhood and the role and expectations of office' (p. xiii). Within this framework, Irvine first examined three specific sources of stress that emerge from the changing nature of vocational identity. He speaks of 'the stress of a lost identity' as a consequence of a changing societal perspective and growing secularisation. He speaks of 'the stress of a changing identity' as the Church's self-understanding in terms of beliefs and functions changes and develops within a changing world. Writing in 1997 he speaks specifically of 'the stress of being a woman in ministry' as clergywomen search to establish their own identity in a world shaped by clergymen. Then Irvine examined four specific sources of stress that emerge from relational identity, involving tensions between the authenticity of the person and the expectations of the role that lead to intimacy being both sought and avoided. He speaks of 'the risks of relationships' and emphasises the need to nurture healthy relationships. He speaks of 'the problem of isolation' in the sense of separation from meaningful human interaction. He speaks of the problems that arise from 'sexuality and ministry', drawing attention both to sexual misconduct and to sexual orientation. He speaks of 'stress in the vicarage' and the impact of the vicarage environment on the marriage relationship, on children and on family life.

In *Burnout in church leaders*, Peter Kaldor and Rod Bullpitt (2001) drew on data from the 1996 Australian National Church Life Survey that was completed by around 4,400 senior ministers, pastors and priests from around 25 denominations. The analysis of these data drew attention to three main factors that lead to higher levels of burnout. First, there is the home environment and stresses caused by family, spouses, children, and finance. Second, there is the congregation and stresses caused by difficult people, lack of volunteers, and low levels of support. Third, there is the dysfunctional behaviour of leaders themselves and stresses caused by self-imposed expectations, leadership styles, workloads and busyness, and unhelpful ways of coping.

In *The cracked pot*, Yvonne Warren (2002) found that many clergy were depressed, many experienced a severe loss of confidence, and some had grievances about being neglected by their bishop. One priest whom she interviewed had ten weeks off work because of stress in his family and in the parish. During that time he felt suicidal, but did not feel that he could go to the archdeacon or bishop as he felt so ashamed and wanted to give up. Another priest whom she interviewed indicated that he had moved parishes because he did not feel like a priest anymore. He got completely exhausted and left to escape. He indicated that he was close to tears most of the time and was experiencing a loss of faith. Although he was talking about this crisis with friends and his wife, he felt that he could not just go off and have a crisis of faith. Being a priest was his work, life, home and everything. Warren (2002) found that burnout and breakdown were also the experience of clergy families. One priest indicated that his wife had experienced a breakdown which was triggered by stress in work, and by concern for the children and for her husband. Moving from a previous parish had been difficult but he had to get her away from the parish they were now in. A couple of priests had experienced breakdown because their wives had left them. One indicated that he had spent very little time with the family when the children were small. Because his wife's work had involved commuting to other parts of the country, they had spent very little time together. He felt that she had left him as she could not cope with carrying his burdens as well as her own. The other indicated that, since the marriage breakdown, he had ceased to manage the business of living. He had not smoked for years, but since his wife left he chain-smoked.

In *Public people, private lives*, Jean Burton and Chris Burton (2009) drew on qualitative data derived from interviews with 20 clergy families from across the country. Each family was interviewed three times at yearly intervals. Their analysis of these data focused both on the organisational structure of the Church of England and on the pathologies of families living within that structure. Burton and Burton (2009) argued that organisationally the Church of England is highly fragmented and inadequately resourced to support and manage its clergy. The fragmentation (and variation which exists between and within dioceses) leaves the leadership with a sense that no one is in control, no one has clear authority, and there is no clarity about procedures. Unclear procedures leave clergy uncertain of appropriate action. Clergy are caught between the freedom and the vulnerability of independence. The healthy functioning of clergy families is undermined by an organisation which lacks stability, consistency, clarity and flexibility of structures, effective leadership, support, and communication. Burton and Burton (2009) went on to argue that, within this confused and confusing institutional context, clergy families suffer from a peculiar double bind. On the one hand, the role of clergy within the Established Church brings many and varied expectations that can so often shape a pressurised and over-stretched commitment to work. In turn that militates against a fulfilling and fulfilled family life. On the other hand, clergy families are called by the ordinal and expected by public opinion to live out a Christian ideal of family life. In this context the stresses of the job are taken back into the family and may cause family conflict. All this is compounded by the ways in which the family home and place of work are in the same building, and by the ways in which the security of the family home and the success of the ministry are so intertwined.

In *Managing clergy lives: Obedience, sacrifice, intimacy*, Nigel Peyton and Caroline Gatrell (2013) drew on data provided by interviews with 46 rural deans (14 women and 32 men) from the 42 mainland dioceses of the Church of England. The aim of the study was not to focus on the dark side of ministry but rather on managed ministry and vocational fulfilment. Nonetheless, they encountered Colin the 'jovial workaholic', Ray whose 'manic ministry style' precipitated a series of life-threatening heart attacks, and Pauline who felt 'intellectually under stretched, out of sorts with the leadership and personally very lonely.' The conceptual framework within which Peyton and Gatrell locate their data focuses on the three notions of obedience, sacrifice, and lost intimacy. Each of these notions may also illuminate the pain and pathology of ministry. In respect of *obedience*, Peyton and Gatrell (2013) argued that for priests who participated in their research 'ordination initiated a lifetime engagement with the rules of an entire supervisory system, always under God's watchful eye' (p. 54). The source of this observed obedience is explained in light of Jeremy Bentham's ideal of the 'panoptical' prison in which prisoners are always under surveillance. Likewise clergy obedience is driven by the fear of being watched, watched by God and watched by people. In respect of *sacrifice*, Peyton and Gatrell (2013) argued that priests believe in an all-seeing God who will see past the apparently obedient body and will discern instances where sacrifice and service are not genuine. They discerned from their data that the motif of self-sacrifice (putting God's needs before their own) was common to both male and female clergy. In terms of *lost intimacy*, Peyton and Gatrell (2013) argued that many clergy, married or single, struggle to enjoy private relationships uncontaminated by public ministry: they experience a loss of intimacy, coping with varying degrees of loneliness and frustration. They traced these issues arising from their data across the themes of personal relationships, friendship, being single, being married, being gay, family life, vicarage living, and the struggle to find sanctuary from surveillance.

Looking ahead

The Resilience in Ministry Survey was established against this background of awareness of the broad range of previous work conducted within the field, but the Resilience in Ministry Survey was also intentionally designed within a different and distinctive research tradition. This research tradition has been built first and foremost on theological foundations. The theological foundations in empirical theology and in the theology of individual differences are discussed in chapter 2. These theological foundations are then linked with psychological foundations. The psychological foundations in psychological type theory and in temperament theory are discussed in chapter 3.

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Theological foundations

This study of resilience and wellbeing in ministry is theologically rooted and grounded in the British tradition of empirical theology as discussed by Cartledge (1999) and as shaped by Francis and Village (2015). The British tradition of empirical theology takes seriously the authority of scripture, works within the normative framework of Christian doctrine, and draws on theories and techniques shaped within the social sciences. This opening chapter sets the context for the discussion of resilience and wellbeing in ministry by exploring the dominical mandate for empirical research in theology and by introducing the specific approach characterised as a theology of individual differences.

Empirical theology

Theology takes the idea of God seriously, and gives serious attention to the ways in which people reflect on the experience of God. Empirical theology is one of the serious ways in which theologians set about the tasks of taking the idea of God seriously and of giving serious attention to the ways in which people reflect on the experience of God. Within the Christian tradition empirical theologians draw inspiration from one of the characteristic ways in which Jesus is portrayed in the Gospels as dealing with theological questions. According to the Gospel tradition:

> After John was arrested, Jesus came into Galilee, preaching the Gospel of God, and saying 'The time is fulfilled, and the Kingdom of God is at hand. (Mark 1: 14-15)

According to the same Gospel tradition, people became curious about Jesus' claims concerning the Reign of God and in response to that curiosity Jesus began to urge them to open their eyes and to become engaged with the world as empirical theologians. As empirical theologians they were encouraged to learn from the techniques now so familiar to natural scientists. The challenge was to go out into the fields and to observe the sower at work, to observe the patterns that occurred in the life cycle of the seed (Mark 4: 3-20). Seeds that fell on the path became food for the birds; seeds that fell on rocky ground suffered from lack of moisture; seeds that fell among thorns were choked; seeds that fell on good soil brought forth fruit. The first task of the natural scientist was to describe and to classify the kinds of soils (qualitative research techniques). The second task was to count the yield, thirty fold, sixty fold, and a hundred fold (quantitative research techniques). Then away from the fields, the empirical theologians were led into the kitchen to observe the baker at work with the yeast and with the dough (Matthew 13: 33). Indeed there is a lot to learn about the Reign of God from the skills of the natural scientist.

According to the Gospel tradition, Jesus did not rest content with the skills of the natural sciences. Empirical theologians were encouraged to learn from the techniques of social scientists as well. The challenge was to go out to the wedding feast and to observe the behaviour of the guests and to identify the fundamental patterns that shape human interaction, human ambition, and human humility (Luke 14: 7-11). Once let through the door into the

wedding feast there is a discernable tendency for the guests to jockey for places and there is an established hierarchy in their minds about the significance of the table plan, the significance of proximity with those who issued the invitation.

Careful social scientists, engaged in ethnographic fieldwork or in participant observation, learn a lot about the human condition from the way in which people behave at the wedding feast. Social scientists equipped with theological insight, however, can learn so much more from such simple observation. Equipped with theological insight, social scientists can begin to observe the image of the divine creator within those wedding guests, can begin to see the hallmarks of the fall in ways in which those guests behave one to another, and can begin to glimpse the Reign of God through the ways in which the divine image is being restored before their very eyes. Then, away from the wedding feast itself, empirical theologians were led into the back room where the bridesmaids were waiting for the groom to observe the debacle over the supply of oil for lamps. Indeed there is a lot to learn about the Reign of God from the skill of the social scientist.

The theology of individual differences

The theology of individual differences has its roots in the work of Francis (2005) and Francis and Village (2008) and draws on a background in the psychology of individual differences. The theology of individual differences is grounded in a systematic approach that takes seriously the building blocks of Christian doctrine, the doctrines of creation, fall, redemption, and sanctification.

This notion of the theology of individual differences is first and foremost grounded in a Christian doctrine of creation. The biblical basis for this doctrine of creation is informed by Genesis 1: 27:

> God created humankind in the image of God,
> in the image of God, God created them,
> male and female God created them.

The key insight provided by this biblical basis for a doctrine of creation is that God embraces diversity and that such diversity is reflected in those created in the image of God.

In contrast with the narrative concerning Adam and Eve, a doctrine of creation grounded in Genesis 1: 27 is committed theologically to recognizing that both men and women are created equally in the image of God, and to arguing that individual differences which are created equal (male and female) need to be accorded equal value and equal status. If such a theology of individual differences holds good for sex differences then, by extension, such a theology should hold good also for other differences equally grounded in creation, that is to say in the intentionality of the divine creator. Such differences may well include ethnic differences and psychological differences. Before examining the implications of such a view, the Christian doctrine of creation needs to be set alongside the Christian doctrine of the fall.

The key point made by the Christian doctrine of the fall is that the image of the creator seen in the human creature is no longer unsullied. The image has been corrupted. The task to be undertaken by a sound theology of individual differences is to attempt to untangle those differences which can reasonably be posited to reflect the fall and those which persist as proper indicators of the image and of the intention of the divine creator. Those individual differences which reflect the corruption brought about by the fall must rightly be subject to the saving and transforming power of Christ (the doctrine of redemption) and the perfecting power of the Holy Spirit (the doctrine of sanctification).

In the light of a doctrine of creation grounded in Genesis 1: 27, the individual difference of sex (male and female) may be properly seen as reflecting creation rather than fall. The argument seems equally strong to propose that the individual difference of ethnicity may be properly seen as reflecting creation rather than fall.

The argument regarding individual differences of personality may prove to be somewhat more controversial. The problem arises, at least in part, from a real lack of clarity regarding the ways in which the term personality can be used to define and to describe psychological differences. The professional debate needs to be sharpened, therefore, by distinguishing between two related, but distinct, terms, namely personality and character.

Within the theology of individual differences, the term personality is reserved for those deep-seated individual differences which reflect differences rooted in the doctrine of creation, while character reflects individual qualities which are nearer the surface and are properly subject to development, and to transformation. Qualities which define personality are largely given (like sex and ethnicity), while qualities which define character are open to change. Qualities which define personality should be morally neutral and value free (like sex and ethnicity), while qualities which define character should be highly significant in terms of morality and personal values.

An example of individual differences in personality (as defined within the theology of individual differences) is provided by the well-understood distinction between introversion and extraversion. Personality theory does not claim that extraverts are (in any sense) better or worse than introverts. Introversion is not, in this usage, defined as a deficiency in extraversion any more than extraversion is defined as a deficiency in introversion. Introverts and extraverts are equally good, equally created in the image of God. It is inappropriate, therefore, for an introvert to 'repent' of being an introvert, or to pray for transformation to become an extravert.

An example of individual differences in character is provided by the equally well-understood distinction between pride and humility. This distinction may be illustrated by Luke's well-known account of two men who went up to the temple to pray (Luke 18: 9-14). At first glance, looking at these two men from a distance, it could mistakenly be thought that Luke was describing the extravert who walked in boldly and who spoke up loudly, and the introvert who crept in at the back and knelt down quietly. Yet, this contrast between introversion and extraversion was not the contrast that Luke had in mind. Rather here is a story of self-

assurance that collapses into pride, a story of self-perceived unworthiness that rises into humility. Moral theology is clear that one of these qualities is superior to the other. Pride is looked upon as a consequence of the fall. This is not how in the beginning God intended people to be. Humility is looked upon as a sign of God's grace and redemption. This is how God intends redeemed people to become. It may be appropriate, therefore, to repent of pride and to pray for the gift of humility.

Thus, while normal personality is value neutral, character is heavily value laden. Both extraverts and introverts can develop a good character, sharing the fruit of the Spirit as described in Galatians 5: 22 (love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control). Similarly both extraverts and introverts can develop a bad character, sharing the works of the flesh as also described in Galatians 5: 19-21 (fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these).

Theology and the measurement of individual differences

Within the domain of the psychology of individual differences, the concept of personality is employed in a variety of ways. Different models (and different measures) include different aspects of the self. The major difference concerns whether personality embraces aspects of psychopathology or not. The contrast between different approaches is perhaps best illustrated by comparing the three dimensional model of personality proposed by Eysenck and operationalised by the Eysenck Personality Questionnaire Revised (Eysenck & Eysenck, 1991) and the model of psychological type proposed by Jung (1971) and developed and operationalised by the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978), and the Francis Psychological Type Scales (Francis, 2005).

On the one hand, the Eysenckian dimensional model of personality makes an explicit theoretical link between individual differences in normal personality and psychopathology by maintaining that the precursors of neurotic disorders and precursors of psychotic disorders are present in normal personality. This theoretical linkage is emphasised by the nomenclature of the Eysenckian dimensions of normal personality. Alongside the high scoring end of the first dimension, named extraversion, the high scoring end of the second and third dimensions are named neuroticism and psychoticism. A consequence of this understanding of personality is that some of the descriptors employed by Eysenck (in respect of personality) are not value free and might within the conceptual framework proposed by the theology of individual differences be better applied to character.

On the other hand, psychological type theory makes an explicit point of ensuring that the contrasting descriptions of personality are value free. On this account, introversion is not an absence of extraversion, but an equally valid expression of positive personality in its own right. Sensing and intuition are equally valid modes of perceiving, while thinking and feeling are equally valid modes of evaluating (or judging). Judging and perceiving are also considered equally valid ways of relating to the external world.

The well-established Big Five Factor model of personality developed by Costa and McCrae (1985, 1992) employs the notion of personality in a way that is closer to Eysenck's usage than the usage of psychological type. Some of the descriptors employed by the Big Five Factor model do not appear to be value free (for example, openness to experience, agreeableness, and conscientiousness), and some of the items used to define emotionality are reminiscent of the Eysenckian construct of neuroticism.

Looking ahead

In the light of these considerations, Francis (2005) and Francis and Village (2008) began to explore the appropriateness of integrating the model of personality proposed by psychological type theory into a theology of individual differences as a way of developing theologically informed psychological constructs that could be legitimately and professionally operationalised within the context of empirical theology. This issue is explored in greater depth in chapter 3.

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Psychological foundations

This study of resilience and wellbeing in ministry is psychologically rooted and grounded in the Jungian model of psychological type as has been operationalised and applied through measures like the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978), and the Francis Psychological Type Scales (Francis, 2005). Unlike many other psychological models of personality, psychological type theory makes an explicit point of ensuring that the contrasting descriptions of personality are value free. On this account, introversion is not an absence of extraversion, but an equally valid expression of positive personality in its own right. Sensing and intuition are equally valid modes of perceiving, while thinking and feeling are equally valid modes of evaluating (or judging). Judging and perceiving are also considered equally valid ways of relating to the external world. It is this characteristic of psychological type theory that makes it compatible with a theology of individual differences rooted within a strong doctrine of creation and that distinguishes psychological type theory so clearly from the models of personality represented by the Three Dimensions model proposed by Eysenck and Eysenck (1991) or by the Big Five Factor model proposed by Costa and McCrae (1985, 1992).

Psychological type theory

The basic building blocks of psychological type theory distinguish between two orientations (extraversion and introversion), two perceiving functions (sensing and intuition), two judging functions (thinking and feeling), and two attitudes toward the outer world (judging and perceiving).

The two orientations are concerned with where energy is drawn from; energy can be gathered either from the outside world or from the inner world. Extraverts (E) are orientated toward the outside world; they are energised by the events and people around them. They enjoy communicating and thrive in stimulating and exciting environments. They prefer to act in a situation rather than reflect on it. They may vocalise a problem or an idea, rather than think it through privately. They may be drained by silence and solitude. They tend to focus their attention upon what is happening outside themselves. They are usually open individuals, easy to get to know, and enjoy having many friends. In contrast, introverts (I) are orientated toward their inner world; they are energised by their inner ideas and concepts. They may feel drained by events and people around them. They prefer to reflect on a situation rather than act in it. They enjoy solitude, silence, and contemplation, as they tend to focus their attention on what is happening in their inner life. They may appear reserved and detached, and they may prefer to have a small circle of intimate friends rather than many acquaintances.

The perceiving functions are concerned with the way in which people receive and process information; this can be done through use of sensing or through use of intuition. Sensing types (S) tend to focus on specific details, rather than the overall picture. They are concerned with the actual, the real, and the practical; and they tend to be down-to-earth and matter-of-fact. They may feel that particular details are more significant than general patterns. They are

frequently fond of the traditional and conventional. They may be conservative and tend to prefer what is known and well-established. In contrast, intuitive types (N) focus on the possibilities of a situation, perceiving meanings and relationships. They may feel that perception by the senses is not as valuable as information gained from the unconscious mind; indirect associations and concepts impact their perceptions. They focus on the overall picture, rather than on specific facts and data. They follow their inspirations enthusiastically, but not always realistically. They can appear to be up in the air and may be seen as idealistic dreamers. They often aspire to bring innovative change to established conventions.

The judging functions are concerned with the way in which people make decisions and judgements; this can be done through use of objective impersonal logic or subjective interpersonal values. Thinking types (T) make judgements based on objective, impersonal logic. They value integrity and justice. They are known for their truthfulness and for their desire for fairness. They consider conforming to principles to be of more importance than cultivating harmony. They are often good at making difficult decisions as they are able to analyse problems in order to reach an unbiased and reasonable solution. They may consider it to be more important to be honest and correct than to be tactful, when working with others. In contrast, feeling types (F) make judgements based on subjective, personal values. They value compassion and mercy. They are known for their tactfulness and for their desire for peace. They are more concerned to promote harmony, than to adhere to abstract principles. They are able to take into account other people's feelings and values in decision-making and problem-solving, ensuring they reach a solution that satisfies everyone. They are often thought of as 'warm-hearted'. They may find it difficult to criticise others, even when it is necessary. They find it easy to empathise with other people and tend to be trusting and encouraging of others.

The attitudes towards the outside world are concerned with the way in which people respond to the world around them, either by imposing structure and order on that world or by remaining open and adaptable to the world around them. Judging types (J) have a planned, orderly approach to life. They enjoy routine and established patterns. They prefer to follow schedules in order to reach an established goal and may make use of lists, timetables, or diaries. They tend to be punctual, organised, and tidy. They may find it difficult to deal with unexpected disruptions of their plans. Likewise, they are inclined to be resistant to changes to established methods. They prefer to make decisions quickly and to stick to their conclusions once made. In contrast, perceiving types (P) have a flexible, open-ended approach to life. They enjoy change and spontaneity. They prefer to leave projects open in order to adapt and improve them. They may find plans and schedules restrictive and tend to be easygoing about issues such as punctuality, deadlines, and tidiness. Indeed, they may consider last minute pressure to be a necessary motivation in order to complete projects. They are often good at dealing with the unexpected. Indeed, they may welcome change and variety as routine bores them. Their behaviour may often seem impulsive and unplanned.

Psychological type data can be reported and interpreted in a number of different ways, drawing on the four dichotomous type preferences (the two orientations, the two perceiving functions, the two judging functions, and the two attitudes), on the 16 complete types (like ISTJ or ENFP), on the four dominant types (dominant sensing, dominant intuition, dominant

feeling, or dominant thinking), or on the eight dominant and auxiliary pairs (like dominant thinking with auxiliary intuition, or dominant intuition with auxiliary thinking).

Temperament theory

Keirsey and Bates (1978) proposed a development of psychological type theory that distinguished among four temperaments, characterised as SJ, SP, NT and NF. In the language shaped by Keirsey and Bates (1978) the Epimethean Temperament characterises the SJ profile, people who long to be dutiful and exist primarily to be useful to the social units to which they belong. The Dionysian Temperament characterises the SP profile, people who want to be engaged, involved, and doing something new. The Promethean Temperament characterises the NT profile, people who want to understand, explain, shape and predict realties, and who prize their personal competence. The Apollonian Temperament characterises the NF profile, people who quest for authenticity and for self-actualisation, who are idealistic and who have great capacity for empathic listening.

Temperament theory has been employed within the context of empirical theology in clergy studies. Oswald and Kroeger (1988) built on Keirsey and Bates' (1978) characterisation of the four temperaments to create profiles of how these four temperaments may shape four very different styles of religious leadership. This theoretical framework has been subsequently tested empirically in a variety of ways.

The Epimethean Temperament (SJ) is styled 'the conserving, serving pastor'. SJ clergy tend to be the most traditional of all clergy temperaments, bringing stability and continuity in whatever situation they are called to serve. They proclaim a simple and straightforward faith, committed to down-to-earth rules for the Christian life. They serve as protectors and conservers of the traditions inherited from the past. If change is to take place, it emerges by evolution, not revolution. They excel at building community, fostering a sense of loyalty and belonging. They bring order and stability to their congregations, creating plans, developing procedures and formulating policies; and they are keen that these procedures should be followed. They can be trusted for their reliability, punctuality and efficiency. They are effective pastors, showing particular concern for the young, the elderly, and the weak. They are realists who offer practical and down-to-earth solutions to pastoral problems.

The Dionysian Temperament (SP) is styled 'the action-oriented pastor'. SP clergy tend to be the most fun loving of all clergy temperaments, possessing a compulsive need to be engaged in activity. They have little need for or interest in the abstract, the theoretical, and the non-practical aspects of theology and church life. They are flexible and spontaneous people who welcome the unplanned and unpredictable aspects of church life. They can bring the church to life with activities for everyone from cradle to grave. They have a flair for grasping the moment. They are entertainers and performers at heart. They are at their best in a crisis and are good at handling conflict resolution. They are fun loving and enjoy working with children and young people. They are better at starting new initiatives than at seeing things through.

The Promethean Temperament (NT) is styled 'the intellectual, competence-seeking pastor'. NT clergy are the most academically and intellectually grounded of all clergy temperaments,

motivated by the search for meaning, for truth, and for possibilities. They are visionaries who need to excel in all they do, and they tend to push their congregations to excel as well. They enjoy the academic study and analysis of the faith, and may try to run their church as an extension of the seminary. They make great teachers, preachers, and advocates for social justice. They look for underlying principles rather than basic applications from their study of scripture. They see the value of opposing views and strive to allow alternative visions to be heard. They are more concerned with finding truth than with engineering harmony and compromise. NT clergy need to be challenged in their ministry and to be able to move from one challenge to the next.

The Apollonian Temperament (NF) is styled 'the authenticity-seeking, relationship-oriented pastor'. NF clergy tend to be the most idealistic and romantic of all clergy temperaments, attracted to helping roles that deal with human suffering. They want to meet the needs of others and to find personal affirmation in so doing. They can be articulate and inspiring communicators, committed to influencing others by touching their hearts. They have good empathic capacity, interpersonal skills, and pastoral counselling techniques. They find themselves listening to other people's problems in the most unlikely contexts, and really caring about them. NF clergy tend to be high on inspiration, but lower on the practical down-to-earth aspects of ministry. They are able to draw the best out of people and work well as the catalyst or facilitator in the congregation, as long as others are on hand to work with and to implement their vision. They are at their best when leading in people-related projects, such as starting a project for the elderly or for youth. They are most comfortable in unstructured meetings where they are good at facilitating group decision-making processes.

Understanding church congregations

Within the context of empirical theology one key area in which psychological type theory has been employed is in the area of congregation studies. Pioneering studies in this field were reported in North America by Gerhardt (1983), Rehak (1998), Delis-Bulhoes (1990) and Ross (1993, 1995). My research group began developing a systematic application of this research tradition within the United Kingdom with a series of three exploratory studies of church congregations reported by Craig, Francis, Bailey, and Robbins (2003), Francis, Duncan, Craig, and Luffman (2004), and Francis, Robbins, Williams, and Williams (2007), drawing on samples of 101, 327 and 185 churchgoers respectively. Then a more substantial study, drawing on 2,135 women and 1,169 men attending Anglican churches, was reported by Francis, Robbins, and Craig (2011). It is the similarity of the findings reported by these four separate studies that lend confidence in the conclusions drawn. The data have been employed to address two main issues.

The first issue addressed by introducing psychological type theory into congregational studies concerns the extent to which church congregations are really representative of the society from which they are drawn. This question can be answered by comparing the psychological type profile of churchgoers with what is known about the psychological type profile of the community at large. In the case of the United Kingdom this comparison is made possible by drawing on the normative data published for the United Kingdom by Kendall (1998). The

main finding from the comparison made by Francis, Robbins, Williams, and Williams (2007) concerned the undue weighting towards sensing, feeling and judging in church congregations. Among women ISFJ accounts for 32% of churchgoers, compared with 18% of the general population, and ESFJ accounts for 28% of churchgoers, compared with 19% of the general population. Among men ISFJ accounts for 19% of churchgoers, compared with 7% of the general population, and ESFJ accounts for 27% of churchgoers, compared with 6% of the general population. Over-representation of ISFJ and ESFJ among churchgoers leads to under-representation of other types.

The second issue addressed by introducing psychological type theory into congregational studies concerns understanding the strengths and weaknesses that such a profile may bring to congregational church life. Commenting on their findings, Francis, Robbins, Williams, and Williams (2007) argued that analysis of the more visible demographic characteristics of Anglican churchgoers (in terms of sex and age) suggests that, although the invitation of welcome may be issued indiscriminately to both sexes and to all ages, women are more likely to respond than men and the post-retired are more likely to respond than the pre-retired. Analysis of the less visible psychological characteristics of churchgoers (in terms of the 16 discrete types) has also suggested that, although the invitation of welcome may be issued to all psychological types, individuals with a type preference for SFJ are more likely to respond than individuals with other type preferences.

This is a conclusion that is worth assessing theologically. If God's call is issued indiscriminately to all types and some types are more likely to respond than others, does this mean that God may favour some types more than others or that God's messenger (the Church) has learnt to address God's call more effectively to some types than to other types? Francis, Robbins, Williams, and Williams (2007) tend to favour the second interpretation and proceed to interrogate their data and psychological type theory to explore how the Church may be inadvertently making it more difficult for some people to hear and to respond to God's call.

In her booklet, *Introduction to type*, Myers (1998, p. 7) provides insightful profiles of the two SFJ types: ISFJ and ESFJ. The ISFJ profile is as follows:

> Quiet, friendly, responsible and conscientious. Work devotedly to meet their obligations. Lend stability to any project or group. Thorough, painstaking, accurate. Their interests are usually not technical. Can be patient with necessary details. Loyal, considerate, perceptive, concerned with how other people feel.

The ESFJ profile is as follows:

> Warm-hearted, talkative, popular, conscientious, born co-operators, active committee members. Need harmony and may be good at creating it. Always doing something nice for someone. Work best with encouragement and praise. Main interest is in things that directly and visibly affect people's lives.

There are important ways in which these two profiles describe the kind of people we might expect to have responded to the call of welcome to join church congregations. The SFJ congregations possess a number of recognizable Christian strengths. The preference for feeling (F) characterizes a community concerned with human values, interpersonal relationships and with a loving and caring God. Here is a community concerned with peace and with harmony. The population norms show that feeling is a feminine preference *par excellence* (reported by 70% of women and by 35% of men). A community shaped by such a dominant preference for feeling may, however, be quite alien to individuals who view the world through the lens of thinking (including the majority of men). Thinking types, too, may desire to respond to the call of Christ, but their response may appear quite different from the response of feeling types.

The preference for sensing (S) characterizes a community concerned with continuity, tradition, stability, and with a God grounded in divine changelessness. Here is a community concerned with guarding what has been handed down by previous generations. The population norms show that sensing is the preferred mode of the British population (reported by 79% of women and by 73% of men). In this sense, the church congregation is in step with wider society. A community shaped by such a dominant preference for sensing may, however, be quite alien to individuals who view the world through the lens of intuition. Intuitive types, too, may desire to respond to the call of Christ, but this response may appear quite different from the response of sensing types.

The preference for judging (J) characterizes a community concerned with organisation, discipline, structure, and with a God who welcomes a regular pattern to worship (whatever that pattern may be). Here is a community concerned with valuing regular commitment, advanced planning and respect for the guidelines (implicit as well as explicit). The population norms show that judging is the preferred mode of the British population (reported by 62% of women and by 55% of men). In this sense, the church congregation is once again in step with wider society. A community shaped by such a dominant preference for judging may, however, be quite alien to individuals who view the world through the lens of perceiving.

In their study 'Not fitting in and getting out: Psychological type and congregational satisfaction among Anglican churchgoers in England', Francis and Robbins (2012) demonstrated that churchgoers who felt least likely to persist in their attendance were those who displayed the opposite preferences from those that shaped the congregations.

Hermeneutical and homiletical studies

Within the context of empirical theology, psychological type theory has generated particularly fruitful insights into the connection between psychological preferences and the reading and proclaiming of scripture. Working broadly within the reader perspective approach to biblical hermeneutics, Francis and Village (2008) argued that for sensing types, interpreting a text may be largely about attending to what is actually there. They will value interpretations that highlight the details in the text, especially those that draw on sensory

information. Interpretations that begin with repeating parts of the text and that draw attention to details will appeal to sensing types, who will be reluctant to speculate too widely about hidden or metaphorical meanings. The sensing function draws attention to factual details so sensing types will be likely to interpret biblical passages literally rather than symbolically or metaphorically.

For intuitive types, interpreting a text may be largely about using the text as a springboard to imaginative ideas. They will be inspired by interpretations that fire the imagination and raise new possibilities and challenges. Interpretations that raise wider questions and that look for overarching or underlying concepts will appeal to intuitive types, who may find the plain or literal sense rather uninteresting. Intuitive types find it natural to make links between analogous ideas and concepts, and they will be likely to interpret passages symbolically or metaphorically, rather than literally.

For feeling types, interpreting a text may be largely about applying the human dimensions to present day issues of compassion, harmony, and trust. They will be drawn to empathizing with the characters in a narrative, and will want to understand their thoughts, motives and emotions. Interpretations that try to understand what it was like to be there will appeal to feeling types, who may be less interested in the abstract theological ideas that might be drawn from the text.

For thinking types interpreting a text may largely be about seeing what the text means in terms of evidence, moral principles or theology. They will be drawn to using rationality and logic to identify the ideas and truth-claims in a text. Interpretations that highlight the theological claims in a text will appeal to thinking types, who may be less interested in trying to understand the characters described by the text.

In terms of empirical investigation, for example, a series of recent studies has invited groups of lay people, clergy, and other preachers to study scripture within workshop groups structured according to type preference and careful study has been made of the different approaches taken to the same passage according to different psychological type preferences. These studies have examined the feeding of the five thousand in Mark 6: 34-44 (Francis, 2010), the resurrection narrative in Mark 16: 1-8 and Matthew 28: 1-15 (Francis & Jones, 2011), the cleansing of the Temple and the incident of the fig tree reported in Mark 11: 11-21 (Francis, 2012a; Francis & ap Siôn, 2016b), the Johannine feeding narrative reported in John 6: 4-22 (Francis, 2012b), the narrative of separating sheep from goats reported in Matthew 25: 31-46 (Francis & Smith, 2012), the birth narratives reported in Matthew 2: 13-20 and Luke 2: 8-16 (Francis & Smith, 2013), two narratives concerning John the Baptist reported in Mark 1: 2-8 and Luke 3: 2b-20 (Francis, 2013; Francis & Smith, 2014), the Johannine feeding narrative reported in John 6: 5-15 (Francis & Jones, 2014), two passages from Mark exploring different aspects of discipleship reported in Mark 6: 7-14 and Mark 6: 33-41 (Francis & Jones, 2015a), the foot washing account reported in John 13: 2b-15 (Francis, 2015a), two healing narratives reported in Mark 2: 1-12 and Mark 10: 46-52 (Francis & Jones, 2015b), the narrative of blind Bartimaeus reported in Mark 10: 46-52 (Smith & Francis, 2016), the Road to Emmaus narrative reported in Luke 24: 13-35 (Francis & ap Siôn,

2016a; Francis & Smith, 2017), the call of the first disciples as recorded in Luke 5: 1-7 (Francis & ap Siôn, 2017), the missionary journey of the disciples in Mark 6: 6b-17 (Francis, Smith, & Francis-Dehqani, 2017), and the Matthean pericope on Pilate and Judas (Francis & Ross, 2018). Cumulatively, these studies have now provided a solid platform of empirical evidence to support and to document what has become styled as the SIFT (Sensing, Intuition, Feeling, Thinking) approach to biblical hermeneutics and liturgical preaching as originally theorised by Francis and Village (2008). More recently this research tradition has also been developed in Poland by Chaim (2013, 2014, 2015).

Looking ahead

Against this theoretical and empirical background, psychological type theory and temperament theory have been quite widely employed within the developing science of clergy studies. This issue is explored in greater depth in chapter 5.

- 4 -

Resilience in Ministry Survey

Building on these theological and psychological foundations outlined in chapters 2 and 3, the Resilience in Ministry Survey was designed and implemented within the Church of Scotland to generate an up-to-date profile of those currently engaged in ministry within the Church in order to provide a well-informed basis on which future strategies for ministerial development and for enhancing the wellbeing of ministers could be planned. The survey was designed in consultation with a working group convened by the Ministries Council, and posted out with a covering letter from the Rt Revd Dr Russell Barr. Dr Barr wrote as follows:

Researching Resilience in Ministry

I am writing to ask for your help.

The 2015 General Assembly commissioned research into the area of resilience in ministry in order that the Church can develop its understanding of how best to support out ministers and deacons.

However it is self-evident that in order to support people engaged in ministry the church needs to listen carefully and learn from those engaged in ministry, their situations and experiences.

The Revd Professor Leslie J Francis from the University of Warwick brings a tremendous depth of knowledge in the fields of theology, the practice of ministry, psychology and statistical analysis. Professor Francis has worked with the Pastoral staff and Task Group to develop the survey you and all other paid ministers, deacons and locums are being sent. The survey creates a unique opportunity to gather information on our particular context in Scotland by listening to those engaged in ministry.

As Moderator can I encourage you to support this research by taking time to complete and return your questionnaire so that we can work together to develop resilient ministry in the Church of Scotland for the coming years.

I can assure you that replies to the survey will be completely anonymous and confidential and, although Professor Francis will provide an overview of all the responses, he will never examine the profile of individuals.

Although Professor Francis has been engaged in research in England, Wales, USA and Australia, this is an opportunity to conduct research into our own context and experience as part of the Church of Scotland, the aim being to provide understanding, knowledge and a fresh direction in the provision of support and wellbeing.

I am glad to commend this important piece of research to you and ask you to take the time to engage with it.

With every blessing.

Conducting the survey

A total of 1,000 questionnaires were mailed to ministers, deacons, and locums. Of these ten were returned because the recipient had moved, had retired, or was on long-term sick leave, and 505 were returned fully completed, generating a response rate of 51%. Others were returned blank or only partially completed.

This present introductory chapter is designed to given an overview of the 505 participants before the following chapters explore specific themes in greater depth. The overview offered in the present chapter discusses the following themes:

- profiling the ministers;
- pathways to ministry;
- contexts of ministry;
- personal health check;
- ministry health check;
- support mechanisms.

Profiling the ministers

The first set of questions in the survey was designed to provide an introductory demographic profile of the ministers who had responded to the survey. The factors discussed are sex, age, marital status, family structures, companion animals, and whether or not they were living in the manse.

Sex. Of the 505 ministers who participated in the survey there were 337 men, 165 women, and 3 individuals who did not disclose their sex.

Age. The majority of ministers who participated in the survey were aged fifty or over: 2 were in their twenties, 17 in their thirties, 81 in their forties, 204 in their fifties, 168 in their sixties, 31 in their seventies, and 2 did not disclose their ages.

Marital status. Only 89 (18%) of the participants regarded themselves as not having a partner, while 5 did not disclose this information. Of the 411 ministers who had a partner, 142 of these partners were not in employment, 159 of these partners were in full-time employment and a further 110 were in part-time employment. For 34 ministers their partner was also in ordained ministry.

Family structures. Home life is shared by 25 (5%) of the ministers with pre-school children, by 106 (21%) with school age children, and by 99 (20%) with post-school age children. Home life is shared by 14 (3%) of the ministers with their own parents.

Companion animals. One in three of the ministers shared their home with at least one dog (32%). The proportions dropped to 14% who shared their home with at least one cat.

Living in the manse. The majority of ministers occupied accommodation owned by the church (83%), leaving 17% who were not living in accommodation owned by the church.

Pathways to ministry

The second set of questions in the survey was designed to explore the ministers' pathways to ministry. The factors discussed concern their church background during the years of secondary education, their experience of work before training for ministry, and the way in which they had discerned the call to ministry.

Church background. Nearly two thirds of those currently serving as ministers within the Church of Scotland had grown up within that denomination. Thus, during their years of secondary education 63% of the ministers felt that they belonged to the Church of Scotland, compared with 20% who belonged to a another Christian denomination and 17% who had not belonged to a church.

Previous work experience. The majority of ministers serving in the Church in Scotland had significant experience in paid employment before training for ministry: 20% had been in paid employment for between one and four years, 19% for between five and nine years, and 40% for ten years or more. This left just 22% of the ministers who had less than one year's experience in paid employment before training for ministry.

Call to ministry. For the majority of ministers serving in the Church of Scotland the decision to enter ordained ministry developed over time: 16% described the decision as very gradual and 67% as gradual, compared with 14% who described the decision as sudden and 2% as very sudden.

Contexts of ministry

The third set of questions in the survey was designed to explore the contexts within which the ministers exercised their ministry. The factors discussed concern the form of ministry in which they operated, the kinds of communities in which they worked, the number of churches within their charge, the number of members or adherents served by these churches, the size of the population of the communities or parishes in which these churches were located, the number of years they had been in their current post, and whether they also held extra-parochial responsibilities.

Form of ministry. Of the 505 participants to the survey, the majority identified themselves as full-time paid ministers (83%), with a further 2% identifying themselves as part-time paid ministers. Of the remaining 15%, 3% were full-time paid deacons, 1% were part-time paid deacons, and 11% were serving as locums (including 2% serving as readers).

Location of ministry. The survey invited the participants to identify the types of communities in which they currently served as minister, recognising that some ministers would serve in more than one type of community. Their responses showed that 6% served in island communities, 8% in remote rural communities, 29% in rural communities, 32% in small towns, 16% in large towns, 15% in cities, 15% in suburbs, and 8% in priority areas.

Number of churches. In response to the question, 'How many churches or worship centres are in your charge?' 51% identified themselves as responsible for one church, and 29% as responsible for two churches; 9% were responsible for three churches, and 5% for four churches; 3% were responsible for between five and ten churches; 1% identified themselves as having responsibility for no churches, and 2% left this question unanswered.

Members/adherents served. The ministers who participated in the survey served churches of varying sizes: 5% had fewer than 100 members or adherents, 15% had between 100 and 199 members or adherents, 18% had between 200 and 299 members or adherents, 22% had between 300 and 399 members or adherents, 14% had between 400 and 499 members or adherents, 10% had between 500 and 599 members or adherents, and the remaining 16% had more than 600 members or adherents.

Population served. As the Established Church, Church of Scotland ministers may regard themselves as serving local communities or parishes. The number of parishioners within the area served by the ministers who participated in the survey varies greatly: 3% served parishes of fewer than 1,000 people, 7% served parishes of between 1,000 and 1,999 people, 11% served in parishes of between 2,000 and 2,999 people, 12% served in parishes of between 3,000 and 3,999 people, 20% served in parishes of between 4,000 and 5,999 people, 17% served in parishes of between 6,000 and 7,999 people, 9% served in parishes of between 8,000 and 9,999 people, and the remaining 21% served in parishes of 10,000 people and over.

Years in post. Nearly half of the ministers participating in the survey had been in their current post for under five years (47%); 20% had been in post for between five and eight years, and 34% had been in post for more than eight years.

Extra-parochial responsibilities. Three out of every five ministers identified themselves as having extra-parochial responsibilities (61%).

Personal health check

The fourth set of questions in the survey was designed to assess how the ministers rated their personal health. This section first focused on practices that support healthy bodies and healthy minds. Then the section invited a self-assessment of physical, mental and spiritual health, followed by three more objective measures.

Healthy bodies. In order to gauge how seriously ministers take a healthy lifestyle, the survey asked, 'Do you engage in moderate or vigorous exercise for a minimum of 30 minutes?' rated on a three-point scale: rarely, sometimes, and at least three times a week. More than two out of every five ministers reported that they engaged in such exercise at least three times a week (44%) compared with half that number who reported that they never engaged in such exercise (23%). This leaves one third of the ministers who reported that they engaged in such exercise sometimes (34%).

Healthy minds. In order to gauge how seriously ministers take engaging with study and personal reflection, the survey asked two questions. The first question asked, 'During the past year have you participated in?' a residential conference, study day, or retreat. Half of the

ministers had participated in a residential conference (50%); two fifths had participated in a study day (40%), and about a third had participated in a retreat (30%). The second question asked 'During the past five years have you taken study leave?' Nearly half the ministers reported that they had taken study leave during the past five years (47%).

Self-assessment. As a preliminary health check, the minsters were invited to rate their physical health, their mental health, and their spiritual health on five-point scales: very poor, poor, average, good, and excellent. The telling statistic concerns those who rated their health as poor. Only small proportions took this option: spiritual health was rated as poor or very poor by 3%, mental health by 4%, and physical health by 5%.

Objective measures. In order to probe more deeply into health-related issues, the survey asked three specific questions, each of which was rated on a three-point scale: no, yes once, and yes more than once. The first question asked, 'Since ordination have you had a period of certified absence of more than three months?'. For 21% of the ministers the answer was yes: yes once (15%) and yes more than once (6%). The second question asked, 'Since ordination have you suffered from a major physical illness?'. For 26% of the ministers the answer was yes: yes once (20%) and yes more than once (6%). The third question asked, 'Since ordination have you suffered from a serious stress-related illness?'. For 23% of the ministers the answer was yes: yes once (18%) and yes more than once (5%).

Ministry health check

The fifth set of questions in the survey was designed to explore how the ministers rated their current ministry position. This section examined three specific issues: levels of satisfaction with the current post, the extent to which the current post offered opportunities for them to exercise their talents, and whether they entertained thoughts of exiting ministry.

Satisfaction. Ministers were invited to rate their satisfaction with their present post on a four-point scale: very satisfied, satisfied, dissatisfied, very dissatisfied. Overall the ratings were positive: 49% were very satisfied and 43% were satisfied, leaving 8% as dissatisfied and 1% as very dissatisfied.

Recognising talents. Ministers were invited to rate the extent to which their current post offered them the opportunity to express their talents for ministry on a three-point scale: no not really, yes to some degree, and yes definitely. Overall the ratings were positive: 60% responded yes definitely and 37% yes to some degree, leaving 2% responding no not really.

Thoughts of leaving. As measures of dissatisfaction the ministers were asked two questions concerned with thoughts of leaving ministry. The first question asked, 'Have you since ordination considered leaving ministry?'. Half said that they had never considered leaving ministry (50%), 35% had done so once or twice, and 15% had done so more than twice. The second question asked, 'Have you since ordination considered finding secular employment?'. Over three-fifths had never done so (63%), 24% had considered it but done nothing about it, 8% had made enquiries, and 4% had gone as far as making applications. These responses, however, are based on the answers of those still actively engaged in ministry.

Support mechanisms

The sixth set of questions in the survey was designed to explore the ministers' views on support mechanisms, both in terms of their current experience and in terms of their willingness to engage sources of support in the future.

Experience of support. In order to gauge the extent to which ministers had experience of different forms of support, the survey asked, 'Which of the following have you engaged?' followed by a list of six sources of support: mentor, supervisor, coach, spiritual director, counsellor/therapist, and peer group. Of these six sources of support, the most frequently endorsed was the peer group which had been experienced by more than half of the ministers (55%). Nearly a third of the ministers had experience of a mentor (33%) or a supervisor (31%). Almost a quarter of the ministers had experience of a spiritual director (24%) or a counsellor/therapist (24%), and one in ten had experience of a coach (10%).

Willingness to seek support. In order to gauge the extent to which ministers would be willing to engage with different forms of support in the future, the survey asked, 'To support your resilience in ministry would you be willing to engage with?' followed by a list if six sources of support: GP, counsellor/therapist, mentor, supervisor, coach, and spiritual director. Of these six sources of support at least three out of every five ministers were willing to engage with a spiritual director (69%), a GP (63%), and a mentor (60%). Half were willing to engage with a counsellor/therapist (52%), and less than half with a supervisor (46%) or a coach (42%).

Part two: Exploring the core psychological profile

- 5 -

Psychological type profile

In recent years a solid body of knowledge has been established regarding the psychological type profile of Christian leaders working within a variety of denominations within the UK, as well as within Australia and North America. as illustrated by studies conducted among: clergy within the Church of Wales (Francis, Payne, & Jones, 2001; Francis, Littler, & Robbins, 2010; Payne & Lewis, 2015), clergy within the Church of England (Francis, Craig, Whinney, Tilley, & Slater, 2007; Francis, Robbins, Duncan, & Whinney, 2010; Village, 2011; Francis, Robbins, & Whinney, 2011; Francis & Holmes, 2011; Francis, Robbins, & Jones, 2012; Francis & Village, 2012; Village, 2013), hospital chaplains within the Church of England (Francis, Hancocks, Swift, & Robbins, 2009), bishops within the Church of England (Francis, Whinney, & Robbins, 2013), ministers within the Methodist Church (Burton, Francis, & Robbins, 2010), ministers within the Free Churches (Francis, Whinney, Burton, & Robbins, 2011), priests within the Roman Catholic Church (Craig, Duncan, & Francis, 2006; Francis, Powell, & Robbins, 2012; Burns, Francis, Village, & Robbins, 2013; Francis & Crea, 2015a), lead elders within the Newfrontiers network of churches (Francis, Gubb, & Robbins, 2009), leaders within the Apostolic Networks (Kay, Francis, & Robbins, 2011), ministers within the Presbyterian Church USA (Francis, Robbins, & Wulff, 2011), and Anglican clergy in Newfoundland (Francis, Jones, & Peddle, 2016).

This body of research identifies some significant differences among different denominations, as well as between clergymen and clergywomen, but overall there are some common themes. Both clergymen and clergywomen are more likely to be introverts than men and women in general. Both clergymen and clergywomen are more likely to be intuitive types than men and women in general. Clergymen and clergywomen are more likely to be judging types than men and women in general. Clergymen are more likely to be feeling types than men in general. It is this pattern of psychological attributes that may begin to set clergy apart.

As part of an earlier study conducted among Church of Scotland ministers, Irvine (1989) reported on the psychological type profile of 147 participants who completed the Myers Briggs Type Indicator (Myers & McCaulley, 1985). This study reported higher proportions of introverts (58%) than extraverts (42%), of sensing types (61%) than intuitive types (40%), of feeling types (69%) than thinking types (31%), and of judging types (72%) than perceiving types (28%). Irvine reports that only two of the 159 ministers from whom these 147 were drawn were female. The findings can be read, therefore, largely as offering a profile of male ministers.

Church of Scotland ministers

The first step in exploring the new data provided by the 505 Church of Scotland ministers concerned exploring the four scales from which the type profile is generated. These data are presented in tables 5.1, 5.2, 5.3, and 5.4.

Table 5.1 presents the data for the Orientation Scale that distinguishes between Introversion and Extraversion. The column headed '*r*' shows that nine of the ten items work together well, although one item (Do you think before speaking, or speak before thinking) has a less good fit. Nonetheless, the alpha coefficient of .81 demonstrates a satisfactory level of internal consistency reliability. The percentage endorsements of the items show that more than half of the ministers endorse six of the introversion preferences: 81% prefer a few deep relationships; 73% think before speaking; 63% think of themselves as an introvert; 61% are more private than sociable; 59% dislike parties; and 58% are happier working alone than in groups. A further three introvert preferences are endorsed by around half of the ministers: 50% describe themselves as tending to be more reflective than active; 48% consider that they are drained by too many people rather than energised by others; and 48% feel that they are more reserved than talkative. Only on one of the ten criteria are the ministers more inclined to opt clearly for the extravert option: 59% say that they tend to be more socially involved than socially detached.

Table 5.2 presents the data for the Perceiving Process Scale that distinguishes between Sensing and Intuition. The column headed '*r*' shows that nine of the ten items work together well, although one item (Do you prefer to keep things as they are, or to improve things) has a less good fit. Nonetheless, the alpha coefficient of .72 demonstrates a satisfactory level of internal consistency reliability. The percentage endorsements of the items show that the ministers give strong endorsement to two of the ten intuition preferences and to three of the ten sensing preferences. In terms of intuition, 91% claim that they prefer to improve things rather than to keep things as they are; and 82% claim that they tend to be more concerned for meaning than concerned for detail. In terms of sensing, 87% claim that they are down to earth rather than up in the air; 63% claim that they prefer the concrete to the abstract; and 61% claim that they tend to be more interested in facts than in theories. In respect of the other five items preferences between the sensing and the intuition responses are less clearly divided. Thus, 50% claim to be more sensible and 50% claim to be more imaginative; 47% prefer present realities, while 53% prefer future possibilities; 47% prefer to describe themselves as practical, while 53% prefer to describe themselves as inspirational; 46% prefer to describe themselves as conventional, while 54% prefer to describe themselves as inventive; and 45% say that they prefer to make, while 55% say that they prefer to design.

Table 5.3 presents that data for the Judging Process Scale that distinguishes between Thinking and Feeling. The column headed '*r*' shows that nine of the ten items work well together, although one item (Are you mostly sceptical or trusting) has a less good fit. Nonetheless, the alpha coefficient of .70 demonstrates a satisfactory level of internal consistency reliability. The percentage endorsements of the items show that the ministers rate seven of the ten items more highly on the feeling preferences. Thus, 83% describe themselves as mostly trusting rather than as sceptical; 80% describe themselves as affirming rather than as critical; 74% describe themselves as warm-hearted rather than as fair-minded; 70% describe themselves as tending to be gentle rather than as tending to be firm; 66% describe themselves as tactful rather than as truthful; 65% describe themselves as sympathetic rather than as analytic; and 62% describe themselves as tending to be humane rather than tending to

be logical. On the other hand, the percentage endorsements of the items show that the ministers rate two of the ten items more highly on the thinking preference. Thus, 60% describe themselves as seeking for truth rather than as seeking for peace; and 58% describe themselves as preferring thinking rather than as preferring feeling. In respect of one item the percentage endorsement shows an equal balance between preference for feeling and preference for thinking: 51% tend to be more concerned for justice, while 49% tend to be more concerned for harmony.

Table 5.4 presents the data for the Attitude toward the Outside World Scale that distinguishes between Judging and Perceiving. The column headed '*r*' shows that nine of the ten items work well together, although the one item (Do you like to be in control, or do you like to be adaptable) has a less good fit. Nonetheless, the alpha coefficient of .77 demonstrates a satisfactory level of internal consistency reliability. The percentage endorsements of the items show that the ministers rate seven of the ten items more highly on the judging preference. Thus, 76% claim that they are happier with certainty than with uncertainty; 71% describe themselves as happy with routine rather than unhappy with routine; 71% claim that they prefer to act on decisions rather than to act on impulse; 68% describe themselves as mostly punctual rather than as mostly leisurely; 63% describe themselves as being systematic rather than casual; 58% claim that they are more organised than spontaneous; and 57% describe themselves as liking detailed planning rather than as disliking detailed planning. On the other hand, the percentage endorsements of the items show that the ministers rate two of the ten items more highly on the perceiving preference. Thus, 59% claim that they like to be adaptable rather than in control; and 58% claim that they tend to be more easy-going than orderly. In respect of one item the percentage endorsement shows an equal balance between preference for judging and preference for perceiving: 50% describe themselves as more structured and 50% describe themselves as more open-ended.

The second step in exploring the new data provided by the 505 Church of Scotland ministers concerns transforming the scale scores provided by the Francis Psychological Type Scales (Francis, 2005) into dichotomous type preferences and then generating the type tables. Type tables provide the conventional format in which the richness of type data is generally displayed.

Table 5.5 presents the type table distribution for the 334 male ministers who participated in the survey. These data demonstrate that male ministers serving in the Church of Scotland displayed preference for introversion (64%) over extraversion (36%), for sensing (55%) over intuition (45%), for feeling (59%) over thinking (41%), and for judging (77%) over perceiving (23%). In terms of dominant type preferences 31% were dominant sensing types, 29% dominant intuitive types, 25% dominant feeling types, and 14% dominant thinking types. In terms of the sixteen complete types, the most frequently occurring types were ISFJ (16%), ISTJ (14%), and ESFJ (13%). In terms of the four temperaments, 49% reported SJ, 26% NF, 19% NT, and 6% SP.

Table 5.5 also compares the type distribution for male ministers serving in the Church of Scotland with the UK population type table for males (*N* = 748) published by Kendall (1998).

These data demonstrate that the male ministers displayed a significantly higher preference for introversion than men in general (64% compared with 53%), a significantly higher preference for intuition (45% compared with 27%), a significantly higher preference for feeling (59% compared with 35%), and a significantly higher preference for judging (77% compared with 55%). In terms of dominant types, compared with men in general, among the male ministers there were higher levels of dominant intuition (29% compared with 13%), higher levels of dominant feeling (25% compared with 15%), lower levels of dominant thinking (14% compared with 31%), and lower levels of dominant sensing (31% compared with 41%). In terms of the four temperaments, compared with men in general, among male ministers there were higher levels of NF (26% compared with 12%) and lower levels of SP (6% compared with 29%), but similar levels of SJ (49% and 44%) and similar levels of NT (19% and 15%).

Table 5.6 presents the type table distribution for the 163 female ministers who participated in the survey. These data demonstrate that female ministers serving in the Church of Scotland display preference for introversion (64%) over extraversion (36%), for sensing (52%) over intuition (48%), for feeling (71%) over thinking (29%), and for judging (80%) over perceiving (20%). In terms of dominant type preferences, 33% were dominant sensing types, 31% dominant feeling types, 27% dominant intuitive types, and 10% dominant thinking types. In terms of the sixteen complete types, the most frequently occurring types were ISFJ (21%), ESJF (13%), and INFJ (12%). In terms of the four temperaments, 49% reported SJ, 34% NF, 14% NT, and 3% SP.

Table 5.6 also compares the type distribution for female ministers serving in the Church of Scotland with the UK population type table for females ($N = 865$) published by Kendall (1998). These data demonstrate that the female ministers displayed a significantly higher preference for introversion than women in general (64% compared with 43%), a significantly higher preference for intuition (48% compared with 21%), and a significantly higher preference for judging (80% compared with 62%). Female ministers and women in general displayed similar levels of preference for feeling (71% and 70%). In terms of dominant types, compared with women in general, among female ministers there were higher levels of dominant intuition (27% compared with 12%) and lower levels of dominant sensing (33% compared with 41%), but similar levels of dominant thinking (10% and 15%) and dominant feeling (31% and 33%). In terms of the four temperaments, compared with women in general, among female ministers there were higher levels of NF (34% compared with 15%), higher levels of NT (14% compared with 5%), and lower levels of SP (6% compared with 25%), but similar levels of SJ (49% and 54%).

Reflecting on the clergy profile

These new data provided by ministers serving in the Church of Scotland confirm the four main conclusions generated by earlier research. In terms of the orientations, both female ministers and male ministers were much more likely to prefer introversion than men and women in general. In this sense, in ministry both sexes showed this preference for the inner world rather than for the outerworld. In terms of the judging process, both male ministers and female ministers are much more likely to prefer feeling than to prefer thinking (and for male

ministers this is a significant departure from the profile of men in general). In this sense, in ministry both sexes share a calling to pastoral care and to building communities of harmony and peace. In terms of the attitudes toward the outer world, both male ministers and female ministers are more likely to prefer judging than men and women in general. In this sense, in ministry both sexes share a commitment to structure, to order, and to discipline.

Thus, in common with clergymen and clergywomen serving in other Churches (including the Church of England and the Presbyterian Church, USA) male and female ministers serving within the Church of Scotland displayed clear preferences for introversion, for intuition, for feeling, and for judging. Such preferences among the ministers may help to explain distinctive strengths and weaknesses within the mission and ministry strategies supported by these Churches. Recognising these strengths and weaknesses, an understanding of type theory can also identify ways in which ministers may be helped to play to their strengths and also be better equipped to manage their weaknesses.

First, both male and female ministers serving within the Church of Scotland prefer introversion over extraversion. On the one hand, introverted ministers may be energised by many aspects of ministry such as private study and preparation, one-to-one encounters in counselling and in spiritual direction, silent prayer and reflection, and focusing deeply on interior spiritual issues. On the other hand, introverted ministers may be drained by many other aspects of ministry, such as attending social events, speaking in public (especially without preparation), talking with strangers as part of evangelism or parish visiting, and assuming a high profile within the parish, Since many aspects of the clerical profession tend to require an extraverted approach to life, introverted ministers may need to be properly prepared during their initial ministerial training and during their continuing ministerial education to develop effective coping strategies that enable them both to fulfil extraverted expectations and then afterwards to create the personal space necessary to re-energise.

Second, both male and female ministers serving within the Church of Scotland prefer intuition over sensing. On the one hand, intuitive ministers may be energised by many aspects of ministry, such as the opportunity to speculate about meanings and possibilities in scripture, drawing inspiration from the symbols and teachings of the Church, welcoming change and experimentation in liturgy, and developing a vision for the future of their church. On the other hand, intuitive ministers may be drained by other aspects of ministry, such as the value placed on tradition, encountering resistance to change, the need to focus on practical realities, and the importance of details and accuracy in church administration. Since many aspects of the clerical profession tend to require a sensing approach to life, intuitive ministers may need to be properly prepared during their initial ministerial training and during their continuing ministerial education to develop their less preferred sensing function and to appreciate how sensing types perceive their environment.

Third, both male and female ministers serving within the Church of Scotland prefer feeling over thinking. On the one hand, ministers who prefer feeling may be energised by many aspects of ministry, such as spending time caring for others through visiting, counselling or pastoral care, needing to support and empathise with those in need, and the importance of

interpersonal values in Christian teaching, such as love, harmony, peace, and compassion. On the other hand, ministers who prefer feeling may be drained by other aspects of ministry, such as having to look at problems objectively and logically, the need to make tough decisions which affect other people's lives, the need to be critical when necessary, and parish management. Since many aspects of the clerical profession tend to require the detached and impartial stance characteristic of a thinking approach to life, ministers who prefer feeling may need to be properly prepared during their initial ministerial training and during their continuing ministerial education to develop their less preferred thinking function and to appreciate how thinking types evaluate their environment.

Fourth, both male and female ministers serving within the Church of Scotland prefer judging over perceiving. On the one hand, ministers who prefer judging may be energised by many aspects of ministry, such as the need for organization both in their own lives and in the life of their parishes, arranging services and events well in advance, maintaining efficient administrative systems, and managing local affairs. On the other hand, judging types may be drained by other aspects of ministry, such as the need to think on their feet, responding effectively to unanticipated crises, and adapting to changing situations. Since many aspects of ministry tend to require the flexibility, spontaneity, and responsiveness characteristic of a perceiving approach to life, ministers who prefer judging may need to be properly prepared during their initial ministerial training and during their continuing ministerial education to develop their less preferred perceiving attitude toward the outer world and to develop strategies which enable them to function confidently in situations for which they have not had time to prepare in advance.

One effective way of addressing these issues during initial ministerial training and during continuing ministerial education is through enhancing self-awareness by means of psychological type workshops. Such workshops need to be operated, however, by staff fully conversant with the theology of individual differences and with the broader contexts of personality psychology, as well as with an in-depth understanding of psychological type theory and the relevant related research.

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Emotional stability

Psychological type theory and temperament theory on which the present study of Church of Scotland ministers builds is part of a wider family of theories concerned with individual differences in personality rooted within the individual differences tradition of psychology. In this sense psychological type theory, as proposed by Jung (1971) and operationalised and extended by instruments like the Myers Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978), and the Francis Psychological Type Scales (Francis, 2005), stands alongside other theories and measures of personality, like the Three Major Dimensions model of personality proposed by Eysenck and Eysenck (1975) and revised by Eysenck, Eysenck, and Barrett (1985) and the Big Five Factor model of personality proposed by Costa and McCrae (1985) and developed and extended by a range of other applications.

Psychological type theory differs from the Three Major Dimensions model and from the Big Five Factor model in two important ways. First, psychological type theory was developed from a theoretical account (based on observation) that distinguished between two core psychological processes (perceiving and evaluating) and also distinguished between two core sources of psychological energy (as reflected in introversion and extraversion). The instruments that assess the components of psychological type theory were designed to operationalise or to measure these theoretically derived constructs. In other words, measurement followed theory. The Three Major Dimensions model of personality and the Big Five Factor model of personality both arose from a very different approach from the origin of psychological type theory. Both the Three Major Dimensions model and the Big Five Factor model arose from the statistical exploration of how human individual differences clustered together. In other words, theory followed measurement. According to this methodology correlational analyses and factor analyses were employed to uncover the statistical patterns that exist between responses to questionnaire items and then coherent accounts were advanced to describe and to explain what emerged from these statistical processes.

The Three Major Dimensions model and the Big Five Factor model of personality differ from each other in two important ways. The first way concerns the use of factor analysis. Factor analysis is both a science and an art. The art involves deciding which items go into the factor matrix and in determining how many factors should be extracted. Clearly the Three Major Dimensions model and the Big Five Factor model disagree on the number of factors to be extracted. The second way concerns consideration of the connection between normal personality and psychological pathologies. The Three Major Dimensions model explicitly assumes continuity between normal personality and psychological pathologies, giving rise to two of the three dimensions being named neuroticism and psychoticism. The Big Five Factor model does not make explicit this same assumption.

The Three Major Dimensions model distinguishes among extraversion, neuroticism and psychoticism. According to Eysenck and Eysenck (1991), the people who record high scores on the extraversion scale are described as individuals who are sociable, like parties, have many friends, need to have people to talk to, and do not like reading or studying by themselves. They crave excitement, take chances, often stick their neck out, act on the spur of the moment, and are generally impulsive. They are fond of practical jokes, always have a ready answer, and generally like change (Eysenck & Eysenck, 1991, p. 4).

People who recorded high scores on the neuroticism scale are described as anxious and worrying individuals, who may be moody and frequently depressed. They are likely to sleep badly, and to suffer from various psychosomatic disorders. They are overly emotional, react too strongly to all sorts of stimuli, and find it difficult to get back on an even keel after each emotionally arousing experience (Eysenck & Eysenck, 1991, p. 4).

People who record high scores on the psychoticism scale are described as individuals who may be cruel and inhumane, lacking in feeling and empathy, and altogether insensitive. They tend to be hostile to others, even their own family and friends, and aggressive, even to loved ones. They have a liking for odd and unusual things, and show disregard for danger. They like to make fools of other people, and to upset them (Eysenck & Eysenck, 1991, p. 6).

The Big Five Factor model distinguishes among neuroticism, extraversion, agreeableness, openness, and conscientiousness. According to Costa and McCrae (1992), people who record high scores on the neuroticism scale display poor emotional stability, may be prone to having irrational ideas, tend to be less in control of their impulses, and generally cope less well with stress compared with other people.

People who record high scores on the extraversion scale are characterised by the following six specific facets: warmth, gregariousness, assertiveness, activity, excitement-seeking, and positive emotions. They are described as sociable individuals. They like being with people and prefer larger groups of people with whom to interact. They also tend to be more assertive, more active, and more talkative. They like excitement and stimulation from the world around them. They tend to be of a cheerful disposition.

People who record high scores in the agreeableness scale are characterised by the following six specific facets: trust, straightforwardness, altruism, compliance, modesty, and tendermindedness. They are described as fundamentally altruistic. They show sympathy with and empathy toward others. They are eager to help others, and tend to believe that others will be equally helpful in return.

People who score high on the openness to experience scale are characterised by openness to the following six specific facets: fantasy, aesthetics, feelings, actions, ideas, and values. They are described as people who are curious about both their own inner world and the wider external world. They are open to novel ideas and to unconventional values. They experience both positive emotions and negative emotions more keenly than other people.

People who score high on the conscientiousness scale are characterised by the following six specific facets: competence, order, dutifulness, achievement, self-discipline, and deliberation. They are described as people who are fully concerned with and engaged with the processes of planning, organising, and completing defined tasks. They tend to be purposeful, strong-willed, and determined. They are experienced as scrupulous, punctual and reliable people.

Several studies have explored the connections between scores recorded on measures of psychological type and the major three dimensions of personality, including work reported by Wakefield, Sasek, Brubaker, and Friedman (1976), Steele and Kelly (1976), Francis and Jones (2000), Furnham, Jackson, Forde, and Cotter (2001), and Francis, Craig, and Robbins (2007, 2008). Another group of studies has explored the connections between scores recorded on measures of psychological type and the Big Five Factors of personality, including work reported by McCrae and Costa (1989), MacDonald, Anderson, Tsagarakis, and Holland (1994), Furnham (1996), Furnham, Moutafi, and Crump (2003), and Furnham, Dissou, Sloan, and Chamorro-Premuzic (2007).

Three main conclusions emerge from these two sets of studies. The first conclusion is that there are high correlations between the measures of extraversion proposed by all three models. The second conclusion is that there are significant associations between the other three measures proposed by psychological type theory (that is in addition to extraversion) and three of the Big Five Factors: sensing and intuition are correlated with openness; thinking and feeling are correlated with agreeableness; and judging and perceiving are correlated with conscientiousness. The third conclusion is that the model proposed by psychological type theory neither conceptualises nor assesses the personality factor captured by the Big Five Factor model or the dimension of personality captured by the Three Major Dimensions model identified as neuroticism.

In order to integrate this 'missing' dimension of personality within the framework proposed by psychological type theory, the Francis Psychological Type and Emotional Temperament Scales (FPTETS) included a fifth measure alongside the four scales designed to measure introversion – extraversion, sensing – intuition, thinking – feeling, and judging – perceiving. This fifth scale was concerned with assessing emotionality, on a continuum from emotional stability to emotional instability.

Emotionality in psychological research

The conceptualisation and measurement of emotionality has been significantly shaped by the work of Hans Eysenck and his associates. Eysenck's conceptualisation and measurement of emotionality, or neuroticism, progressed through a series of instruments, beginning with the Maudsley Medical Questionnaire (MMQ; Eysenck, 1952) that comprised a single 40-item measure of neuroticism. As Eysenck's dimensional model of personality developed, the conceptualisation and measurement of neuroticism was refined by its clear demarcation from the other emerging dimensions of personality. The Maudsley Personality Inventory (MPI; Eysenck, 1959) proposed two scales measuring neuroticism and extraversion. The Eysenck Personality Inventory (EPI; Eysenck & Eysenck, 1964) added a third scale, the lie scale to

measure dissimulation. The Eysenck Personality Questionnaire (EPQ; Eysenck & Eysenck, 1975) and the Eysenck Personality Questionnaire Revised (EPQR; Eysenck, Eysenck, & Barrett, 1985) added the fourth scale, the psychoticism scale. Eysenck's dimensional model conceptualised neuroticism as independent of both extraversion and psychoticism. This statistical criteria helped to refine the understanding of neuroticism.

In the scientific definition of the concept offered in the *Manual of the Eysenck Personality Questionnaire*, Eysenck and Eysenck (1975) define a typical neurotic person as being:

> an anxious, worrying individual, moody and frequently depressed. He is likely to sleep badly, and to suffer from various psychosomatic disorders. He is overly emotional, reacting too strongly to all sorts of stimuli, and finds it difficult to get back on an even keel after each emotionally arousing experience. His strong emotional reactions interfere with his proper adjustment, making him react in irrational, sometimes rigid ways… If the highly neurotic individual has to be described in one word, one might say that he was a *worrier*; his main characteristic is a constant preoccupation with things that might go wrong, and a strong emotional reaction of anxiety to these thoughts. (Eysenck & Eysenck, 1975, pp. 9-10)

More succinctly, Eysenck and Gudjonsson (1989) characterise the neurotic person as anxious, depressed, tense, irrational, shy, moody, emotional, suffering from guilt feelings and low self-esteem.

By the early 1990s a substantial literature, reviewed by Francis (1993) had documented the power of the Eysenckian neuroticism scales to predict a wide range of both positive and negative individual differences during childhood and adolescence as well as throughout adult life. For example, among adults neuroticism is negatively correlated with measures of self-concept (Simon & Ward, 1988), self-esteem and self-actualisation (Lester, 1990), global life satisfaction (Heaven, 1989), subjective psychological wellbeing (Costa & McCrae, 1980), general happiness (Furnham & Brewin, 1990; Argyle & Lu, 1990; Lu & Argyle, 1991), meaning in life (Addad, 1987), optimism (Williams, 1992), ontological security (Lester & Thinschmidt, 1988), hardiness, a personality characteristic acting as a resistance resource mitigating the adverse effects of stressful life events (Parkes & Rendall, 1988), and tolerance for mental effort (Dornic, Ekehammar, & Laaksonen, 1991).

Among adults neuroticism was positively correlated with measures of negative affect intensity (Williams, 1989), confusion–bewilderment, fatigue–inertia, and tension–anxiety (Williams, 1990), loneliness (Schwab & Peterson, 1990), trait anxiety (Loo, 1979), driver stress (Matthews, Dorn, & Glendon, 1991), self-criticism, guilt and hostility (Egan, 1989), feelings of shame (Johnson, Kim, & Danko, 1989), embarrassability (Edelmann & McCusker, 1986), life stress (Evans, 1986), dogmatism (Smithers & Lobley, 1978), public self-consciousness (Darvill, Johnson, & Danko, 1992), fear of death and dying (Loo, 1984; Abdel-Khalek, 1986), self-oriented and socially-prescribed perfectionism (Hewitt, Flett, & Blankstein, 1991), sexual pathology (Eysenck, 1970), body dissatisfaction in both women

(Davis, 1990) and men (Davis, Elliott, Dionne, & Mitchell, 1991), unhealthy behaviour types (Schmitz, 1992), and unsafe sexual behaviour (McCown, 1991).

More recent and of greater relevance to the present study is the way in which Eysenck's neuroticism scale has played a formative part in mapping the psychological correlates of professional burnout and poor work-related psychological health among clergy, including work reported by Francis and Rutledge (2000), Francis, Louden, and Rutledge (2004), Rutledge and Francis (2004), Francis, Turton, and Louden (2007), Turton and Francis (2007), and Francis, Hills, and Rutledge (2008), Francis, Robbins, Rolph, Turton, and Rolph (2010, Francis, Robbins, and Wulff (2013b), and Francis, Laycock, and Brewster (2015).

Church of Scotland ministers

Table 6.1 presents the new data provided by the 505 Church of Scotland ministers. The column headed '*r*' shows how each item relates to the other nine items in the scale. The alpha coefficient is good ($\alpha = .77$).

The percentage endorsement of the emotionality items in table 6.1 show a wide range of emotional tone among Church of Scotland ministers. Around one in seven ministers say that they are mostly discontented (13%), that they tend to panic easily (14%), or that they mostly feel insecure (16%). Around one in four ministers say that they tend to get angry quickly (23%) or that they tend to have mood swings (27%). Around one in three ministers say that they are generally anxious about things (32%). Around two in five ministers say that they frequently get irritated (39%) or that they are mostly easily bothered by things (40%). At the same time two of the emotionality items are endorsed by a much higher proportion of ministers: 67% say that they tend to feel guilty about things, and 70% say that they tend to be emotional.

Table 6.2 presents the mean scale scores for the indices of emotionality and stability, together with the alpha coefficients. The alpha coefficients show that these measures operate with a satisfactory level of internal consistency reliability. The mean scale scores show that overall there is a higher level of emotional stability than of emotional instability (emotionality) among Church of Scotland ministers.

Personal and psychological factors

The correlations presented in table 6.3 demonstrate that personal factors are significantly related to individual differences in levels of emotionality. Higher levels of emotionality are found among female ministers and among younger ministers. While individual differences in emotionality are independent of the perceiving process (sensing and intuition), independent of the judging process (thinking and feeling), and independent of the attitude toward the outside world (judging and perceiving) there is a significant association between introversion and emotionality as measured by these instruments.

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Work-related psychological wellbeing

The scientific study of work-related psychological health among clergy has been gaining interest both internationally and across diverse denominations during recent years, as evidenced by the recent special issue of *Research in the Social Scientific Study of Religion* (see Francis, 2015b). Currently there are two well-established and well-used conceptualisations and measures of clergy work-related psychological wellbeing (the positive side) and burnout (the negative side). These two different models are offered by the Maslach Burnout Inventory and by the Francis Burnout Inventory.

Maslach Burnout Inventory

The Maslach Burnout Inventory as proposed by Maslach and Jackson (1986) assesses work-related psychological health across three domains according to which professional burnout is characterised by high scores of emotional exhaustion, high scores of depersonalisation, and low scores of personal accomplishment.

In the original form of the Maslach Burnout Inventory, emotional exhaustion is assessed by a nine-item scale. The items describe feelings of being emotionally overextended and exhausted by engagement in professional care. The item often with the highest factor loading on this dimension is one referring directly to burnout, 'I feel burned out from my work.' Depersonalisation is assessed by a five-item scale. The items describe an unfeeling and impersonal response towards the recipients of professional care. An example item on this dimension is, 'I feel I treat some recipients as if they were impersonal objects.' Personal accomplishment is assessed by an eight-item scale. The items describe feelings of competence and successful achievement in work with people. An example item on this dimension is, 'I feel I'm positively influencing other people's lives through my work.'

The model of burnout proposed by Maslach and Jackson (1986) and operationalized through the *Maslach Burnout Inventory* has been used (in its original form) in a series of studies among clergy, including those reported by Warner and Carter (1984), Strümpfer and Bands (1996), Rodgerson and Piedmont (1998), Stanton-Rich and Iso-Ahola (1998), Virginia (1998), Evers and Tomic (2003), Golden, Piedmont, Ciarrocchi, and Rodgerson (2004), Raj and Dean (2005), Beebe (2007), Miner (2007a, 2007b), Doolittle (2007, 2010), Chandler (2009), Miner, Sterland, and Dawson (2009), Buys and Rothmann (2010), Joseph, Corveleyn, Luyten, and de Witte (2010), Parker and Martin (2011), Joseph, Luyten, Corveleyn, and de Witte (2011), Rossetti and Rhoades (2013), Küçüksüleymanoğlu (2013), Herrera, Pedrosa, Galindo, Suárez-Álvarez, Villardón, and Garciá-Cueto (2014), Proeschold-Bell, Yang, Toth, Rivers, and Carder (2014), Crea and Francis (2015), Büssing, Baumann, Jacobs, and Frick (2017), and Vicente-Galindo, López-Herrera, Pedrosa, Suárez-Álvarez, Galindo-Villardón, and García-Cueto (2017).

Rutledge and Francis (2004) questioned the use of the Maslach Burnout Inventory (in its original form) among clergy on the grounds that some of the items may fail to capture the

nature of the work with which clergy are engaged. In response to this criticism Rutledge and Francis proposed a modified form of the Maslach Burnout Inventory with items more accurately reflecting their understanding of the clerical profession. At the same time they took the opportunity to bring each of the scales up to the same length of ten items, and to modify the scoring to conform to a conventional five-point Likert scale. This modified form of the Maslach Burnout Inventory has been employed in a series of studies, including those reported by Francis and Rutledge (2000), Kay (2000), Francis, Louden, and Rutledge (2004), Francis and Turton (2004a, 2004b), Randall (2004, 2007, 2013), Rutledge and Francis (2004), Rutledge (2006), Francis, Turton, and Louden (2007), Turton and Francis (2007), Francis, Robbins, Rolph, Turton, and Rolph (2010), and Miller-Clarkson (2013).

One of the key theoretical problems with the Maslach model of burnout concerns giving an account of the relationship between the three components (emotional exhaustion, depersonalisation, and lack of personal accomplishment). One account of this relationship is in terms of a sequential progression, according to which emotional exhaustion leads to depersonalisation and depersonalisation leads to loss of personal accomplishment.

Francis Burnout Inventory

Challenging the adequacy of the empirical foundations for this sequential model and recognising the apparent independence of personal accomplishment from the other two components (emotional exhaustion and depersonalisation), Francis, Kaldor, Robbins, and Castle (2005) revisited the insights of Bradburn's (1969) classic notion of 'balanced affect' in order to give a coherent account of the observed phenomena of poor work-related psychological health. Drawing on Bradburn's notion of balanced affect, they proposed a model of work-related psychological health according to which positive affect and negative affect are not opposite ends of a single continuum, but two separate continua. According to this model it is reasonable for individuals to experience at one and the same time high levels of positive affect and high levels of negative affect. According to this model of balanced affect, warning signs of poor work-related psychological health occur when *high* levels of negative affect coincide with *low* levels of positive affect.

Francis, Kaldor, Robbins, and Castle (2005) tested this balanced affect approach to work-related psychological health in an international study conducted among clergy in Australia, New Zealand, and the United Kingdom. For research among clergy they translated the notion of negative affect into emotional exhaustion (measured by the Scale of Emotional Exhaustion in Ministry: SEEM), and the notion of positive affect into ministry satisfaction (measured by the Satisfaction in Ministry Scale: SIMS). Put together, these two 11-item scales form the Francis Burnout Inventory (FBI).

The Scale of Emotional Exhaustion in Ministry drew together items expressing lack of enthusiasm for ministry, frustration, impatience, negativity, cynicism, inflexibility, profound sadness, the sense of being drained and exhausted by the job, and withdrawal from personal engagement with the people among whom ministry is exercised. The Satisfaction in Ministry Scale drew together items expressing personal accomplishment, personal satisfaction, the

sense of dealing effectively with people, really understanding and influencing people positively, being appreciated by others, deriving purpose and meaning from ministry, and being glad that they entered ministry.

The internal consistency reliability and construct validity of the two component scales of the Francis Burnout Inventory were tested and supported in a study by Francis, Village, Robbins, and Wulff (2011) drawing on data provided by a sample of 744 clergy serving in the Presbyterian Church USA. This study employed two independent measures of burnout. Self-perceived physical health was assessed by the question: 'How would you rate your overall health at the present time?' with the following four response options: excellent, good, fair, and poor. Self-perceived burnout was assessed by the question: 'To what extent do you think you are suffering from burnout in your current call?' with the following four response options: to a great extent, to some extent, to a small extent, and not at all. The research method examined the incremental impact on these two independent measures of burnout of the interaction term created by the product of the two measures of positive affect and negative affect after taking into account the impact of these two measures considered separately. Consistent with the theory of balanced affect, the data demonstrated that the mitigating effects of positive affect on professional burnout increased with increasing levels of negative affect.

Subsequent studies have replicated the initial study reported by Francis, Village, Robbins, and Wulff (2011) by employing other independent measures of burnout among other groups of clergy. Each of these studies has supported the balanced affect model. The first replication by Francis, Laycock, and Brewster (2017) among 658 clergy serving in the Church of England employed three independent measures of burnout: thoughts of leaving ministry since ordination, count of psychosomatic ailments, and count of psychological distress. Thoughts of leaving ministry were assessed by the question, 'Have you since ordination considered leaving the priesthood?' rated against four responses (no, once or twice, several times, frequently). Psychosomatic ailments were assessed by a list of five conditions (chronic indigestion, frequent headaches, insomnia, migraines, stomach complaints), prefaced by the question, 'Since ordination have you experienced any of the following?'. Psychological distress was assessed by a list of four conditions (acute anxiety, depression, nervous breakdown, suicidal thoughts), prefaced by the question, 'Since ordination have you experienced any of the following?'.

The second replication study by Francis, Laycock, and Crea (2017) among 155 priests serving in the Roman Catholic Church in Italy employed the Purpose in Life Scale developed by Robbins and Francis (2000b) as an independent measure of burnout. This is a twelve-item measure designed to assess a unidimensional construct related to meaning and purpose in life. Each item is rated on a five-point Likert scale from disagree strongly, through not certain, to agree strongly. The third replication study by Francis, Crea, and Laycock (2017) among 95 priests and 61 religious sisters serving in the Roman Catholic Church in Italy also employed the Purpose in Life Scale (Robbins & Francis, 2000b). The fourth replication study by Village, Payne, and Francis (2018) among 358 Anglican priests serving in the Church in

Wales employed a single item index of thoughts of leaving ministry since ordination (no, once or twice, several times, and frequently) as an independent measure of burnout.

In a completely independent study using a different operationalisation of the balanced affect model of work-related psychological wellbeing, Francis, Village, Bruce, and Woolever (2015) set out to test the balanced affect model of work-related psychological health proposed by the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005) by developing an independent set of measures. In other words, their contribution to knowledge is testing the robustness of theory independently of the instruments on which theory was originally validated. Drawing on data provided by 622 clergy who completed the Leader Survey within the USA Congregational Life Survey, they generated a six-item measure of positive affect (Satisfaction in Ministerial Life Index), a six-item measure of negative affect (Emotional Exhaustion in Ministerial Life Index), and an independent indicator of burnout (Likelihood of Leaving Ministry Index). Crucially for supporting the construct validity of the notion of balanced affect, the data demonstrated a significant interaction effect between scores of positive affect and scores of negative affect on the independent measure of burnout, showing that the mitigating effects of positive affect on burnout increased with increasing levels of negative affect. Francis et al. (2015) concluded that the balanced affect model of clergy work-related psychological health offers a valid approach to understanding individual differences in susceptibility to burnout.

Although a relatively new measure, the Francis Burnout Inventory has already been included in a number of studies concerning clergy work-related psychological health, including Francis, Wulff, and Robbins (2008), Francis, Robbins, Kaldor, and Castle (2009), Robbins and Francis (2010), Brewster, Francis, and Robbins (2011), Francis, Gubb, and Robbins (2012), Robbins, Francis, and Powell (2012), Barnard and Curry (2012), Randall (2013), Francis, Robbins, and Wulff (2013a, 2013b), Francis, Payne, and Robbins (2013), Francis and Crea (2015b), Francis, Laycock, and Brewster (2015, 2017), and Durkee-Lloyd (2016).

Church of Scotland ministers

Table 7.1 presents the new data provided by the 505 Church of Scotland ministers. The column headed '*r*' shows how each item relates to the other ten items in the scale. All the items carry a high correlation showing that they work well within the scale. The alpha coefficients for the two scales are also good: SEEM, $\alpha = .85$; SIMS, $\alpha = .85$. The item endorsement suggests that overall the ministers display a high level of satisfaction in ministry, coupled with significant indications of emotional exhaustion in ministry.

In terms of satisfaction in ministry, over three quarters of the ministers gain a lot of personal satisfaction from working with people in their current ministry (88%), feel that their pastoral ministry has a positive influence on people's lives (86%), are really glad that they entered ministry (85%), gain a lot of personal satisfaction from fulfilling their ministry roles (83%), agree that the ministry in their location gives real purpose and meaning to their life (78%), and feel that their ministry is really appreciated by people (78%). Over two thirds of the ministers feel that they have accomplished many worthwhile things in their current ministry

(75%), feel very positive about their current ministry (69%), agree that they can easily understand how those among whom they minister feel about things (68%), and feel that their teaching ministry has a positive influence on people's faith (68%). The proportion drops to 53% who feel that they deal very effectively with the problems of the people in their current ministry.

In terms of emotional exhaustion in ministry, at least one in three of the ministers found themselves frustrated in their attempts to accomplish tasks important to them (47%), feel drained by fulfilling their ministry (43%), do not always have enthusiasm for their work (42%), find that fatigue and irritation are part of their daily experience (41%). At least one in five of the ministers find themselves spending less and less time with those among whom they minister (31%), and feel that they are less patient with those among whom they minister than they used to be (22%). Nearly one in five of the ministers have been discouraged by the lack of personal support for them in their current location (19%), feel that they are invaded by sadness that they cannot explain (18%), are feeling negative or cynical about the people with whom they work (16%), and recognise that their humour has a cynical and biting tone (16%). At least one in ten of the ministers are becoming less flexible in their dealings with those among whom they minister (13%).

Employing the Francis Burnout Inventory in the study among Church of Scotland ministers allows their profile of emotional exhaustion in ministry and satisfaction in ministry to be set alongside other recent studies, including:

- 748 Presbyterian clergy in the USA (Francis, Wulff, & Robbins, 2008);
- 3,715 clergy across denominations in Australia, England, and New Zealand (Francis, Robbins, Kaldor, & Castle, 2009);
- 874 Church of England clergywomen (Robbins & Francis, 2010);
- 521 Church of England rural clergy (Brewster, Francis, & Robbins, 2011);
- 212 Australian clergywomen (Robbins, Francis, & Powell, 2012);
- 134 Newfrontiers leader elders (Francis, Gubb, & Robbins, 2009);
- 266 Church in Wales clergymen (Francis, Payne, & Robbins, 2013);
- 155 Italian priests (Francis & Crea, 2015b).

Table 7.2 sets out the levels of emotional exhaustion in ministry recorded in the nine available studies with the highest level of exhaustion at the bottom of the table. The Church of Scotland ministers find themselves ranked in the seventh position with lower scores of emotional exhaustion than those recorded among Church in Wales clergymen and Church of England clergy serving in rural ministry.

Table 7.3 sets out the levels of satisfaction in ministry recorded in the nine available studies with the lowest level of satisfaction at the bottom of the table. The Church of Scotland ministers find themselves ranked in the fifth position with higher scores of satisfaction than those recorded by Catholic priests in Italy, Church in Wales clergymen, and Church of England clergy serving in rural ministry.

These two tables demonstrate that, while there is reason for concern about the levels of emotional exhaustion currently experienced by ministers serving in the Church of Scotland, this is a concern rightly shared by other denominations.

Personal and psychological factors

The data presented in table 7.4 demonstrates that there are no significant differences between the levels of satisfaction in ministry and the levels of emotional exhaustion in ministry experienced by male ministers and by female ministers within the Church of Scotland. Age, however, is a significant factor in predicting levels of negative affect (emotional exhaustion in ministry) but not in predicting levels of positive affect (satisfaction in ministry). Older ministers report lower levels of emotional exhaustion. This is consistent with the findings from other studies; but what is not so clear is whether this suggests that ministers get better at dealing with negative affect with age, or whether those who are most susceptible to emotional exhaustion younger in life have withdrawn from ministry and are no longer part of the aging sample.

The data also demonstrate that psychological factors play an important part in predicting work-related psychological wellbeing among ministers. Emotionally stable extraverts fare much better than introverts and individuals who experience higher levels of emotionality. Emotionally stable ministers experience higher levels of satisfaction in ministry and lower levels of emotional exhaustion compared with their colleagues who record higher scores on the scale of emotionality. Extraverts record higher levels of satisfaction in ministry and lower levels of emotional exhaustion in ministry compared with their introvert colleagues. There is also a significant association between the judging process (thinking and feeling) and work-related psychological wellbeing. Compared with feeling types, thinking types record higher levels of emotional exhaustion in ministry and lower levels of satisfaction in ministry.

Part three: Examining working patterns

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Roles and ministries

The scientific analysis of what clergy do has been of interest within the sociology of religion for a number of years. A range of different approaches have been taken to identify and to conceptualise the different roles that clergy fulfil. This tradition is generally traced back to the pioneering work of Blizzard (1955, 1956, 1958a, 1958b) who distinguished between six clergy roles: teacher, organiser, preacher, administrator, pastor, and priest. Blizzard's analysis was adopted, among others, by Coates and Kistler (1965), Jud, Mills, and Burch (1970), Towler and Coxon (1979), and Brunnette-Hill and Finke (1999).

Using different frameworks, Nelsen, Yokley, and Madron (1973) identified five clergy roles, which are described as traditional, counselling, administration, community problem solving, and Christian education. Reilly (1975) identified six clergy roles, which are described as priest and teacher, prophet, pastor, administrator, organiser, and priest-ritual. In their study of rural clergy, Davies, Watkins, and Winter (1991) identified seven clergy functions, rather than roles, which are described as sacerdotal or priestly, pastoral work, administration, private devotions and study, diocesan and deanery duties, travelling between events, and other duties. In their comparative study of Catholic, Anglican and Free Church clergy, Ranson, Bryman, and Hinings (1977) also identified seven clergy functions which they characterise as pastor, celebrant, preacher, counsellor, leader, administrator, and official/representative. Tiller (1983) spoke in terms of eight clergy roles: leader, pastor, focus of the community, public spokesman, guardian of the tradition, professional minister, enabler of laity, and church builder. Lauer (1973) listed ten clergy roles: prayer and worship, preaching and teaching, care and comfort, evangelism and mission, organisation and administration, stewardship and finance, fellowship and service, publicity and promotion, publications, and personal counselling. Francis and Rodger (1994) specified seven clergy roles: administrator, celebrant of sacraments, community leader, leader of public worship, pastor and counsellor, preacher, and teacher. Robbins and Francis (2000a) spoke in terms of ten clergy roles: administrator, sacraments, leader in the community, evangelist, leader of public worship, pastor and counsellor, preacher, spiritual director, teacher, and visitor. The growing consensus is that the scientific analysis of what clergy do needs to be shaped with specific denominational and contextual factors in mind.

Two research traditions

The scientific study of clergy roles has led to two specific lines of enquiry. The first line of enquiry was developed by Francis and Rodger (1994) who suggested that individual differences in role preferences might be a projection of more basic individual differences in personality. To test this theory they administered their seven-item clergy role inventory alongside the short-form Revised Eysenck Personality Questionnaire (Eysenck, Eysenck, & Barrett, 1985) to a sample of 170 male Anglican clergy engaged in stipendiary ministry. Their data demonstrated that the priorities given specifically to the roles of administrator,

community leader, and preacher were all significantly related to individual differences in personality.

Robbins and Francis (2000a) replicated and extended this study, using their ten-item clergy role inventory alongside the short-form Revised Eysenck Personality Questionnaire among a sample of 565 Anglican clergy engaged in stipendiary ministry. Their data drew particular attention to the place of extraversion in shaping the priority given to the roles of evangelist and leader in the local community.

In a third study within the same tradition, Francis and Robbins (2004) reported on the responses of 1,093 clergy from across a range of denominations (28% Baptist, 19% Anglican, 18% New Churches, 10% Pentecostal Churches, 8% Fellowship of Independent Evangelical Churches, 4% Methodist, 2% Presbyterians, 1% Congregationalist, and a number of other smaller groups) who completed a 20-item ministry role inventory alongside the 48-item Revised Eysenck Personality Questionnaire (Eysenck, Eysenck, & Barrett, 1985). They drew three conclusions from these data.

First, in terms of extraversion scores, nine roles were rated more highly by extraverts than by introverts. The extravert pastors are more likely to see their ministry in terms of being a pioneer, being a leader in the community, being an evangelist, and being an apostle. They are also more likely to see their ministry in terms of being a prophet, a fund-raiser, a fellowship-builder, and a social worker. All of these ministry roles are consistent with being the type of person who likes to be busily involved with people. In light of these findings, Francis and Robbins (2004) argued that churches which wish to encourage their pastors to emphasise these kinds of roles might be well advised to appoint someone who scores high on the extraversion scale. Pastors who score low on the extraversion scale may struggle to fulfil such expectations.

Second, in terms of neuroticism scores, three roles were rated more highly by those scoring high on the neuroticism scale than by those scoring low on this scale. The pastors who score high on the neuroticism scale are more likely to see their ministry in terms of being a minister of sacraments, a theologian, or a leader of public worship. All of these ministry roles are consistent with being the type of person who likes to be protected by clearly defined functions from the unpredictable pressures of unplanned human interaction. Because their energy is being directed in these areas, the pastors who sore high on the neuroticism scale may make very fine ministers of the sacraments, theologians, and leaders of public worship. In light of these findings, Francis and Robbins (2004) argued that churches which wish to encourage their pastors to emphasise these kinds of roles might be well advised to appoint someone who scores high on the neuroticism scale. Pastors who score low on the neuroticism scale may lack the drive to excel in such areas.

Third, in terms of psychoticism scores, three roles were rated more highly by those scoring high on the psychoticism scale than by those scoring low on this scale. The pastors who score high on the psychoticism scale are more likely to see their ministry in terms of being a pioneer, an apostle, and an evangelist. These three roles also appear higher in the list of

extravert pastors, but in that case these three roles are part of a wider set of roles symbolising human interaction. For the pastor who scores high on the psychoticism scale, these three roles in isolation may mean something rather different from what they mean to the extravert. They may symbolise a way of doing things *to* people rather than doing things *with* and *for* them. In light of these findings, Francis and Robbins (2004) argued that churches may need to be careful not to be misled by the way in which pastors who score high on the psychoticism scale may tend to disguise their loner tendencies by using benign religious language. In the mouths of those who score high on extraversion, words like pioneer and evangelist signal a desire to shape a community. In the mouths of those who score high on psychoticism, the self same words may signal a desire to manipulate and to control others.

The second line of enquiry was developed by Francis, Robbins, and Kay (2000) who suggested that, from the perspective of the pastoral care of clergy, the matter of real scientific interest may concern the disparities that occur between three different evaluations of the various roles: the priority that they want to give to specific roles; the priority that others may expect them to give to these roles; and the priority that they are actually able to give. Such discrepancies may lead to frustration, dissatisfaction, and disappointment in ministry. It is this line of enquiry on which the Resilience in Ministry Survey built.

In their study conducted among 754 pastors who responded to a survey conducted in association with Waverly Christian Counselling and the Evangelical Alliance, Francis, Robbins, and Kay (2000) employed a well-established inventory of 20 ministry roles previously employed in other research studies. Participants were asked to rate these items against three questions: what they want to be in ministry, what they feel others expect them to be, and what in practice they are. The data were then analysed to address five research questions.

The first research question explored what the pastors themselves want to be, and what they wanted to prioritise. The data demonstrated that first and foremost they wanted to be preachers (90%) and people of prayer (88%). Then in descending order their next six top priorities were rated as teachers (81%), pastors (77%), fellowship builders (77%), pioneers (55%), prophets (53%), and leaders of public worship (52%).

The second research question explored what the pastors felt others wanted them to be. The data demonstrated that, while the pastors placed the preaching ministry at the top of their list, they felt that their congregations placed the pastoral ministry at the top of their list of expectations. The top eight expectations perceived to be placed on them by their congregations were to be pastors (94%), preachers (90%), people of prayer (86%), fellowship builders (84%), teachers (81%), visitors (73%), leaders of public worship (70%), and managers (61%).

The third research question explored the expectations placed on them that the pastors did not welcome. The largest gap came in the area of administration: 39% of pastors wanted to do less administration than they felt was expected of them. The next two largest gaps came in the areas of visiting and managing: 38% of the pastors wanted to do less visiting than they

felt was expected of them; 32% of the pastors wanted to do less management than they felt was expected of them.

The fourth research question explored what pastors actually do. The data demonstrated that what they do reflects a mixture of their own priorities and the priorities that they perceive as belonging to the congregation. The roles of manager and administrator appear in the top eight roles which pastors actually fulfil, although not in the top eight roles they would like to fulfil. The top eight roles in which they were actually engaged were: preacher (81%), pioneer (78%), pastor (73%), teacher (67%), fellowship builder (61%), leader of worship (58%), manager (52%), and administrator (50%).

The fifth research question explored the areas in which the pastors failed their own expectations. By setting side-by-side the priorities which the pastors set for themselves and what they actually report doing, it is possible to see at a glance the aspects of ministry where their practice falls short of their aspiration. The role clearly at the top of this list is person of prayer: there is a 48% gap between the high priority that 88% want to give to prayer and the 40% who give high priority to prayer.

Priorities among Church of Scotland ministers

The survey offered the participants a list of 21 activities, arranged in alphabetical order: administration, chaplaincy, congregational growth, developing volunteers, evangelism, involvement in local communities, leading public worship, managing finance, managing legislation/regulations, managing property, pastoral support, pioneering initiatives, prayer, preaching, Presbytery/National Church, sacraments, social justice, social work, spiritual accompaniment, teaching, and theological reflection. They were invited to respond to the question, 'How much time do you WANT to give to the following aspects of ministry?', using a seven-point scale from very little (1) to very much (7).

Table 8.1 presents the priorities for Church of Scotland ministers that emerge from their responses to this question, ordered from the highest to the lowest. The figures presented in table 8.1 are the proportions of ministers who rated each role 6 or 7 on the seven-point scale. The top four roles listed in table 8.1 can be taken to represent the core substance of their approach to ministry. They want to make their top priorities: leading public worship (82%), preaching (76%), offering pastoral support (69%), and prayer (68%). The bottom four roles listed in table 8.1 can be taken to represent the aspects of ministry with which they wish to be least concerned: managing finance (0%), managing property (1%), managing legislation/regulations (1%), and administration (2%).

Perceived expectations among Church of Scotland ministers

The survey offered the participants the list of 21 activities, arranged in the same alphabetical order, for a second time. This time they were invited to respond to the question, 'How much time do you feel you are EXPECTED to give to the following aspects of ministry?', using the same seven-point scale from very little (1) to very much (7).

Table 8.2 presents the expectations perceived by the Church of Scotland ministers that emerge from their responses to this question, ordered from highest to lowest. The figures presented in table 8.2 are the proportions of ministers who rated each role 6 or 7 on the seven-point scale. The top three expectations match the ministers' own priorities: leading public worship, pastoral care, and preaching make both lists. What is different, however, is the way in which prayer falls lower in the present list. Prayer is less visible than leading public worship, pastoral care, and preaching, and ministers feel that this is less highly expected of them than the more visible aspects of ministry. What is also noticeable from this list is the way in which administration and managing legislation/regulations are perceived to the more important to others than to themselves.

Table 8.3 then takes a closer look at the discrepancies between the way in which ministers see their own priorities and the way in which they perceive the expectations of others. An indication of the force of these discrepancies is given by noting those roles on which there is a gap of at least ten percentage points. Ministers place higher importance than they perceive others placing on theological reflection, spiritual accompaniment, social justice, prayer, teaching, and developing volunteers. Ministers place lower importance than they perceive others placing on the Presbytery/National Church, managing finance, managing property, managing legislation/regulations, and administration.

Actual engagement among Church of Scotland ministers

The survey offered the participants the list of 21 activities, arranged in the same alphabetical order, for a third time. This time they were invited to respond to the question, 'How much of your time ACTUALLY goes in the following aspects of ministry?', using the same seven-point scale from very little (1) to very much (7).

Table 8.4 presents the actual time allocation by Church of Scotland ministers that emerge from their responses to this question, ordered from highest to lowest. The figures presented in table 8.4 are the proportions of ministers who rated each role 6 or 7 on the seven-point scale. The top two activities are consistent with both their own prioritisation and their perceptions of the expectations of others. Most time is taken by leading public worship and preaching. Here is a style of ministry concentrated on the public worship of God and on the engagement of those individuals who attend worship. Here is a form of sacerdotal ministry. Prayer that was rated 68% as a high personal priority and perceived by 48% as a high expectation of others has dropped to 24% in practice. Pastoral support that was rated by 69% as a high personal priority and by 78% as a high expectation of others has dropped to 47% in practice. An ideal that the call to ministry embraces a commitment to a life of prayer and to a life dedicated to the pastoral support of others begins to crumble in face of the experience of ministry in practice. Moreover, the four activities that came at the bottom of the ministers' prioritisation (administration, managing legislation/regulations, managing property, and managing finance) all occupy a considerably higher position within the allocation of time within ministry.

Table 8.5 takes a closer look at the discrepancies between the way in which ministers see their own priorities and the way in which they perceive their actual allocation of time in ministry. An indication of the force of these discrepancies is given by noting those roles on which there is a gap of at least ten percentage points. Ministers give less time than they want on prayer, congregational growth, evangelism, developing volunteers, theological reflection, pioneering initiatives, teaching, involvement in local community, sacraments, social justice, spiritual accompaniment, pastoral support, chaplaincy, and preaching. This long list of activities includes many spheres of ministry to which a number of ministers may feel that they have been called. By way of contrast, ministers give more time than they want on Presbytery and National Church, managing legislation and regulations, managing property, and administration.

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Handling expectations

A short but important book by Shaw and Shaw (2017) focuses one of the major challenges that face Christian leaders (lay and ordained) across denominations, and that may have a significant part to play in undermining the wellbeing of these leaders in the title, *Living with never-ending expectations*. Living with never-ending expectations, can be enervating and emotionally exhausting. The strength of the book is that it reminds Christian leaders that the never-ending expectations with which they live arise from two quite different sources: the expectations that Christian leaders impose internally upon themselves; and the expectations that they perceive to be imposed externally by others. Both sources may be equally damaging.

Sometimes it is easier to recognise (and to dismiss) the expectations that are imposed externally. According to Shaw and Shaw (2017, pp. 4-6) there are a lot of different groups that may impose expectations on a church leader, including church members, church committees and governing structures, ministerial colleagues and denominational hierarchies, and the wider local community. Such a range of groups inevitably generate conflicting expectations. Shaw and Shaw (2017) describe such conflicting expectations in the following way.

> Some expect a church leader to spend most of their time preparing sermons while others expect them to spend most of their time visiting parishioners. Some expect a visionary leader who plots a course to lead a church into new things while others expect a 'manager' who will keep the church running. Some expect a church leader to be a key voice in the local community, while others expect them to spend most of their time with the current congregation. (Shaw & Shaw, 2017, p. 4)

The expectations of others, however, are not simply confined to the way in which church leaders do their job, but also encroach on the way in which they lead their lives. Such expectations may lead ministers (and their families) to feel that they are 'living in a goldfish bowl' with the whole of their lives subject to scrutiny. This particular perspective was given closer attention by Burton and Burton (2009) in their book, *Public people, private lives: Tackling stress in clergy families.*

While the expectations generated by others from outside may be easier to identify, the expectations self-imposed internally may be even more damaging. They may be more damaging because they may spring from deep-seated (and only partly conscious) needs, aspirations and beliefs. As Shaw and Shaw (2017, p. 7) wisely note, 'there can be a mismatch between what clergy think they will be doing when they seek ordination and what they do when ordained.' Moreover, the expectations that clergy place upon themselves may be intensified or compounded by their sense of vocation or calling, and this may be experienced in two particular ways.

First, church leaders may feel that there are expectations placed on them directly from God. In this sense, the calling from God may come with clear expectations about how Christian leaders should behave and what they should do. As Shaw and Shaw (2017, p. 8) write, 'such leaders often set themselves a very high bar with the consequence of feeling failure acutely.'

Second, church leaders may feel not only a call from God, but also a call to serve people. The call to serve people, Shaw and Shaw (2017) argue, may be associated with a keen awareness of 'other people's pain and hurt, hence they are likely to feel the stress of disappointing people more than others' (p. 7). Here is a double penalty. The expectations that ministers may impose upon themselves include the desire to live up to the expectations that others project onto them. The psychological mechanisms at work here may involve the deep desire not to disappoint people and to let them down, or may involve the need to maintain and to retain the sense of affirmation that comes from pleasing others.

Church of Scotland ministers

The foregoing discussion on living with never-ending expectations invites further engagement with role analysis reported in the previous chapter. That chapter examined the ways in which ministers responded to 21 aspects of their ministry (or roles) and noted those roles through three lenses, looking first at how much they personally wanted to fulfil those roles (assessing the expectations of self), then at how much they thought others wished them to fulfil those roles (assessing the expectations of others), and finally at how much they actually engaged with these roles (assessing the reality of ministry). Taking each of these roles individually the previous chapter explored the distance between the ministers' assessment of the expectations of self and the expectations of others, and the distance between the ministers' assessment of their own expectations and their performance in ministry.

The present chapter takes the analyses of these three sets of ratings significantly further. The first step involves factor analysis in order to identify underlying patterns among the 21 discrete roles. For this purpose the analysis was undertaken on the ratings given according to the priority that the ministers *wanted* to give to these roles. Table 9.1 shows that factor analysis identified four clearly differentiated groupings that involve 20 of the 21 roles. The remaining role was prayer that loaded quite evenly across the four factors without a distinctive weighting on any one factor.

The first factor was concerned with a congregational focus on ministry and drew together five items dealing with preaching (.86), leading public worship (.79), sacraments (.67), teaching (.64), and theological reflection. The second factor was concerned with a community focus on ministry and drew together six items dealing with social justice (.81), social work (.74), involvement in the local community (.62), chaplaincy (.50), spiritual accompaniment (.50), and pastoral support (.48). The third factor was concerned with a focus on administration and drew together five items dealing with managing finance (.82), managing legislation and regulations (.81), managing property (.81), administration (.72), and the Presbytery and National Church (.46). The fourth factor was concerned with outreach and drew together four

items dealing with congregational growth (.83), evangelism (.77), developing volunteers (.76), and pioneering initiatives (.61).

Table 9.2 checks that the four sets of items work to produce three groups of scales assessing personal expectations, the expectations of others, and actual engagement. The alpha coefficients are all well above .70 and confirm the internal consistency reliability of all 12 measures. This legitimates the next step in data analysis that explores the connections between expectations and personal and psychological factors.

Personal and psychological factors

The correlations presented in table 9.3 demonstrate that personal and psychological factors are significant in shaping personal expectations, perceptions of the expectations of others, and actual engagement. In view of the number of correlations being tested simultaneously only correlations reaching the one percent probability level will be interpreted. The following conclusions can be drawn.

First, sex is significant in predicting personal expectation to be engaged in a community focus on ministry. Female ministers placed a higher priority on wanting to be engaged with community-related activities.

Second, age is significantly related to one area of personal expectation and two areas of actual engagement. Older ministers are less likely to want to be involved with a community focus on ministry. Older ministers are more likely to be actually engaged with a congregationally-focused ministry and less likely to be engaged with administration.

Third, emotionality is related to one area of personal expectation, one area of perception regarding the expectation of others, and two areas of actual engagement. Ministers who score higher on emotionality are less inclined to want to engage with outreach and are also less engaged with outreach. Ministers who score higher on emotionality are more likely to perceive others as expecting them to engage with administration and are also more likely to engage in administration.

Fourth, psychological type also has some significant associations with personal expectations and with actual engagement, although not with the perception of the expectations of others. Introversion is associated with both a lower desire to be engaged in outreach activities and also with lower actual engagement with outreach activities. A preference for feeling is associated with both a greater desire to be engaged with a community-focused ministry and a greater actual engagement in community-focused ministry activities. A preference for judging is associated with a lower expectation to be engaged in a community-focused ministry, but this is not reflected in lower actual engagement in community-focused ministry activities. A preference for judging is also associated with a higher expectation to be engaged in administration but this is not reflected in higher actual engagement in administration.

- 10 -

Diurnal activity patterns

A growing research literature has drawn attention to the personal and social significance of individual differences in preferences for morning activity (the Lark preference) and for evening activity (the Owl preference). Within this literature the contrast between 'morningness' and 'eveningness' refers to individual differences 'in circadian phase position of sleep-wake and subjective alertness rhythms' (Arrona-Palacios & Díaz-Morales, 2017, p. 480). Morningness and eveningness are not regarded as opposite poles of a single continuum, but an independent (although not orthogonal) factors, with the consequence that individuals can be classified as morning types, evening types, or neither types. In general Larks prefer waking up early and tend to feel at their best during the morning, while Owls prefer waking up later in the day and tend to feel at their best in the late afternoon.

Preferences for morningness and eveningness (the diurnal rhythm) have been assessed by a range of measures, including: the 19-item Morningness-Eveningness Questionnaire (MEQ; Horne & Östberg, 1976); the 7-item Diurnal Type Scale (DTS; Torsvall, & Åkerstedt, 1980); the 13-item Composite Scale of Morningness (CSM; Smith, Reilly, & Midkiff, 1989); the 5-item Reduced Morningness-Eveningness Questionnaire (rMEQ; Adan & Almirall, 1990); the ten-item Morningness-Eveningness Scale for Children (MESC; Carskadon, Vieira, & Acebo, 1993); and the 12-item Early-Late Preferences Scale (Smith, et al., 2002).

The connections between the Lark and the Owl preferences and personality have been explored in relation to several models of personality. For example, a number of earlier studies located morningness and eveningness preferences alongside the two dimensional model of personality (extraversion and neuroticism) proposed by Eysenck and Eysenck (1964) and the later three dimensional model (extraversion, neuroticism, and psychoticism) proposed by Eysenck and Eysenck (1975), including work reported by Eysenck and Folkard (1980), Humphreys, Revelle, Simon, and Gilliland (1980), Larsen (1985), Mecacci, Zani, Rochetti, and Lucioli (1986), Mura and Levy (1986), Matthews (1987), Zuber and Ekehammar (1988), Wilson (1990), Adan and Almirral (1990, 1991), Neubauer (1992), Adan (1992, 1994), Mitchell and Redman (1993), Mecacci and Rocchetti (1998), Langford and Glendon (2002), Francis, Fearn, and Booker (2003), Mecacci, Righi, & Rocchetti (2004).

While evidence from these studies is far from unanimous, the main clue to emerge is that impulsivity is the key personality factor to predict the preferred time of day (Anderson & Revelle, 1982, 1994), although even here the evidence is not conclusive. Some studies have failed to find a significant relationship between impulsivity and the diurnal rhythm (Lawrence & Stanford, 1999). In respect of Eysenck's dimensional model of personality, the location of impulsivity within personality has itself been somewhat problematic. In the early Eysenck Personality Inventory (Eysenck & Eysenck, 1964) impulsivity was associated with extraversion. In this model, those scoring low on extraversion were likely to be at their best in the morning. In the more recent Eysenck Personality Questionnaire (Eysenck & Eysenck, 1975) and the Revised Eysenck Personality Questionnaire (Eysenck & Eysenck, 1991),

impulsivity was associated with psychoticism. In this model, those scoring low on psychoticism were likely to be at their best in the morning. A few studies, however, have also reported significant correlations between the diurnal rhythm and Eysenck's more recent conceptualisation of extraversion, including a relationship between extraversion and eveningness (Larsen, 1985; Adan, 1992; Mitchell & Redman, 1993) and the neuroticism scale, indicating a relationship between neuroticism and eveningness (Mura & Levy, 1986; Neubauer, 1992; Mecacci & Rocchetti, 1998).

More recent studies have located morningness and eveningness preferences alongside the Big Five Factor model of personality (extraversion, neuroticism, agreeableness, conscientiousness, and openness) as proposed by Costa and McCrae (1985), including work reported by Jackson and Gerard (1996), Gray and Watson (2002), Zelenski, Rusting, and Larsen (2003), Dresch, Sánchez-López, and Aparcio-García (2005), DeYoung, et al. (2007), Cavallera and Giampietro (2007), Hogben, Ellis, Archer, and von Schantz (2007), Díaz-Morales (2007), Randler (2008a), Tonetti, Fabbri, and Natale (2009), Randler, Baumann, and Horzum (2014), Walker, et al. (2014), Walker, Christopher, Wieth, and Buchanan (2015), and Ponzi, et al. (2015). These studies tend to suggest that Larks record higher scores on agreeableness and conscientiousness, but lower scores on neuroticism.

A number of studies have also noted and reported on sex differences among Larks and Owls. For example, using the 19-item Morning-Eveningness Questionnaire (Horne & Östberg, 1976) among a sample of 2,135 students (with an age range from 18 to 30 years), Adan and Natale (2002) reported that men presented a more pronounced eveningness preference. Subsequently, drawing on a meta analysis of 52 studies, Randler (2007) concluded that females were significantly more morning orientated than males.

Studies concerned with the health-related correlates (both physical and psychological) of the diurnal rhythm have generally pointed to a better trajectory among Larks. For example, Larks show better general health (Paine, Gander, & Travier, 2006), lower incidence of depression (Mecacci & Rocchetti, 1998; Chelminski, Ferraro, Petros, & Plaud, 1999; Lester, 2015; Merikanto, et al., 2015; Müller, Olschinski, Kundermann, & Cabanel, 2016), lower levels of anxiety (Díaz-Morales & Sánchez-Lopez, 2008) lower levels of pessimism (Lewy, 1985), higher levels of satisfaction in life (Randler, 2008b), and better self-esteem (Randler, 2011). The health-related advantages of Larks has been questioned, however, by Putilov (2008).

Another stream of research has suggested that Larks achieve better grade averages at school (Preckel, et al., 2013), perform better in university entrance examinations (Beşoluk, 2011) and go on to earn significantly higher salaries (Bonke, 2012).

A further stream of research points to certain life-style differences between Larks and Owls. For example, Owls consume higher levels of alcohol, nicotine and caffine from coffee and cola (Adan, 1994). Owls engage in higher levels of casual sex and sexual activity in uncommitted relationships (Jankowski, Díaz-Morales, Vollmer, Randler, 2014) and display higher levels of intrasexual competition among men (Ponzi, et al., 2015). Owls display higher

levels of bulimic behaviour (Kasof, 2001) and other eating disorders (Natale, et al., 2008; Walker, Christopher, Wieth, & Buchanan, 2015).

The notion of morningness and eveningness preferences was introduced to the empirical study of work-related psychological health and professional burnout in a study reported by Randler, Luffer, and Müller (2015). In this study they reported on data provided by 177 teachers (48 men, 128 women, and one unspecified) who completed the Maslach Burnout Inventory (Maslach & Jackson, 1986) together with the Composite Scale of Morningness (Smith, Reilly, & Midkiff, 1989). The data demonstrated a significant positive correlation between morningness and personal accomplishment (positive affect) and a significant negative correlation between morningness and emotional exhaustion (negative affect), but no significant association between morningness and depersonalisation.

Diurnal activity patterns among clergy

Francis, Village, and Payne (under review) developed the Francis Owl-Lark Indices (FOLI) with the specific intention of assessing the implications of diurnal activity patterns for clergy work-related psychological health. They began by generating an experimental pool of 19 items intended to differentiate between personal preferences for morning-related activity (the Lark preference) and personal preference for evening-related activity (the Owl preference). Each item was assessed on a five-point scale from disagree strongly (1) to agree strongly (5). Example items exploring the Lark preference included: 'I do my best work early in the day' and 'I do not mind getting up early in the morning to start a journey'. Example items exploring the Owl preference included: 'I do my best work late in the evening' and 'I rarely have difficulty staying awake late into the evening'. Drawing on data provided by 338 Anglican clergy serving in the Church in Wales, Francis, Village, and Payne (under review) employed factor analysis (using alpha factoring for extraction and varimax for rotation) to identify two seven-item measures. Both scales demonstrated good levels of internal consistency reliability as reported by the alpha coefficient (Cronbach, 1951): Owl Index, α = .90; Lark Index, α = .87. While the Owl scores and the Lark scores were significantly correlated (r = -.62), the correlations of the two indices with measures of personality (employing the abbreviated form of the Eysenck Personality Questionnaire Revised; Francis, Brown, & Philipchalk, 1992) and burnout (employing the Francis Burnout Inventory; Francis Kaldor, Robbins, & Castle, 2005) confirmed that the two aspects of the diurnal activity pattern were by no means mirror images of each other. While Lark scores were independent of both neuroticism scores and extraversion scores, there was a significant positive correlation between Owl scores and extraversion scores. While there was no significant correlation between Owl scores and either emotional exhaustion in ministry or satisfaction in ministry (the two components of the Francis Burnout Inventory), there was a significant positive correlation between Lark scores and satisfaction in ministry and a significant negative correlation between Lark scores and emotional exhaustion in ministry. In other words high scoring Larks engaged in ministry enjoyed a better level of work-related psychological health compared with low scoring Larks engaged in ministry.

Building on the foundations laid by Francis, Village, and Payne (under review), the Resilience in Ministry Survey included the Francis Owl-Lark Indices.

Church of Scotland ministers

Table 10.1 presents the new data provided by the 505 Church of Scotland ministers. The column headed '*r*' shows how each of the seven items relate to the other six items within the same scale. All items carry a correlation above .30 showing that they work well within the scale. The alpha coefficients presented in table 10.2 are very good confirming the high internal consistency reliability of the instrument: Owl Index, $\alpha = .92$; Lark Index, $\alpha = .88$.

The percentage endorsements of the individual items presented in table 10.1 (the sum of the agree and agree strongly responses) show considerably higher levels of endorsement of the Lark preference in comparison with the Owl preference. In terms of the Lark preference, nine out of every ten minsters agree that they do not mind getting up early in the morning to start a journey (90%). Two thirds of the ministers say that they concentrate on difficult tasks best in the morning (69%) or that they rarely have difficulty getting up in the morning (66%). Three out of every five ministers say that they do their best work early in the day (62%) or that they are at their best in the morning (59%). Half of the ministers are quite clear in describing themselves as definitely a morning type of person (52%). The one reverse coded item in this scale suggests that 56% of the ministers would *not* find it difficult to get up at 6.00am every day to go to work.

In terms of the Owl preferences, around one quarter of the ministers endorse four of the six positively worded items: 20% agree that they concentrate on difficult tasks best in the evening; 25% agree that they do their best work late in the evening; 26% say that they are definitely an evening type of person; and 28% say that they were at their best late at night. While perhaps not at their best, around half of the ministers feel able to function later into the day. Thus, 45% say that they like to stay up late at night, and 52% say that they rarely have difficulty staying awake late into the evening. The one reverse coded item in this scale suggests that 33% of the ministers would *not* find it very difficult to stay awake after midnight every day.

Personal and psychological factors

The correlations provided in table 10.3 confirm a significant negative correlation between scores recorded on the Owl Index and scores recorded on the Lark Index ($r = -.69$), similar to the magnitude (r = -.62) found by Francis, Village, and Payne (under review). There are, however, significant differences in the way in which these two measures relate to personal and psychological factors. While the Lark Index is unrelated to sex, men record significantly higher scores than women on the Owl Index. While the Owl Index is unrelated to age, younger ministers record significantly higher scores than older ministers on the Lark Index. While the Owl Index is unrelated to emotionality, there is a significant negative correlation between the Lark Index and emotionality. In other words, ministers with stronger morning preferences are more stable. While the Lark Index is unrelated to introversion, there is a significant negative correlation between the Owl Index and introversion. In other words,

ministers with stronger evening or night-time preferences are more extraverted. Finally, those with stronger morning preferences are more likely to score higher on judging, while those with stronger evening preferences are likely to score higher on perceiving.

Association with work-related psychological wellbeing

In this study among Church of Scotland ministers, work-related psychological wellbeing was assessed by the two scales of the Francis Burnout Inventory in which positive affect was assessed by the Satisfaction in Ministry Scale and negative affect was assessed by the Scale of Emotional Exhaustion in Ministry. The data show that there was no significant connection between scores on the Owl Index and either positive affect or negative affect. However, higher scores on the Lark Index were associated with lower scores of emotional exhaustion ($r = -.14$, $p < .001$). Ministers with a stronger preference for morning-related activity were less likely to be emotionally exhausted by ministry.

Part four: Defining the Dark Triad and the Bright Trinity

- 11 -

Emotional intelligence

The notion of emotional intelligence was introduced by Salovey and Mayer (1990) and Mayer and Salovey (1993, 1995) and subsequently developed and popularised by Goleman (1995, 1998). Goleman maintains that emotional intelligence comprises two main components, styled as personal competence (how we handle ourselves) and as social competence (how we handle our relationships with others) and that each of these two main components comprises agreed subcomponents. According to Goleman's model of emotional intelligence, personal competence involves self-awareness (knowing one's emotional internal states, preferences, resources, and intuitions), self-regulation (managing one's emotional internal states, impulses and resources), and motivation (emotional tendencies that guide or facilitate reaching goals). Social competence involves empathy (one's awareness of others' feelings, needs, and concerns) and social skills (one's adeptness at inducing desirable responses in others).

Emotional intelligence is both an illuminating and contested construct (Dulewicz, Higgs, & Slaski, 2003). It is illuminating in the sense that it has been employed in research within a range of occupational settings and has been found to predict individual differences in work performance and in occupational health and wellbeing. It is contested in part because different traditions have defined and measured emotional intelligence in different ways.

In terms of conceptualisation, different research traditions have advanced diverging definitions of emotional intelligence, to the point that some commentators have argued that this lack of clarity and agreement renders emotional intelligence an elusive construct (Davies, Stankov, & Roberts, 1998, p. 989), no longer a viable concept (Becker, 2003), or even an invalid and unacceptable concept (Locke, 2005). In terms of operationalisation the major instruments in the field seem to be accessing diverging phenomena, to the point that some commentators have argued that emotional intelligence has "proven resistant to measurement" (Becker, 2003, p. 194). For example, only relatively small correlations can be predicted between measures like the Bar-On Emotional Quotient Inventory (Bar-On, 1997), the Mayer-Salovey-Caruso Emotional Intelligence Inventory (Mayer, Salovey, & Curuso, 2002), and the Schutte Emotional Intelligence Scale (Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998).

Since the mid-1990s researchers have developed two perspectives in relation to emotional intelligence: *ability EI* (e.g., Mayer & Salovey, 1997) and *trait EI* (e.g., Petrides & Furnham, 2003). Following the initial development of EI measures, two strands developed as researchers began to recognise the fundamental difference between maximal performance (ability EI) and typical performance (trait EI). The construct operationalisation is quite different. Ability EI relates to a cognitive view of EI, and ability tests capture maximal performance, whereas trait EI suggests EI is primarily dispositional and should be tested much as is personality with self-report questionnaires (Mikolajczak & Luminet, 2008). The Mayer-Salovey-Caruso Emotional Intelligence Inventory (Mayer, Salovey, & Caruso, 2002)

is an example of an ability EI measure which has a strongly cognitive definition of EI. On the other hand, the Bar-On Emotional Quotient Inventory (Bar-On, 1997) and the Schutte Emotional Intelligence Scale (Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998) are trait EI measures that "essentially concern(s) people's perceptions of their emotional world" (Petrides, Mikolajczak, Mavroveli, Sanchez-Ruiz, Furnham, & Pérez-González, 2016, p. 1).

In spite of such accepted and acceptable limitations with the current state of research in the field of emotional intelligence, insights are being generated of relevance to a range of different occupational spheres, as illustrated by recent studies among a range of diverse groups. For example, research has been reported in relation to nurses (Gerits, Derksen, Verbruggen, & Katzko, 2005; Heffernan, Quinn-Griffin, McNulty, & Fitzpatrick, 2010), teachers (Chan, 2004, 2006; Vesely, Saklofske, & Nordstokke, 2014), religious professionals (Billard, Greer, Merrick, Sneck, & Scheers, 2005; Boyatzis, Brizz, & Godwin, 2011; Randall, 2015; Francis, Robbins, & Ryland, 2015; Vicente-Galindo, et al., 2017), and managers (Carmeli, 2003; Downey, Papageorgiou, & Stough, 2006; Angelidis & Ibrahim, 2011; Siegling, Sfeir, & Smyth, 2014).

Given significant divergence among the notions of emotional intelligence accessed by different measures, there are some clear advantages in connected and interrelated research programmes agreeing on using the same measure in order to ensure comparability among different studies. Four recent studies exploring the emotional intelligence of religious leaders in Britain, reported by Francis, Ryland, and Robbins (2011), Randall (2014), Hendron, Irving, and Taylor (2014), and Francis, Payne, and Emslie (in press) have all agreed on employing the Schutte Emotional Intelligence Scale developed by Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998). The present study among Church of Scotland ministers is located within that tradition.

The Schutte Emotional Intelligence Scale (Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998), also known in the literature as the Self-Report Emotional Intelligence Test and the Assessing Emotions Scale (see Schutte, Malouff, & Bhullar, 2009) was rooted in Salovey and Mayer's (1990) original model of emotional intelligence. This model defined emotional intelligence as comprising three categories of adaptive abilities: appraisal and expression of emotion, regulations of emotion, and utilisation of emotions in solving problems. Schutte, et al. (1998) define these three categories in the following terms.

> The first category consists of the components of appraisal and expression of emotion in the self and appraisal of emotion in others. The component of appraisal and expression of emotion in the self is further divided into the subcomponents of verbal and non-verbal and as applied to others is broken into the subcomponents of non-verbal perception and empathy. The second category of emotional intelligence, regulation, has the components of regulation of emotions in the self and regulation of emotions in others. The third category, utilisation of emotion, includes the components of flexible planning, creative thinking, redirected attention and motivation. Even though emotions are at the core of this model, it also encompasses

social and cognitive functions related to the expression, regulation and utilisation of emotions. (Schutte, et al., 1998, p. 168)

The Schutte Emotional Intelligence Scale comprises 33 items that load on one principal factor, selected from an original pool of 62 items on data provided by 346 diverse participants recruited from a variety of settings in a metropolitan area in the south eastern United States of America. In the foundation study by Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998) the scale recorded an alpha coefficient of .90 and a two-week test-retest reliability of .78. The Schutte Emotional Intelligence Scale offers an attractive option for survey-style research in light of its brevity (33 items) and ease of scoring on a five-point Likert-type scale (agree strongly, agree, not certain, disagree, and disagree strongly).

In their foundation paper, Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998) published a mean scale score for their sample of 346 diverse participants: $M = 126.88$, $SD = 12.18$. They also distinguished between the mean scale scores recorded by men ($M = 124.78$, $SD = 16.52$) and by women ($M = 130.94$, $SD = 15.09$), and between the mean scale scores recorded by psychotherapists ($M = 134.92$, $SD = 20.25$) and by prisoners ($M = 120.08$, $SD = 17.71$). These figures, although not purporting to be normative, offer convenient points of comparison with data reported by subsequent studies. This picture is enriched by Schutte, Malouff, and Bhullar (2009) who publish the means and standard deviations from 37 published studies. From these 37 studies, only two fall below a mean score of 120: 117.54 recorded by 223 university students in the United States of America (Pau & Croucher, 2003) and 119.29 recorded by 104 male university students in Canada (Saklofske, Austin, Galloway, & Davidson, 2007). Only one study rose above a mean of 134: 142.51 recorded by 37 teaching interns in the United States of America (Schutte, Malouff, Bobik, Coston, Greeson, Jedlicka, Rhodes, & Wendorf, 2001).

It is against this background that the mean scale scores recorded by religious leaders in Britain can be assessed. In the first of the four studies already published, Francis, Ryland, and Robbins (2011) reported on the scores recorded by a sample of 154 individuals serving in leadership roles within local churches associated with the Newfrontiers network in England, including elders, staff, volunteer leaders, and highly committed members sharing in leadership. The participants comprised 68 men, 84 women and two who failed to disclose their sex; 15 were under the age of thirty, 27 were in their thirties, 49 were in their forties, 37 were in their fifties, 17 were in their sixties, 7 were seventy or over, and two failed to disclose their age. In this study, the male leaders recorded a mean score of 116.62 ($SD = 10.65$) and the female leaders recorded a mean score of 120.41 ($SD = 10.56$), both lower than the mean scores recorded on the foundation study by Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998).

In the second of the four studies of religious leaders in Britain already published, Randall (2014) reported on the scores recorded by a sample of 156 Anglican clergy serving mainly in England in their fourteenth year of ministry. The participants comprised 117 men and 39 women; 10 were in their thirties, 66 were in their forties, 57 were in their fifties, and 23 were in their sixties. In this study, the clergymen recorded a mean score of 112.11 ($SD = 7.67$) and

the clergywomen recorded a mean score of 113.77 (SD = 8.92), both lower than the mean scores recorded in the foundation study.

In the third of the four studies of religious leaders in Britain already published, Hendron, Irving, and Taylor (2014) reported on the scores recorded by a sample of 226 clergy serving within one of the four main denominations based in Northern Ireland and in the Republic of Ireland that accepted both men and women into ministry. The participants comprised 181 men and 45 women. In this study the clergymen recorded a mean score of 119.01 (SD = 13.24) and the clergywomen recorded a mean score of 124.91 (SD = 10.26), again both lower than the mean scores recorded in the foundation study.

In the fourth of the four studies of religious leaders in Britain already published, Francis, Payne, and Emslie (in press) reported on the scores recorded by a sample of 364 Anglican clergy serving in the Church in Wales. The participants comprised 264 men, 93 women, and 7 who did not disclose their sex; 4 were under the age of thirty, 23 were in their thirties, 59 were in their forties, 168 were in their fifties, 102 were in their sixties, 7 were in their seventies, and one did not disclose his or her age. In this study, the male leaders recorded a mean score of 116.3 (SD = 12.51) and the female leaders recorded a mean score of 120.41 (SD = 10.56), both lower than the mean scores recorded in the foundation study.

Church of Scotland ministers

Table 11.1 presents the new data provided by the Church of Scotland ministers. The column headed 'r' shows how each item related to the other 32 items in the scale. These correlations show that the majority of items work well with correlations above .30.

Tables 11.2 and 11.3 present the mean score recorded by the Church of Scotland ministers alongside those recorded in the other four studies conducted in the UK. These scores recorded by the Church of Scotland ministers are very much in line with those recorded by the other groups of church leaders.

Closer investigation of the item endorsements in table 11.1 suggest that ministers serving in the Church of Scotland are displaying overall good qualities of emotional intelligence. First, over three-quarters of the ministers say that they compliment others when they have done something well (96%), that some of the major events in their life have led them to re-evaluate what is important and not important (88%), that they are aware of their emotions as they experience them (82%), that when they are in a positive mood they are able to come up with new ideas (81%), that other people find it easy to confide in them (81%), and that by looking at their facial expressions they recognise the emotions people are experiencing (76%). On these criteria the majority of ministers seem to be functioning well as emotionally aware pastors.

Second, the three reverse-coded items in the scale point to the small number of ministers who say that it is difficult for them to understand why people feel the way they do (5%), that when they are faced with a challenge, they give up because they believe they will fail (5%), and that they find it hard to understand the non-verbal messages of other people (12%). On these

criteria, only a minority of ministers seem to be really struggling with the emotional demands of pastoral ministry.

Third, between two-thirds and three-quarters of the ministers say that when they are faced with obstacles, they remember times they faced similar obstacles and overcame them (75%), that they help other people feel better when they are down (75%), that when they are in a positive mood solving problems is easy for them (74%), that they easily recognise their emotions as they experience them (74%), that they are aware of the non-verbal messages other people send (73%), that they know when to speak about their personal problems to others (72%), that they can tell how people are feeling by listening to their tone of voice (70%), that they know why their emotions change (68%), and that they expect good things to happen (67%). On these criteria two out of every three ministers are projecting an emotionally mature profile.

Fourth, between half and two thirds of the ministers say that they present themselves in a way that makes a good impression on others (66%), that they arrange events others enjoy (64%), that they seek out activities that make them happy (61%), that they expect to do well on most things they try (60%), that they have control over their emotions (56%), that emotions are one of the things that make life worth living (52%). Read carefully these items may seem less central to exercising an emotionally intelligent ministry than the items endorsed by over two-thirds of the ministers.

Fifth, the eight remaining items that are endorsed by fewer than half the ministers, may contain a mixture of insights into the state of the emotional intelligence of ministers. Some may be irrelevant or even counter-productive qualities. For example, the items 'When my mood changes I see new possibilities' (endorsed by 45% of ministers), 'When I experience a positive emotion, I know how to make it last' (endorsed by 28% of the ministers), and 'When I feel a change in emotions, I tend to come up with new ideas' (endorsed by 22% of ministers), may indicate unhelpful dependency on mood changes. The items 'I motivate myself by imagining a good outcome to tasks I take on' (endorsed by 45% of ministers) and 'I use good moods to help myself keep trying in the face of obstacles' (endorsed by 39% of ministers) may suggest a tendency for escapism. The item 'I like to share my emotions with others' (endorsed by 37% of ministers) may indicate an inappropriate lack of professional boundaries. The item 'When another person tells me about an important event in his or her life I almost feel as though I have experienced the event myself' (endorsed by 36% of ministers) may indicate a level of emotional involvement that debilitates effective pastoral ministry.

Low endorsement of two other items may have some detrimental implications for effective pastoral ministry. These items are 'I am aware of non-verbal messages I send to others' (endorsed by 46% of ministers), and 'I know what other people are feeling just by looking at them' (endorsed by 29% of ministers).

Personal and psychological factors

The data presented in table 11.4 demonstrate that levels of emotional intelligence are significantly associated with all the personal factors and all the psychological factors included in the model. Higher levels of emotional intelligence are to be found among female ministers compared with male ministers, among younger ministers compared with older ministers, among those who record low scores on the scale of emotionality compared with those who record high scores on the scale of emotionality, among extraverts compared with introverts, among intuitive types compared with sensing types, among feeling types compared with thinking types, and among perceiving types compared with judging types.

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Purpose in life

Within the broader field of positive psychology there are numerous constructs that measure and reflect distinctive aspects of personal wellbeing. The notion of purpose in life occupies a particularly interesting position within this range of constructs, since purpose in life may be of particular relevance for engaging dialogue between positive psychology and empirical theology or pastoral sciences. From a theological perspective, following the pioneering work of Tillich (1952), purpose in life is understood to be central to the very essence of religion. Substantive analyses of religion point to the beliefs, teaching and rituals that explicitly address the fundamental questions concerning meaning and purpose in life.

From a psychological perspective, the notion of purpose in life has been brought into particular prominence by the school of logotherapy as stimulated by the pioneering work of Victor Frankl (1955, 1958, 1959, 1966, 1967, 1969, 1978, 1985, 1992, 2004, 2010) and as subsequently developed by others (see Guttmann, 1996; Lukas, 2000; Lukas & Hirsch, 2002). Logotherapy focuses on the meaning of human existence as well as on how people search for such a meaning. According to Frankl:

> Man's search for meaning is the primary motivation in his life and not a 'secondary rationalization' of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own *will* to meaning. (Frankl, 1992, p. 105)

Logotherapy is an explicit philosophy of life. More specifically, it is based on three fundamental assumptions which form a chain of interconnected links described and defined by Frankl as: Freedom of Will, Will to Meaning, and Meaning to Life (Frankl, 1978, pp. 13-14). In contrast, failing to find meaning in life and the experience of a total lack, or loss, of an ultimate meaning to one's existence that would make life worthwhile has been termed by Frankl (2010, p. 49) 'the existential vacuum'.

According to Frankl (1985, p. 171), 'what matters is not the meaning of life in general, but rather the specific meaning of a person's life at a given moment'. Drawing on Frankl's work logotherapy is an humanistic-existential approach that is of particular use in situations where people are concerned with the discovery or maintenance of a sense of meaning in their lives (Frankl, 1969; Guttmann, 1996; Lukas & Hirsch, 2002).

While some see meaning in some of their experiences, others experience their entire lives as full of meaning. But what makes an experience meaningful and what gives meaning to a whole life? These questions have acquired a special significance today because often feelings of emptiness, meaninglessness, and boredom are prominent features of a number of psychiatric syndromes from depression to dissociative disorders (Levin, 1987). This condition of alienation, that seems to be common to many psychological dysfunctions, is often addressed as existential neurosis (Maddi, 1967), which means a sense of vacuum that characterises the life of many people.

Frankl (1969, 1985, 2004) recognised that human beings have a strong capacity to withstand the effect of external circumstances and of their own physical and psychological constraints. In doing so, they can open themselves to a new dimension of existence, namely, the dimension of meaning. Individuals can develop this dimension of meaning in their own lives whenever they are reflecting on themselves. In fact, Frankl's basic contention is that the essence of human strength to face the difficult situations is the 'will to meaning', which leads individuals to look for a meaning in their lives that gives sense to what they do.

According to Frankl all human beings, in spite of all the variety of limiting conditions of their lives, can take a stand against these limitations. In other words, these limiting conditions do not determine the response of individuals to any life situation. Although meaning of life varies from person to person and from situation to situation, all the same it is as unique as are the situations that each individual encounters in his/her life (Frankl, 1969). Although all meanings are unique, there are situations that have things in common and, therefore, give rise to common meanings.

Empirical studies have demonstrated a strong relationship between a sense of meaning or purpose in life and psychological and physical wellbeing. The sense of meaning or purpose in life is associated with a wide range of positive outcomes, such as stable mood, less psychological distress, more proactive and sociable behavior, and favorable attitudes toward life and the self (Ryff, 1989; Ryff & Singer, 1998; Melton & Schulenberg, 2008; Reker, 1994; Zika & Chamberlain, 1992; Savolaine & Granello, 2002). Generally speaking we can say that a positive meaning in life relates to self-transcendence values, good social adaptation and clear life-goals (Yalom, 1980; Park & Folkman, 1997). On the other hand, a lack of meaning in life is associated with risk factors for mental health such as depression, anxiety (Debats, van der Lubbe, & Wezeman, 1993), and mental disorders (Crumbaugh & Maholick, 1964; Frankl, 2004). In addition, meaninglessness is associated with different areas where mental health problems arise, such as developmental disabilities (Hingsburger, 1990; Schulenberg, 2003), aging (Kimble, 2000), family relationships (Crumbaugh & Henrion, 2004; Winters, 2002), and daily life/work-related issues (Pattakos, 2004).

Assessing purpose in life

Purpose in life as conceptualised within logotherapy has been made accessible to empirical research by the Purpose in Life Test developed by Crumbaugh and Maholick (1964, 1969). This instrument has given rise to a fruitful stream of international research that establishes the central role of purpose in life in shaping a range of positive personal and social outcomes among diverse groups of people, including cancer patients (Wnuk, Marcinkowski, & Fobair, 2012) and the elderly (Gerwood, LeBlanc, & Piazza, 1998). A number of studies and reviews provide general support for the reliability and validity of the Purpose in Life Test. It has generally demonstrated good convergent validity with measures of wellbeing and distress and good internal consistency reliability (see Litwinczuk & Groh, 2007; Jonsén, Fagerström, Lundman, Nygren, Vähäkangas & Strandberg, 2010; Schulenberg & Melton, 2010). Other studies, however, have identified a number of conceptual and operational problems with the classic Purpose in Life Test.

The main conceptual problem with the Purpose in Life Test concerns the broad nature of the construct as operationalised. At face value the 20 items combine some that are very directly concerned with purpose (e.g. My personal existence is: utterly meaningless without purpose…very purposeful and meaningful) alongside others that embrace the far-reaching implications of Frankl's theory, including the need for excitement (Life to me seems: completely routine…always exciting), continuing change (Every day is: exactly the same…constantly new and different), and freedom (concerning man's freedom to make his own choices, I believe man is: completely bound by limitations of heredity and environment…absolutely free to make all life choices). Conceptually such a broad construct may be more effectively accessed by a series of measures concentrating on the component parts (see for example, Dyck, 1987).

The main conceptual problem is reflected in the main empirical problem that concerns the factor structure of the Purpose in Life Test. A range of studies has demonstrated an inconsistent factor structure, with no agreement on how many factors should be extracted (see Schulenberg & Melton, 2010, p. 97). Various factor solutions have been proposed, ranging from two factors (Morgan & Farsides, 2009) to as many as six factors (Reker & Cousins, 1979). Undertaking factor analysis of a Chinese translation of the Purpose in Life Test, Shek (1988) found support for both a five-factor solution and a two-factor solution. Some studies have drawn attention to and interrogated the individual items that confuse the factor structure. For example, Jonsén et al. (2010, p. 47) identified three items that did not load in any factor. Two of these items were, 'I am a: very irresponsible person – very responsible person' and 'With regard to suicide, I have: thought of it seriously as a way out – never given it a second thought'. Jonsén et al. (2010) argue these questions are hard to answer either because the respondent feels compelled to produce a socially desirable response or because the topic is sensitive. Other recent commentators have taken a more positive view of the factor structure of the Purpose in Life Test. For example, Schulenberg and Melton (2010) used confirmatory factor analysis to compare ten published factor-analytic models of the 20-item Purpose in Life Test to identify the one that provided the best fit to the data. This study found support for the two-factor model reported by Morgan and Farsides (2009), distinguishing between the 'exciting life' subscale and the 'purposeful life' subscale.

A further problem has been raised in connection with the typographic design of the Purpose in Life Test. For example, Harlow, Newcomb and Bentler (1987) argue that the format of the purpose in life test is somewhat awkward and bulky especially when a large number of tests are administered. Each of the 20 items has its own separate response scale with different labels for the endpoints. This may be confusing to the test-taker and may make it difficult to display the test compactly.

In light of these problems with the classic Purpose in Life Test, Robbins and Francis (2000b) introduced the Purpose in Life Scale as an alternative measure of purpose in life. This instrument differs from the Purpose in Life Test in two important ways. First, the new instrument was designed to assess a much more tightly focused notion of purpose in life. Second, the new instrument comprised 12 Likert-type items rated on the conventional five-point scale, ranging from agree strongly, through not certain, to disagree strongly. In the

foundation study, conducted among 517 first-year undergraduate students, Robbins and Francis (2000) reported an alpha coefficient (Cronbach, 1951) of .90 with the correlations between each item and the sum of the other items varying between .41 and .76, demonstrating good internal consistency reliability. The reliability and validity of this more recent instrument has been supported, among others, by Sillick and Cathcart (2014), Poteat, et al. (2015), Crea (2016) and Francis, Village, and Parker (2017).

In order to ensure that the Purpose in Life Scale and the Purpose in Life Test were measuring a similar construct, Crea (2016) administered both instruments to the same group of 934 participants (mean age = 30 years, SD = 15.9). He reported good convergent validity of .67 between scores recorded on the two instruments. In a second study, Francis, Crea, and McKenna (under review) administered both instruments to the same group of 155 Catholic priests (mean age = 46 years, SD = 12.2). They reported good convergent validity of .63 between scores recorded on the two instruments.

Connecting purpose in life with religion

Within the psychology of religion, a number of studies, using the Purpose in Life Test, the Purpose in Life Scale, or a single-item measure of purpose in life has documented the positive connection between religion and purpose in life, including work reported by Crandall and Rasmussen (1975), Pearson and Sheffield (1975), Bolt (1975), Paloutzian, Jackson and Crandall (1978), Gladding, Lewis and Adkins (1981), Paloutzian and Ellison (1982), Chamberlain and Zika (1988), Jackson and Coursey (1988), Richards (1991), Carroll (1993), Weinstein and Cleanthous (1996), Gerwood, LeBlanc, and Piazza (1998), French and Stephen (1999), Janssen, Bänziger, Dezutter, and Hutsebaut (2005), Dezutter, Soenens, and Hutsebaut (2006), Byrd, Hagemann, and Isle (2007), Gallego-Perez, García-Alandete, and Pérez-Delgado (2007), Piedmont, Ciarrocchi, Dy-Liacco, and Williams (2009), Dy-Liacco, Piedmont, Murray-Swank, Rodgerson, and Sherman (2009), Halama, Martos, and Adamovová (2010), Williams, Francis, and Robbins (2011), Blazek and Besta (2012), García-Alandete, Martínez, and Nohales (2013), Wnuk (2015), Aghababaei, Sohrabi, Eskandari, Borjali, Farrokhi, and Chen (2016), Francis and Crea (2016) and Wang, Koenig, Ma, and Al Shohaib (2016). The general consensus from these studies is that there is a positive correlation between a personal commitment to religion (higher scores of intrinsic religiosity) and a greater sense of purpose and meaning in life (higher scores on the measures of purpose in life).

The measurement of purpose in life has been introduced to the science of clergy studies by Weinstein and Cleanthous (1996) among Protestant ministers, and by Francis and Crea (2016) and Crea and Francis (under review) among Catholic priests. Crea and Francis (under review) explored the connection between purpose in life and professional burnout by administering the Purpose in Life Scale (Robbins & Francis, 2000b) and the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005) to a sample of 156 Catholic priests and religious sisters. After controlling for personal factors (age and sex) and for psychological factors (emotionality and extraversion/introversion) the data demonstrated that higher scores on the Purpose in Life Scale were associated both with higher scores on the Satisfaction in

Ministry Scale and lower scores on the Scale of Emotional Exhaustion in Ministry. Crea and Francis (under review) concluded from these findings that professional burnout and poor work-related psychological health among priests and religious sisters may, at least in part, be attributed to a poor sense of purpose in life. In light of this empirical evidence, they argued that therapeutic techniques developed by logotherapy may be relevant to addressing the problem of professional burnout and poor work-related psychological health among Catholic priests and religious sisters.

It is against this background that the Resilience in Ministry Survey included the Purpose in Life Scale (Robbins & Francis, 2000b).

Church of Scotland ministers

Table 12.1 presents the new data provided by the 505 Church of Scotland ministers. The column headed '*r*' shows how each item relates to the other eight items in the scale. All items carry a correlation above .30 showing that they work well within the scale. The alpha coefficient is very good ($\alpha = .92$) confirming the high internal consistency reliability of the instrument.

The percentage endorsement of the individual items presented in table 12.1 (the sum of the agree and agree strongly responses) show a high level of purpose in life among Church of Scotland ministers. At least four out of every five ministers agree: that there are things they still want to achieve in their life (94%); that they feel their life has a sense of meaning (92%); that they feel their life has a sense of purpose (90%); that they feel their life has a sense of direction (89%); that their life seems most worthwhile (81%) and that their personal existence is full of meaning (80%). The proportions drop somewhat: to 77% who say that their personal existence is full of purpose; to 66% who say that their life has clear goals and aims; and to 61% who say that their personal existence is full of direction. The three reverse coded items within the 12-item scale attracted very low endorsement for the Church of Scotland ministers: 2% said that there is no meaning to their life; 3% said there is no purpose in what they are doing; and 4% said they feel their life is going nowhere.

Personal and psychological factors

The correlations presented in table 12.2 demonstrate that personal factors are not significantly related to purpose in life scores. Purpose in life scores are correlated among Church of Scotland ministers with neither age nor sex. However, two psychological factors are significantly correlated with purpose in life scores. Higher purpose in life scores are associated with stable extraversion (that is to say with low emotionality scores and low introversion scores). Introverts record a lower sense of purpose in life than extraverts. Individuals who display higher levels of emotionality record a lower sense of purpose in life than individuals who display lower levels of emotionality. This finding is consistent with a considerable body of research concerned with psychological wellbeing more generally (see, for example, Francis, Brown, Lester, & Philipchalk, 1998; Francis, 1999).

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Religious motivations

Sometimes long-established themes within the psychology of religion may emerge as of value within the field of clergy studies. Religious orientation theory is one of those apposite themes. Religious orientation theory has its origins in the pioneering work of Allport and Ross (1967) as subsequently developed and expanded by Batson and Ventis (1982). At heart religious orientation theory is concerned with identifying the motivation underpinning the engagement of those who are religiously involved. Allport and Ross' (1967) original work distinguished between two contrasting sources of religious motivation which they characterised as intrinsic orientation and extrinsic orientation.

The extended definitions of extrinsic religiosity and intrinsic religiosity advanced by Allport and Ross (1967) are worth citing in full. Here is their description of the extrinsic orientation.

> Persons with this orientation are disposed to use religion for their own ends. The term is borrowed from axiology, to designate an interest that is held because it serves other, more ultimate interests. Extrinsic values are always instrumental and utilitarian. Persons with this orientation may find religion useful in a variety of ways - to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held or else selectively shaped to fit more primary needs. In theological terms the extrinsic type turns to God, but without turning away from self. (Allport & Ross, 1967, p. 434)

Here is their description of the intrinsic orientation.

> Persons of this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed the individual endeavours to internalise it and follow it fully. It is in this sense that he *lives* his religion. (Allport & Ross, 1967, p. 434)

Allport and Ross' (1967) intention in offering these definitions was not purely to be descriptive, but also to be evaluative. According to their model, the intrinsic religious orientation profiled a more mature approach to religion than the extrinsic religious orientation. This theoretical perspective was validated by early empirical studies that found intrinsic religious orientation to be correlated with positive psychological correlates, like socially inclusive values, while extrinsic religious orientation was found to be correlated with negative psychological correlates, like racial prejudice (for reviews see Batson & Ventis, 1982).

In their contribution to the debate, Batson and Ventis (1982) questioned whether intrinsic religious orientation really captured the essence of mature religion. According to their understanding, mature religion may be more adequately reflected in what they came to call quest religious orientation. Their definition of quest religious orientation is also worth citing at length.

> An individual who approaches religion in this way recognises that he or she does not know, and probably never will know, the final truth about such matters. But still the questions are deemed important, and however tentative and subject to change, answers are sought. There may not be a clear belief in a transcendent reality, but there is a transcendent, religious dimension to the individual's life. (Batson & Ventis, 1982, p. 150)

Allport and Ross (1967) proposed two scales to measure their two religious orientations: a nine-item scale to assess the intrinsic orientation and an eleven-item scale to assess the extrinsic orientation. Batson and Ventis (1982) proposed a six-item scale to assess the quest orientation, which was subsequently developed and expanded to a twelve-item scale by Batson and Schoenrade (1991a, 1991b). More recently, Francis (2007) proposed the New Indices of Religious Orientation (NIRO) which offered three nine-item measures of intrinsic orientation, extrinsic orientation and quest orientation, each of which displayed good properties of construct validity and of internal consistency reliability.

Building on earlier conceptualisations of the three religious orientations, Francis (2007) designed the NIRO so that each orientation was operationalised in terms of three interrelated components. Extrinsic religious orientation comprised compartmentalisation ('Occasionally, I compromise my religious beliefs to protect my social and economic wellbeing'), social support ('I go to church because it helps me to feel at home in my neighbourhood'), and personal support ('One reason for me praying is that it helps me to gain relief and protection'). Intrinsic religious orientation comprised integration ('My religious beliefs really shape my whole approach to life'), public religion ('I go to church because it helps me to feel close to God'), and personal religion ('I pray chiefly because it deepens my relationship with God'). Quest religious orientation comprised existentialism ('My life experiences have led me to rethink my religious beliefs'), self-criticism ('Questions are more important to my religious faith than are answers'), and openness to change ('As I grow and change, I expect my religion to grow and change as well').

Among religiously motivated populations the three religious orientations (intrinsic, extrinsic, and quest) are regarded as independent and orthogonal. That is to say that one individual can score high on all three orientations: to value the quest orientation, for example, does not necessarily detract from valuing the intrinsic orientation or the extrinsic orientation as well.

Both the conceptualisation and the operationalisation of these three components of religious orientation theory (intrinsic orientation, extrinsic orientation, and quest orientation) have been the subject of considerable critique, scrutiny and controversy. The flavour of these debates were well captured by Kirkpatrick and Hood (1990) in their review of religious orientation theory, as 'the boon or bane of contemporary psychology of religion.' The debates have been more recently organised and evaluated by Francis (2007) in the foundation paper proposing and testing the New Indices of Religious Orientation (NIRO).

Psychological type and religious motivation

To date the connection between psychological type and religious motivation has been explored by three empirical studies. In an initial exploratory study, Francis and Ross (2000) suggested that a key focus of theoretical interest concerned the connection between the perceiving process and the quest orientation. Drawing on the discussion advanced by Ross (1992), they argued that intuitive types are intrigued by complexity and are likely to endorse the view that doubt strengthens faith (thus recording higher scores on the quest scale). Their study, however, employing data provided by a sample of 64 active adult Catholic churchgoers who completed the Myers Briggs Type Indicator (Myers & McCaulley, 1985) together with the six-item measure of the quest orientation proposed by Batson and Ventis (1982), failed to support this hypothesis. This study may have been flawed not only by the small sample but, more importantly, by the homogeneity of the participants.

In a second study, Ross and Francis (2010) employed data provided by a diverse sample of 481 weekly churchgoing Christians who completed the Myers-Briggs Type Indicator (Myers & McCaulley, 1985) together with the nine-item measure of the quest orientation proposed by Francis (2007) in the NIRO. The diverse sample of weekly churchgoers comprised Anglicans (68%), Pentecostals (20%), Baptists (5%), Methodists (3%), Catholics (3%), and Presbyterians (1%). Their study recorded a significantly higher mean score on the quest orientation among intuitive types than among sensing types.

In a third study, Walker (2015) employed data provided by 390 individuals attending a Christmas carol service in an Anglican cathedral who completed the Francis Psychological Type Scales (Francis, 2005) together with the nine-item measure of the quest orientation proposed by Francis (2007) in the NIRO. These participants evidenced a wide range of frequency of church attendance, with 20% attending weekly or more, 12% nearly weekly, 9% at least monthly, 14% at least six times per year, and 37% at least once a year. A further 9% claimed never to attend church suggesting that they did not regard attending a cathedral carol service as equating with church attendance. This study also recorded a significantly higher mean score on the quest orientation among intuitive types than among sensing types. In this study, Walker (2015) took the analysis one step further than the previous two articles by introducing temperament theory. A significantly lower mean score on the quest orientation was recorded by the SJ Epimethean Temperament than by the other three temperaments combined.

Connecting religious orientation with clergy motivational styles

Translated into the field of individual differences in the motivational styles of ministers, these three established models of religious orientation might helpfully characterise three different approaches to understanding and expressing ministry. The intrinsic religious orientation captures the vision of internal piety and obedience to the inherited tradition. The extrinsic religious orientation captures more the externality of the office of minister. The quest religious orientation captures a faith inspired by asking religious questions and the willingness to press the boundaries of that tradition.

These three distinctive motivational styles of ministers captured by the measures of intrinsic religious orientation, extrinsic religious orientation, and quest religious orientation may be received somewhat differently within different ecclesiastical contexts. The intrinsically motivated minister may feel especially comfortable and supported within ecclesial contexts that nurture and reward internal piety and obedience to the inherited tradition. The extrinsically motivated minister may feel especially comfortable and supported within ecclesial contexts that nurture and reward the secular and social correlates of congregationally-focused ministry. The quest motivated minister may feel especially comfortable and supported within ecclesial contexts that nurture and reward an open and questioning approach to Christian faith and to Church order. Against this background, it is not unreasonable to hypothesise that it may be those ministers whose motivational style most closely reflects the ecclesial environment in which they operate who experience higher levels of personal wellbeing in ministry.

Francis and Crea (2016) tested these theories among 155 Catholic priests serving in Italy. Within this ecclesial context they confirmed a positive association between intrinsic religious orientation and the personal wellbeing of the priests, but a negative association between quest religious orientation and the personal wellbeing of the priests. Extrinsic religious orientation was not significantly correlated with the personal wellbeing of the priests. Francis and Crea (2016) discussed these findings in light of the expectations placed on Catholic priests in Italy by the Church and by society. They argued that priests motivated by quest religious orientation may have felt under pressure from the Church to suppress their questioning tendencies and to conform to more rigid expectations of doctrine and practice. Such suppression in turn may have led to eroding personal wellbeing.

Church of Scotland ministers

Building on the work of Francis and Crea (2016), the New Indices of Religious Orientation were included in the Resilience in Ministry Survey. However, since the extrinsic orientation has not yielded significant findings among Catholic priests and to save space in the survey, only the intrinsic orientation and the quest orientation were included.

Table 13.1 presents the new data provided by the 505 Church of Scotland ministers. The column headed '*r*' shows how each item relates to the other eight items in the scale. Almost all the items carry a correlation above .30 showing that they work well within the scale. The alpha coefficients for the two scales are satisfactory: intrinsic, α = .73; quest, α = .83.

The percentage endorsements of the items in table 13.1 (the sum of the agree and agree strongly responses) provide good insight into the prevalence of intrinsic religiosity and extrinsic religiosity among Church of Scotland ministers. Among this group of ministers intrinsic religious orientation is very high in terms of integration: 95% agree that their religious beliefs really shape the way they treat other people; 92% agree that their religious beliefs really shape their whole approach to life; and 87% try hard to carry their religion over into all their other dealings in life. Intrinsic religious orientation is high in terms of personal religion: 81% pray at home because it helps them to be aware of God's presence; and 80%

pray chiefly because it deepens their relationship with God. The proportion, however, falls to 54% who say that they often read books about prayer and the spiritual life. Intrinsic religious orientation is less pronounced in terms of public religion: 70% agree that they allow almost nothing to prevent them from going to church on Sundays (even when on holiday); 69% agree that church is most important to them as a place to share fellowship with other Christians; and 67% agree that they go to church because it helps them to feel close to God.

Among this group of ministers quest religious orientation is somewhat less pronounced. In terms of openness to change, 81% agree that, as they grow and change, they expect their religion to grow and change as well. However, the proportions fall to 50% who consider that there are many religious issues on which their views are still changing, and to 43% who say that they are constantly questioning their religious beliefs. In terms of self-criticism, 72% agree that for them doubting is an important part of what it means to be religious, and 71% value their religious doubts and uncertainties. However, the proportion falls to 52% who say that questions are more important to their religious faith than are answers. In terms of existentialism, 65% agree that their life experiences have led them to re-think their religious belief. However, the proportions fall to 33% who say that they were driven to ask religious questions by a growing awareness of the tensions in their world, and to 32% who feel that religion only became important for them when they began to ask questions about the meaning of their life.

Personal and psychological factors

The data presented in table 13.2 demonstrate that the intrinsic religious orientation is independent of personal factors (age and sex) and of psychological type (introversion, sensing, feeling, and judging). However, intrinsic orientation is significantly negatively correlated with emotionality. In terms of personal factors, higher levels of quest religiosity are found among female ministers and among younger ministers. In terms of psychological type theory, higher scores of intrinsic religiosity are associated with greater emotional stability.

The quest religious orientation is independent of emotionality but significantly correlated with both personal factors (sex and age) and with three of the four components of psychological type theory (the perceiving process, the judging process, and the attitudes toward the outside world). In terms of personal factors, higher levels of quest religiosity are found among female ministers and among younger ministers. In terms of psychological type theory, higher levels of quest religiosity are associated with intuitive types, with feeling types, and with perceiving types.

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The Dark Triad

The 'Dark Triad' of three offensive but non-pathological personality constructs is a term coined by Paulhus and Williams (2002) that became well established in the literature during the following decade (for review see Furnham, Richards, & Paulhus, 2013). The burgeoning of more recent research has been stimulated through the emergence of sets of psychometric instruments that propose more economical assessment of these constructs, including: The Short Dark Triad (SD3), comprising 27 items (Jones & Paulhus, 2014); and The Dirty Dozen, comprising 12 items (Jonason & Webster, 2010). The 'Dark Triad' draws together the three constructs of Machiavellianism, subclinical Narcissism, and subclinical Psychopathy. These three constructs are intercorrelated to some extent, but also clearly independent. To varying degrees all three constructs entail a socially malevolent character with tendencies for self-promotion, emotional coldness, duplicity, and aggressiveness.

Machiavellianism, characterised by manipulativeness, callous affect, and a strategic-calculating orientation, was shaped by Christie and Geis (1970) drawing a selection of statements from Machiavelli's original books (see Machiavelli, 1981). The 20-item Mach-IV Inventory that they developed from these statements predicted individuals who were more likely to behave in a cold manipulative fashion in laboratory and real world studies.

Subclinical Narcissism, characterised by grandiosity, entitlement, dominance, and superiority, was shaped by Raskin and Hall's (1979) delineation of a subclinical version of the DSM-defined personality disorder. They developed the 40-item Narcissistic Personality Inventory (NPI) on large samples of students. Their notion of subclinical narcissism has been well supported by a strong research literature (Morf & Rhodewalt, 2001a).

Subclinical Psychopathy, characterised by high impulsivity, high thrill seeking, low empathy, and low anxiety, was shaped by Hare (1985) and Lilienfeld and Andrews (1996) among others. Hare (1985) developed the 31-item Self-Report Psychopathy Scale (SRP) from items that differentiated clinically diagnosed psychopaths from non-psychopaths. This measure was subsequently validated in non-clinical samples by Forth, Brown, Hart, and Hare (1996).

In order to draw discussion of the Dark Triad into research among clergy the Resilience in Ministry Survey included the Short Dark Triad (SD3). In the development of The Short Dark Triad (SD3), Jones and Paulhus (2014) tried to shape and to sharpen the differentiation between the three constructs. Distinguishing Machiavellianism from subclinical Psychopathy, Jones and Paulhus (2014) argue that Machiavellians plan ahead, build alliances, and do their best to maintain their positive reputation, while psychopaths behave impulsively, abandon friends and family, and give little heed to their reputation (Hare & Neumann, 2008). Machiavellians tend to be strategic rather than impulsive (Jones & Paulhus, 2011a), and they tend to avoid manipulating family members (Barber, 1998). Psychopaths tend to lie for immediate rewards, even if those lies compromise their long-term interest (Paulhus & Jones, 2017). Their callous manipulation, combined with recklessness and thrill-seeking, tends to be reflected in bold and relentless pursuit of self-interest (Hare & Newmann, 2008).

For their understanding of subclinical Narcissism, Jones and Paulhus (2011b, 2014) drew on Kernberg (1975) and Kohut (1978). They argued that:

> narcissistic behaviour was marked by manipulation and callousness, much like Machiavellianism and psychopathy. Intraphysically, however, narcissism was defined by a clash between a grandiose identity and underlying insecurities. (Jones & Paulhus, 2014, p. 29)

Narcissistic individuals are endlessly seeking ego-reinforcement (Morf & Rhodewalt, 2001b) that can lead to self-destructive behaviours (Vazire & Funder, 2006). Narcissistic grandiosity promotes a sense of entitlement (Bushman, Bonacci, van Dijk, & Baumeister, 2003) which may result in aggression if that grandiosity is threatened (Bushman & Baumeister, 1998; Jones & Paulhus, 2010). Narcissism involves self-deception: belief in their boastful claims tend to be maintained even when it can be verified that they exaggerate their competence (Paulhus & Williams, 2002).

Drawing on this sharpened differentiation between Machiavellianism, subclinical Narcissism and subclinical Psychopathy, Jones and Paulhus (2014) developed a pool of 41 items in which: the Machiavellianism items comprised four themes (cynicism, coalition building, planning, and reputation); the subclinical Narcissism items comprised four themes (entitlement, exhibitionism, grandiosity, and leadership); and the subclinical Psychopathy items comprised four themes (antisocial behaviour, callous affect, erratic lifestyle, and short-term manipulation). Drawing on data provided by 489 adults, Jones and Paulhus (2014) employed exploratory factor analysis and exploratory structural equation modelling to identify three sets of nine items each that distinguished between the three constructs embraced by the Dark Triad.

Previous research has not explored the connections between the Dark Triad and psychological type theory. However the associations between the three measures proposed by the Dirty Dozen (Jonason & Webster, 2010) and extraversion and neuroticism (emotionality) have been explored by several studies employing the HEXACO model of personality (Jonason & McCain, 2012; Aghababaei, Mohammadtabar, & Saffarinia, 2014) and employing the Big Five Factor model of personality (Jonason & Webster, 2010; Jonason, Kaufman, Webster, & Geher, 2013; DeShong et al. 2017). No clear consensus emerges from these studies. Using the Short Dark Triad (Jones & Paulhus, 2014) alongside a 44-item form of the Big Five Factor model of personality (Denissen et al. 2008) van Geel, Goemans, Toprak, and Vedder (2017) reported: significant positive correlations between extraversion and Machiavellianism ($r = .06$, $p < .05$), subclinical Psychopathy ($r = .13$, $p < .001$), and subclinical Narcissism ($r = .37$, $p < .001$); and a significant negative correlation between neuroticism and subclinical Narcissism ($r = .25$, $p < .001$), but no significant correlations between neuroticism and either Machiavellianism or subclinical Psychopathy.

Connecting the Dark Triad with religion

A few studies have begun to map the association between the Dark Triad and religiosity. Employing the Multidimensional Inventory of Religious/Spiritual Wellbeing (Unterrainer,

Schöggl, Fink, Neuper, & Kapfhammer, 2012) among 312 college students in Gruz, Kämmerle, Unterrainer, Dahmen-Wassenberg, Fink, and Kapfhammer (2014) reported significant negative correlations with Machiavellianism assessed by the Machiavellianism Inventory (Christie & Geis, 1970), with subclinical Narcissism assessed by the Narcissistic Personality Inventory (Raskin & Hall, 1979), and with subclinical Psychopathy assessed by the Levenson Self-Report Psychopathy Scale (Levenson, Kiehl, & Fitzpatrick, 1995). Employing a measure of intrinsic religious orientation (Gorsuch & McPherson, 1989) among 223 adults in Tehran, Aghababaei, Mohammadtabar, and Saffarinia (2014) reported significant negative correlations with all three components of the Dirty Dozen measures of the Dark Triad (Jonason & Webster, 2010). Employing religious affiliation as a measure of religiosity (affiliated or not affiliated) among 309 US residents who responded to an online survey through Amazon's Mechanical Turk, Haddad, Angman, Archer, and Garcia (2016) reported a significant negative correlation with subclinical Psychopathy but independence from subclinical Narcissism and Machiavellianism as measured by the Dirty Dozen (Jonason & Webster, 2010). Employing the Sahin-Francis Scale of Attitude toward Islam (Sahin & Francis, 2002) among 250 teachers in Arak, Ghorbani, Watson, Zarei, and Chen (2017) also reported significant negative correlations with all three components of the Dirty Dozen measures of the Dark Triad (Jonason & Webster, 2010). Employing measures of intrinsic religiosity and extrinsic religiosity developed from Allport and Ross (1967) among 661 volunteer participants recruited via publicly accessible social networking websites, Lowicki and Zajenkowski (2017) reported the following associations between religious orientation and the three components of the Dirty Dozen measure of the Dark Triad (Jonason & Webster, 2010): intrinsic religious orientation was linked to lower levels of subclinical Psychopathy and Machiavellianism, and was independent of subclinical Narcissism; extrinsic religious orientation was positively correlated with subclinical Narcissism, but independent of Machiavellianism and subclinical Psychopathy.

Although there is no established literature reporting specifically on the application of the recognised Dark Triad measures among clergy, there has been a number of studies that explored various aspects of, or forms of, narcissism among clergy, including work reported by Meloy (1986), Steinke (1990), Francis and Baldo (1998), Hill and Yousey (1998), Patrick (1998), Capps (1999), McGlone (2001), Zondag (2004, 2006, 2007), Lee (2004), Ball and Puls (2017), and Ruffing, Paine, Devor, and Sandage (2018).

Ball and Puls (2017) give to their study that explores the characteristics of narcissist pastors combining qualitative and quantitative research techniques the title, *Let Us Prey*. In this study they characterise the narcissist pastor in the following way

> Narcissism is typified by an exaggerated sense of self-importance and power, rigidity, the inability to admit error, a sense of personal greatness, the use of power to manipulate and control others, an inability to feel or express remorse, and a lack of empathy for others. Narcissist pastors are highly competitive and may initially attract followers but will often tear the followers down as a means of bolstering their own fragile egos. Thus they create their own enigmas: they attract followers as part of their deep need for admiration and often charismatic image, but then attack those same

followers and drive them away, creating the need for more followers. (Ball & Puls, 2017, p. 31)

Ball and Puls (2017, pp. 32-38) then offer nine key insights into the style of narcissist pastors which they discuss under the headings of forgiving, envy, revenge, decision-making, delegating authority, impatience and inability to listen, deferential and preferential treatment, feeling threatened by talented staff, and needing to shine. Each will be discussed in turn.

Forgiving. Narcissistic ministers find forgiving those whom they feel have slighted or wronged them nearly impossible. This inability to forgive is fuelled by unquenched rage. Schwartz-Salant (1982, p. 41) argues that 'narcissistic rage has a special unforgiving quality. It is striking how this rage can live on in the unconscious, seemingly untouched by events that follow the wounding situation'.

Envy. For narcissistic ministers envy is the desire to possess what someone else already has. Ball and Puls (2017, p. 34) argue that the narcissistic pastor is envious of those seen as having greater power, prestige or possessions: 'that envy then drives him to imitate or copy those things… to give the narcissist the same limelight and prestige, often by diminishing the envied person'.

Revenge. Narcissistic ministers are not only unforgiving, they also take revenge. Ball and Puls (2017, p. 34) argue that no slight can go unpunished; no good deed escapes punishment if it is perceived as a threat. Such revenge is often engineered in secrecy and delivered by stealth.

Decision-making. Narcissistic ministers need to control all decision-making. In order to control decisions they will manipulate people and distort information. They will attack and marginalise those who may take an opposing position and apply power and authority to ensure that their view prevails.

Delegating authority. Seeing themselves as superior to others, narcissistic ministers assume that they hold more knowledge and possess better skills than those with whom they work. The tasks done by those to whom they may be obliged to delegate will be criticised and found to be deeply flawed. Ball and Puls (2017, p. 36) argue that narcissistic pastors keep everyone subservient while taking credit for their work.

Impatience and inability to listen. Narcissistic ministers see their time as being more important than the time of others. They are important and able to listen to others only for a short period. They will then turn the conversation into a lecture that is patronising and condescending. Signs that the listener is disagreeing lead to an attack that is humiliating and sadistic, or to an abrupt dismissal. They may also abruptly steer the conversation to themselves and demand affirmation and support.

Deferential and preferential treatment. Narcissistic ministers see themselves as special and privileged individuals who deserve deferential and preferential treatment. They will assume privilege and demand it. They will resent the occasions when that demand is not met.

Feeling threatened by talented staff. Narcissistic ministers will do whatever is necessary to destroy a perceived threat. Ball and Puls (2017, p. 37) argue that such threats must be eliminated quickly 'and by all possible means, which often means all-out emotional assault' on target and threat. According to Ball and Puls, the assault will be unrelenting and without remorse.

Needing to shine. According to Ball and Puls (2017, p. 38) narcissistic pastors have 'a deep need to be the best and brightest in the room'. They argue that in this context they build up their own profile by making astonishing claims about themselves, while at the same time sowing seeds of doubt about the profile of others. In order to bring the reputations of others down, narcissistic pastors rely strongly on sarcasm and cynicism.

Church of Scotland ministers

Tables 14.1, 14.2, and 14.3 present the new data provided by the 505 Church of Scotland ministers in respect of the three components of the Dark Triad. All nine items of the subclinical Narcissism Scale worked quite well together, generating an alpha coefficient of .66. The item rest-of-scale correlations show that four of the nine items dropped below the threshold of .30, and this is reflected in the lower alpha coefficient. All nine items of the Machiavellianism Scale worked quite well together, generating an alpha coefficient of .66. One of the nine items (it's not wise to tell your secrets) reported a low correlation with the sum of the other eight items, indicating this to be a weak item in the scale. The Church of Scotland requested that one item should not be included in the subclinical Psychopathy Scale (I enjoy having sex with people I hardly know), and two of the other eight items within the subclinical Psychopathy Scale did not perform well. These were two reverse coded items (I avoid dangerous situations; I have never gotten into trouble with the law). These two claims were therefore excluded and the scale properties recalculated on six items. All six items carry a correlation above .30 showing that each item relates well to the other five items in the scale. The alpha coefficient is satisfactory ($\alpha = .69$).

The percentage endorsement of the individual items presented in table 14.1 (the sum of the agree and agree strongly responses) identify the following characteristics among Church of Scotland ministers in respect of the four components of Machiavellianism. In terms of reputation, Church of Scotland ministers are quite protective of themselves. Three out of five minsters take the view that it is not wise to tell your secrets (59%), and nearly two out five take the view that there are things you should hide from other people to protect your reputation (37%). In terms of manipulation (cynicism) one in five minister believe that most people can be manipulated (21%), although only 4% said that they like to use clever manipulation to get their way. In terms of planning, only a very small proportion of ministers supported self-motivated planning: 2% made sure their plans benefitted themselves and not others; 1% agreed that it is wise to keep track of information that they could use against other people later; and 1% took the view that they should wait for the right time to get back at people. In terms of coalition building, at least one in ten ministers agree that you must get the important people on your side whatever it takes (11%) or agree that you should avoid direct conflict with others because they may be useful in the future (15%).

The percentage endorsement of individual items presented in table 14.2 (the sum of the agree and agree strongly responses) identify the following characteristics among Church of Scotland ministers in respect of the four components of subclinical Narcissism. In terms of leadership, three out of five ministers feel that people see them as a natural leader (62%). In terms of exhibitionism, about half of the ministers do not hate being the centre of attention (55%) and about half do not feel embarrassed if someone compliments them (52%). In terms of entitlement, around one in seven ministers like to get acquainted with important people (14%), although only 3% insist on getting the respect they deserve. In terms of grandiosity, two thirds of the ministers feel that they are an average person, but a small proportion hold a more grandiose view of themselves: 3% feel that many group activities would be dull without them; 5% say that they have been compared to famous people; and 6% say that they know that they are special because everyone keeps telling them so.

The percentage endorsement of individual items presented in table 14.3 (the sum of the agree and agree strongly responses) identify the following characteristics among Church of Scotland ministers in respect of the four components of subclinical Psychopathy. In terms of callous affect, almost one in every five ministers say that it is true that they can be mean to others (18%), but less than 1% would agree that payback needs to be quick and nasty. In terms of antisocial behaviour, almost one in twenty ministers like to get revenge on authorities (4%), and 2% say that people who mess with them always regret it. In terms of short-term manipulation, one in a hundred ministers agree that they would say anything to get what they want (1%). In terms of erratic lifestyle, one in a hundred ministers agree that people often say they are out of control (1%).

The three components of the Dark Triad are generally considered to be interrelated, but also to access somewhat different characteristics or pathologies. This theory is reflected in the magnitude of the bivariate correlations between these variables among the Church of Scotland ministers. Machiavellianism and subclinical Psychopathy correlated quite highly ($r = .66$, $p < .001$), but the correlations between Machiavellianism and subclinical Narcissism ($r = .31$, $p < .001$), and between subclinical Psychopathy and subclinical Narcissism ($r = .30$, $p < .001$) were considerably smaller.

Personal and psychological factors

The correlations presented in table 14.4 demonstrate that the three components of the Dark Triad relate to some of the personal and psychological factors included within the survey in different ways. The following conclusions can be drawn.

First, age is not significantly correlated with any of the three components of the Dark Triad. In other words, these three characteristics are evenly represented across the age range of ministers.

Second, there is a significant association between sex and both Machiavellianism and subclinical Psychopathy, while subclinical Narcissism is not related to sex difference. In other words, there are higher levels of Machiavellianism and subclinical Psychopathy among

male ministers than among female ministers, but equal levels of subclinical Narcissism among male ministers and female ministers.

Third, emotionality is significantly correlated with all three components of the Dark Triad, but not all in the *same* direction. Higher levels of Machiavellianism and higher levels of subclinical Psychopathy are associated with higher levels of self-reported emotionality. This may be reflected in quicker emotional responses among ministers who display characteristics of subclinical Psychopathy and Machiavellianism. On the other hand, higher levels of subclinical Narcissism are associated with lower levels of self-reported emotionality. This may reflect the theory that ministers who display characteristics of subclinical Narcissism go about their strategy of undermining others with calm calculation; or this may reflect the theory that such ministers remain unaware of the emotionality that others detect in their behaviour.

Fourth, all three components of the Dark Triad are significantly correlated with a preference for thinking over feeling. Ministers who display characteristics of the Dark Triad are more inclined to evaluate situations and to make judgements without taking too much into account the impact on individual people.

Fifth, subclinical Narcissism is significantly and strongly correlated with extraversion, while Machiavellianism is significantly but weakly correlated with introversion. Subclinical Psychopathy is independent of introversion and extraversion.

Sixth, subclinical Narcissism is significantly correlated with a preference for intuition, while both subclinical Psychopathy and Machiavellianism are independent of sensing and intuition.

Finally, the attitude toward the outer world (judging and perceiving) is not significantly correlated with any of the three components of the Dark Triad.

Part five: Constructing the model

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Personal and personality foundations of wellbeing

Recent studies have demonstrated that religious leadership in the contemporary Western world carries emotional and psychological costs for those who serve in such positions. The foundations for such conclusions were placed by Sanford (1982), Coate (1989), Fletcher (1990), Kirk and Leary (1994), and Davey (1995). More recently, Warren (2002) reported on the impact of parish ministry on emotional, spiritual, and physical health; Kaldor and Bullpitt (2001) explored the impact of ministry on professional burnout; Burton and Burton (2009) looked beyond the leaders to the stress in clergy families; and Peyton and Gatrell (2013) examined the sacrificial costs of emotional labour.

Drawing on the insights generated from such studies that employ a variety of qualitative and quantitative methods, the Resilience in Ministry Survey was established within a specific research tradition that describes itself as concerned with 'the science of clergy work-related psychological wellbeing' (see Francis, 2018). What makes this research tradition distinctive are two main features. The first feature is the commitment to the conceptualisation and operationalisation of scientifically-sound instruments designed to measure work-related psychological wellbeing. The two main instruments employed in this context are the Maslach Burnout Inventory (Maslach & Jackson, 1986) and the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005). The second feature is the commitment to taking into account both personal factors (age and sex) and personality factors in predicting individual differences in work-related psychological health. The three main models of personality employed in this context are Eysenck's three dimensional model of personality (Eysenck & Eysenck, 1991), the Big Five Factor model of personality (Costa & McCrae, 1985), and the model of psychological type as operationalised by the Myers Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978), and the Francis Psychological Type Scales (Francis, 2005). Specifically the Resilience in Ministry Survey employed the Francis Burnout Inventory, the Francis Psychological Type Scales, and the Francis Emotional Temperament Scale.

Personal factors

The main conclusion regarding personal factors that emerge from earlier research using either the Maslach Burnout Inventory or the Francis Burnout Inventory concerns the significant negative correlation between emotional exhaustion and age. This finding has been documented, for example, in studies among 1,468 Roman Catholic clergy in Britain by Francis, Louden, and Rutledge (2004), among 1,071 male Anglican clergy in England by Rutledge and Francis (2004), among 1,278 male Anglican clergy in England by Turton and Francis (2007), among 6,680 clergy from Australia, England and New Zealand by Francis, Kaldor, Robbins, and Castle (2005), and among 744 Presbyterian ministers in the USA by Francis, Robbins, and Wulff (2013a). This finding is consistent with findings among other professional groups as reported by Bartz and Maloney (1986), Lee and Ashforth (1991), Jackson, Barnett, Stajich, and Murphy (1993), Cook and Banks (1993), and Price and Spence

(1994). Thus, according to the majority of studies, older clergy are less likely than younger clergy to suffer from either emotional exhaustion or depersonalisation. Two theories may account for these differences between younger and older clergy. On the one hand, Maslach, Schaufeli, and Leiter (2001) suggest that those who burn out early in their careers are likely to quit their jobs, leaving behind the survivors who consequently exhibit lower levels of burnout. In other words, younger clergy who suffer from emotional exhaustion or depersonalisation may decide to leave parochial ministry either because of ill health or to seek alternative employment. On the other hand, older clergy may have learned how to pace their work better so as to avoid such signs of burnout.

Many studies have failed to find sex differences in levels of emotional exhaustion reported by male and by female clergy, including work reported by Francis, Kaldor, Robbins, and Castle (2005), Francis, Robbins, and Wulff (2013a), and Francis, Laycock, and Brewster (2015).

Personality factors

During the early 2000s a series of studies reported on the association between burnout and the Eysenckian dimensional model of personality, including work reported among clergy by Francis and Rutledge (2000), Francis, Louden, and Rutledge (2004), Rutledge and Francis (2004), Francis, Turton, and Louden (2007), Turton and Francis (2007), and Francis, Hills, and Rutledge (2008). Eysenck's classic dimensional model of personality has its roots in two main principles, one theoretical and one empirical. The theoretical principle is committed to the view that psychological disorders are continuous with normal personality rather than categorically distinct from normal personality. For this reason it makes sense to employ language borrowed from abnormal psychology to define aspects of normal psychology. This view argues that individual differences in personality can be located on defined continua. One individual differs from another in respect of their locations on these defined continua. The empirical principle is committed to the view that the structure of human personality (in terms of the number and definition of the major personality constructs) can be determined by mathematical modelling of the wide range of individual differences in human behaviour. Higher order factor analysis is employed to identify a small number of orthogonal personality dimensions, in which each dimension may embrace a number of lower order personality traits (see Eysenck & Eysenck, 1985). In its present form the Eysenckian dimensional model of personality embraces three major dimensions known by the high scoring poles as extraversion, neuroticism, and psychoticism.

Those studies drawing on Eysenck's three dimensional model of personality to explore the connection between personality and burnout agreed that the clergy most vulnerable to burnout are introverts who also score high on the neuroticism scale, while the clergy most resilient to burnout are extraverts who score low on the neuroticism scale.

A second set of studies has reported on the association between burnout and psychological type theory as developed by Jung (1971) and operationalised and developed by the Myers Briggs Type Indicator (Myers & McCaulley, 1985). This model of personality distinguishes between two orientations (introversion and extraversion), two perceiving functions (sensing

and intuition), two judging functions (thinking and feeling), and two attitudes toward the outside world (judging and perceiving).

Early research exploring the connection between work-related psychological health and psychological type was reviewed by Reid (1999) who drew together four unpublished doctoral dissertations and one published study which had assessed the relationship between psychological type and scores recorded on the Maslach Burnout Inventory. The consistent finding across four of these five studies was that individuals with a preference for introversion appeared to be more prone to burnout than individuals with a preference for extraversion. Later findings reported by Myers, McCaulley, Quenk, and Hammer (1998, p. 238) confirmed that introverts recorded significantly higher scores than extraverts on the emotional exhaustion scale and on the depersonalisation scale.

Building on this earlier research, a series of eight recent studies have examined the connection between psychological type and work-related psychological health among different groups of clergy. All eight studies have assessed work-related psychological health by means of the two measures of emotional exhaustion and satisfaction in ministry proposed by the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005). All eight studies have assessed psychological type by means of the Francis Psychological Type Scales (Francis, 2005). These eight studies have been conducted among 748 clergy serving in the Presbyterian Church (USA) by Francis, Wulff, and Robbins (2008), among 3,715 clergy from Australia, England and New Zealand by Francis, Robbins, Kaldor, and Castle (2009), among 521 clergy serving in rural ministry in the Church of England by Brewster, Francis, and Robbins (2011), among 874 clergywomen serving in the Church of England by Robbins and Francis (2010), among 134 lead elders within the Newfrontiers network of churches serving in the United Kingdom by Francis, Gubb, and Robbins (2012), among 212 Australian clergywomen drawn from 14 denominations or streams of churches by Robbins, Francis, and Powell (2012), among 266 clergymen serving in the Church in Wales by Francis, Payne, and Robbins (2013), and among 155 Catholic priests serving in Italy by Francis and Crea (2015b).

In terms of emotional exhaustion all eight studies reported significantly higher scores recorded by introverts than by extraverts. Four of the eight studies also reported significantly higher scores recorded by thinking types than by feeling types. One of the eight studies reported significantly higher scores recorded by perceiving types than by judging types. In terms of satisfaction in ministry, seven of the eight studies reported significantly higher scores recorded by extraverts than by introverts. Four of the eight studies also reported significantly higher scores recorded by feeling types than by thinking types. Three of the eight studies reported significantly higher scores recorded by intuitive types than by sensing types. The clearest message from these findings is that extraverted feeling types fare better than introverted thinking types.

Building on these two sets of findings that employed the Eysenckian dimensional model of personality and that employed psychological type theory, the Resilience in Ministry Survey employed a new instrument, the Francis Psychological Type and Emotional Temperament

Scales, designed to include with a psychological type measure the additional aspect of emotionality or neuroticism.

Church of Scotland ministers

This chapter now employs stepwise multiple regression in order to test the cumulative impact of personal factors (age and sex), psychological type (using the underlying continuous scale scores with extraversion, intuition, feeling and judging as the high scoring direction for the measures) and emotionality (assessing neuroticism). Tables 15.1 and 15.2 present the new data in respect of predicting impact on the Scale of Emotional Exhaustion in Ministry and on the Satisfaction in Ministry Scale respectively. The first column, headed '*r*' shows the bivariate correlation coefficients for each predictor variable considered separately. Model 1 examines the impact of the two personal factors (age and sex) considered together. Model 2 examines the impact of the two personal factors and the four components of psychological type (extraversion, intuition, feeling and judging) considered together. Model 3 examines the impact of the two personal factors, the four components of psychological type, and emotionality (neuroticism) considered together. Each additional set of predictor variables makes a significant contribution to the model.

It is model 3 that is of greatest interest. In terms of emotional exhaustion in ministry, model 3 in table 15.1 demonstrates that:

- male and female ministers experience similar levels of emotional exhaustion;

- younger ministers experience higher levels of emotional exhaustion than older ministers;

- introverts experience higher levels of emotional exhaustion than extraverts;

- intuitive types experience higher levels of emotional exhaustion than sensing types;

- thinking types experience higher levels of emotional exhaustion than feeling types;

- perceiving types experience higher levels of emotional exhaustion than judging types;

- high scores on emotionality provide the strongest predictor of high levels of emotional exhaustion.

In terms of satisfaction in ministry, model 3 in table 15.2 demonstrates that:

- male and female ministers experience similar levels of satisfaction in ministry;

- younger and older ministers experience similar levels of satisfaction in ministry;

- sensing types and intuitive types experience similar levels of satisfaction in ministry;

- extraverts experience higher levels of satisfaction in ministry than introverts;

- feeling types experience higher levels of satisfaction in ministry than thinking types;

- judging types experience higher levels of satisfaction in ministry than perceiving types;

- low scores on emotionality provides the strongest predictor of high levels of satisfaction in ministry.

The proportion of variance accounted for in model 3 is high both in respect of satisfaction in ministry (R^2 = .21) and in respect of emotional exhaustion in ministry (R^2 = .35). The theory on which the present study has been constructed (as outlined in chapters 1 and 2) is that theologically and psychologically personal factors (age and sex) and personality factors (extraversion and introversion, sensing and intuition, thinking and feeling, judging and perceiving) are relatively stable factors that define the givenness with which the Church may need to work among its ministers. Additionally there is considerable evidence to regard individual differences in emotionality in the same way. Two main conclusions emerge from these data and from the theoretical framework.

First, from a scientific point of view this model that places personal factors, psychological factors, and emotionality as the first three blocks in the regression models will be carried forward into the following two chapters. From a scientific point of view the question being addressed concerns the extent to which other psychological factors (the Bright Trinity and the Dark Triad) and contextual factors account for *additional* variance in emotional exhaustion and in satisfaction in ministry, after these fundamental factors have been taken into account.

Second, if the Church cannot expect to transform introverts into extraverts, perceiving types into judging types, thinking types into feeling types, or ministers displaying higher emotionality into ministers displaying lower emotionality, strategies may need to be found to enable such ministers to display higher resilience within the ministries to which God may have called them.

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Psychological factors and wellbeing

Chapter 15 proposed the model for exploring the *additional* effect of psychological factors on work-related psychological wellbeing after first taking into account the effect of personal factors and personality factors. This model has begun to be used in research to build up a picture of how specific psychological factors may impact both emotional exhaustion in ministry and satisfaction in ministry. The pioneering study in this field was reported by Francis and Crea (2018) in their paper on 'Happiness matters: Exploring the linkages between personality, personal happiness, and work-related psychological health among priests and sisters in Italy.'

Happiness matters

The study by Francis and Crea (2018) was stimulated and provoked by Rossetti (2011) in his book *Why priests are happy*. Rossetti (2011) links burnout, as assessed by the Maslach Burnout Inventory (Maslach & Jackson, 1986) with happiness, as assessed by the five-item Satisfaction with Lie Scale (Diener, Emmons, Larsen, & Griffin, 1985) and personality, as assessed by 20 items from the IPIP-NEO, a publicly available personality inventory, mapping onto the constructs of extraversion and neuroticism as proposed by the Big Five Factor model of personality developed by Costa and McCrae (1985).

Francis and Crea (2018) argued that Rossetti's study raised four important, but under discussed, issues. The first of these issues concerns the conceptualisation and measurement of happiness as a psychological construct. The second issue concerns theorising the nature of the personality constructs introduced to the study. The third issue concerns the connection between personality and personal happiness. The fourth issue concerns the connection between personal happiness and professional burnout.

In order to address the first of the four issues, Francis and Crea (2018) identified the Oxford Happiness Inventory (OHI) proposed and documented by Argyle and Crossland (1987) and Argyle, Martin, and Crossland (1989). This instrument is grounded in a clear conceptualisation of happiness and a broad research foundation in the psychology of happiness (see Argyle, 1987). Argyle and Crossland (1987) suggested that happiness comprises three components: the frequency and degree of positive affect or joy; the average level of satisfaction over a period; and the absence of negative feelings, such as depression and anxiety. Working from this definition, they developed the Oxford Happiness Inventory by reversing the 21 items of the Beck Depression Inventory (Beck, Ward, Mendelson, Hock, & Erbaugh, 1961) and adding 11 further items to cover aspects of subjective wellbeing not so far included. Three items were subsequently dropped, leading to a 29-item scale.

Each of the 29 items in the Oxford Happiness Inventory invited respondents to select one of four options. The incremental steps in these options are defined as unhappy or mildly depressed, a low level of happiness, a high level of happiness, and manic. Argyle, Martin, and Crossland (1989) reported an internal reliability of .90 using alpha (Cronbach, 1951), and

a 7-week test-retest reliability of .78. The concurrent validity of .43 was established against happiness ratings by friends. Construct validity was established against recognised measures of the three hypothesised components of happiness showing correlations of .32 with the positive affect scale of the Bradburn Balanced Affect measure (Bradburn, 1969), -.52 with the Beck Depression Inventory, and .57 with Argyle's life satisfaction index.

A potential disadvantage of the Oxford Happiness Inventory concerns the space that it occupies in a questionnaire. Although this instrument comprises only 29 items, each item is supported by four response options, requiring 116 lines of text in the questionnaire. Two modifications of the Oxford Happiness Inventory have been proposed, retaining the basic conceptual structure, but streamlining the response categories. These modifications are known as the Oxford Happiness Questionnaire (Hills & Argyle, 2002) and the Oxford Happiness Measure (Elken, Francis, & Robbins, 2010). Functional equivalence has been assumed among this family of three instruments. Francis and Crea (2018) suggested that the Oxford Happiness Questionnaire may be particularly appropriate for inclusion within clergy surveys alongside other measures.

In order to address the second of the four issues, Francis and Crea (2018), followed Rossetti's lead by concentrating on the two core dimensions of personality relevant for the investigation as extraversion and neuroticism. These two dimensions are operationalised by the Francis Psychological Type and Emotional Temperament Scales.

In order to address the third of the four issues, Francis and Crea (2018) reviewed the theoretical framework linking extraversion and neuroticism to personal happiness shaped by Eysenck during the 1980s. Eysenck's (now classic) discussion of the psychology of happiness made the claim that happiness is located within the personality quadrant defined by stable extraversion. In one of his more popular writings, Eysenck made the simple claim:

> Happiness is a thing called stable extraversion ... the positive affect in happiness seemed to be related to easy sociability, with a natural, pleasant interaction with other people, ... then it only makes sense that happiness can be associated with extraversion. Similarly, if worries and anxieties make up negative affect in happiness, it can easily be seen that instability and neuroticism are also connected to unhappiness. (Eysenck, 1983, p. 2)

Francis, Brown, Lester, and Philipchalk (1998) tested Eysenck's claim, using the Oxford Happiness Inventory together with the short form of the Eysenck Personality Questionnaire Revised (Eysenck, Eysenck, & Barrett, 1985) among 1,076 students drawn from Australia, Canada, the UK and the USA. Separate analyses on all four groups of students supported the claim. While not always specifically setting out to test Eysenck's claim, several other studies have also administered the Oxford Happiness Inventory alongside the Eysenckian measures of extraversion and neuroticism and reported similar findings, including studies based on: 131 undergraduates (Argyle & Lu, 1990), 101 students (Furnham & Brewin, 1990), 114 adults (Lu & Argyle, 1991), 95 student volunteers (Brebner, Donaldson, Kirby, & Ward, 1995), 145 women (Noor, 1996), 456 undergraduates (Francis, 1999), 120 students (Furnham

& Cheng, 1999), 233 young people mainly recruited from the final year at school (Furnham & Cheng, 2000), 107 students (Chan & Joseph, 2000), 204 students (Cheng & Furnham, 2001), 244 adults (Hills & Argyle, 2001), 234 participants from schools and colleges (Cheng & Furnham, 2003), 870 students (Stewart, Ebmeier, & Deary, 2005), 438 pregnant women (Jayasvasti & Kanchanatawan, 2005),120 adults (Furnham & Christoforou, 2007), 131 undergraduates (Robbins, Francis, & Edwards, 2010), three Australian samples of 1,002 secondary school students, 466 university students, and 494 adult churchgoers (Fisher & Francis, 2013), and 284 Hebrew-speaking female undergraduate students (Francis, Yablon, & Robbins, 2014).

In order to address the fourth of the four issues, Francis and Crea (2018) gathered data from 95 priests and 61 religious sisters in Italy who completed the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005), the Francis Psychological Type and Emotional Temperament Scales, a development of the Francis Psychological Type Scales (Francis, 2005), and the Oxford Happiness Questionnaire (Hills & Argyle, 2002). Overall the data demonstrated high levels of personal happiness among priests and religious sisters, but also significant signs of vulnerability. Personality provided significant prediction of individual differences in both personal happiness and work-related psychological health. However, personal happiness provided additional protection against work-related emotional exhaustion and additional enhancement of work-related satisfaction.

The finding that personal happiness may enhance the work-related psychological wellbeing of Catholic priests and religious sisters has important implications for the ways in which Churches conceptualise pastoral oversight of those professionally engaged in ministry. Francis and Crea (2018) argue that while personality may be a fundamental human givenness, personal happiness is a construct more open to influence and to modification.

> Those working with the personal and psychological development and formation of Catholic priests and religious sisters may be encouraged from these data to work on the promotion of personal happiness prior to trying to address the prevailing issues of low satisfaction in ministry and high emotional exhaustion. If ways can be found to enable Catholic priests and religious sisters to affirm higher levels of personal happiness, the model suggests that high levels of emotional exhaustion may subside, and low levels of satisfaction in ministry may rise. (Francis & Crea, 2018, p. 28)

Testing the Bright Trinity

A couple of recent studies have begun to map the effect of components of the Bright Trinity (purpose in life, emotional intelligence, and personal religious faith) on individual differences in clergy work-related psychological wellbeing. In the first of these studies, Randall (2015) explored the thesis that higher levels of emotional intelligence were associated with lower levels of burnout. This thesis was tested among a sample of 156 Anglican clergy in England and Wales who completed the Schutte Emotional Intelligence Scale (Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998) alongside the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005). The analyses demonstrated that higher levels of

emotional intelligence, as assessed by the Schutte Emotional Intelligence Scale, were associated both with higher levels of satisfaction in ministry and lower levels of emotional exhaustion. Randall's finding that higher levels of emotional intelligence are associated with lower levels of burnout and better work-related psychological wellbeing among clergy is consistent with the findings of other studies employing the Maslach Burnout Inventory alongside the Schutte Emotional Intelligence Scale among other groups, including university professors (Iqbal & Abbasi, 2013), nurses (Nel, Jonker, & Rabie, 2013), healthcare professionals (Ünal, 2014; Năstasă & Fărcaş, 2015), and teachers (Chan, 2006; Platsidou, 2010; Colomeischi, 2015; Cohen & Abedallah, 2015). Randall (2015) concluded that these findings may offer a useful clue regarding the way in which better psychological health can be promoted among clergy. He argued that there may be real value in providing training in social and emotional competence as part of initial ministerial training and continuing ministerial development.

In the second of these studies, Crea and Francis (under review) explored the thesis that higher levels of purpose in life were associated with lower levels of burnout. This thesis was tested among a sample of 156 Catholic priests and religious professionals in Italy who completed the Purpose in Life Scale (Robbins & Francis, 2000b) together with the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005). After controlling for personal factors (age and sex) and for psychological factors (emotionality and extraversion or introversion) the data demonstrated that higher scores on the Purpose in Life Scale were associated both with higher scores on the Satisfaction in Ministry Scale and lower scores on the Scale of Emotional Exhaustion in Ministry. These findings suggest that professional burnout and poor work-related psychological health among priests and religious sisters may, at least in part, be attributed to a poor sense of purpose in life. In light of this empirical evidence, they argued that therapeutic techniques developed by logotherapy may be relevant to addressing the problem of professional burnout and poor work-related psychological health among Catholic priests and religious sisters.

Dark Triad and Bright Trinity

Building on their study exploring the effect of personal happiness on work-related psychological wellbeing among Catholic priests and religious sisters, Francis and Crea (in preparation), undertook a second study among 287 participants comprising diocesan priests (15%), religious priests (23%), religious brothers (8%), and religious sisters (55%). This study included measures both of the Dark Triad and of the Bright Trinity. The Dark Triad of Machiavellianism, subclinical Narcissism, and subclinical Psychopathy was assessed by the Short Dark Triad (SD3: Jones & Paulhus, 2014). The Bright Trinity of emotional intelligence, purpose in life, and religious faith was assessed by the Schutte Emotional Intelligence Scale (Schutte, Malouff, Hill, Haggerty, Cooper, Golden, & Dornheim, 1998), the Purpose in Life Scale (Robbins & Francis, 2000b), and the Astley-Francis Scale of Attitude toward Theistic Faith (Astley, Francis, & Robbins, 2012). In this study work-related psychological wellbeing was assessed by the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005) and extraversion and emotionality were assessed by the Francis Psychological Type and Emotional Temperament Scales (see Francis, 2005).

Francis and Crea tested the impact of the Dark Triad and of the Bright Trinity on both the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale by stepwise regression in which personal factors (sex and age) were entered in step one; psychological factors (extraversion and emotionality) were entered in step two; the Dark Triad factors (Machiavellianism, subclinical Narcissism, and subclinical Psychopathy) were entered in step three; and the Bright Trinity factors (purpose in life, emotional intelligence, and religious faith) were entered in step four.

Taken together all ten predictor variables predicted similar levels of variance in both dependent variables: Scale of Emotional Exhaustion in Ministry (R^2 = .48), and Satisfaction in Ministry Scale (R^2 = .48). However, the Dark Triad and the Bright Trinity play different roles in shaping the measures of positive affect (satisfaction in ministry) and negative affect (emotional exhaustion in ministry).

Higher levels of emotional exhaustion in ministry were significantly associated with Machiavellianism (β = .25, $p < .001$) and also with subclinical Psychopathy (β = .20, $p < .001$), although not with subclinical Narcissism (β = .05, ns). Neither emotional intelligence (β = -.05, ns), nor religious faith (β = -.07) were significantly associated with emotional exhaustion, although emotional exhaustion was significantly associated with lower levels of purpose in life (β = -.18, $p < .01$).

Levels of satisfaction in ministry were unrelated to each of the three factors of the Dark Triad: Machiavellianism (β = .03, ns), subclinical Narcissism (β = .06, ns), and subclinical Psychopathy (β = .01). However, higher levels of satisfaction in ministry were significantly associated with all three factors of the Bright Trinity: purpose in life (β = .22, $p < .001$), emotional intelligence (β = .41, $p < .001$), and religious faith (β = .22, $p < .001$).

Working within the balanced affect model of work-related psychological wellbeing these findings have important implications for the pastoral care and resilience of clergy. The balanced affect model argues that improvement in work-related psychological wellbeing can be best effected by promoting positive affect as a counter balance to negative affect. In other words, developing satisfaction in ministry is capable of offsetting negative consequence of emotional exhaustion in ministry. The data provided by Catholic priests and religious leaders in Italy suggest that positive affect (in the sense of satisfaction in ministry) may be enhanced by giving attention to three personal aspects of life, namely purpose in life, emotional intelligence, and religious faith. Each of these three areas is distinctive and worth closer attention and investment.

As yet empirical research employing the effect of the Dark Triad and the Bright Trinity on resilience and wellbeing in ministry has been tested on just one group of religious leaders (Catholic priests and religious leaders in Italy). The Resilience in Ministry Survey among ministers serving in the Church of Scotland offers opportunity to test these findings. In the Resilience in Ministry Survey the Dark Triad was assessed by the three measures proposed by the Short Dark Triad developed by Jones and Paulhus (2014) as discussed in chapter 14. The Bright Trinity was assessed by the Schutte Emotional Intelligence Scale developed by

Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998) as discussed in chapter 11; by the Purpose in Life Scale developed by Robbins and Francis (2000b) as discussed in chapter 12; and by the intrinsic religious orientation scale from the New Indices of Religious Orientation developed by Francis (2007) as discussed in chapter 13.

Church of Scotland Ministers

Building on the model tested by Francis and Crea (in preparation), this chapter now employs stepwise multiple regression in order to explore the additional effects of the Dark Triad and of the Bright Trinity on the Scale of Emotional Exhaustion in Ministry (table 16.1) and on the Satisfaction in Ministry Scale (table 16.2). The first four columns in these tables simply repeat the information previously established in tables 15.1 and 15.2. In these new regression tables model 1 (entering the personal factors), model 2 (entering the psychological type factors), and model 3 (entering the emotionality factors) remain the stable platform onto which model 4 now adds the Dark Triad and model 5 adds the Bright Trinity.

In terms of emotional exhaustion in ministry, model 5 in table 16.1 shows that both the Dark Triad and the Bright Trinity explain significant additional variance in the scale scores. Among the Dark Triad Machiavellianism significantly predicts higher levels of emotional exhaustion, subclinical Narcissism significantly predicts lower levels of emotional exhaustion, and subclinical Psychopathy is independent of levels of emotional exhaustion. Among the Bright Trinity, purpose in life is the strongest predictor of lower levels of emotional exhaustion, but emotional intelligence also adds significantly to lower levels of emotional exhaustion after taking purpose in life into account. When both purpose in life and emotional intelligence are taken into account, intrinsic religiosity offers no additional predictive power on emotional exhaustion.

In terms of satisfaction in ministry, model 5 in table 16.2 shows that neither Machiavellianism nor subclinical Psychopathy are significantly associated with individual differences in levels of satisfaction in ministry, although there is a small significant association between subclinical Narcissism and higher levels of satisfaction in ministry. Among the Bright Trinity there is a strong positive association between purpose in life and higher levels of satisfaction in ministry. After taking purpose in life into account emotional intelligence adds significantly further to enhancing satisfaction in ministry. When both purpose in life and emotional intelligence are taken into account, intrinsic religiosity offers no additional predictive power on satisfaction in ministry.

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Contextual factors and wellbeing

Chapter 15 proposed the model for exploring the *additional* effect of contextual factors on work-related psychological wellbeing after first taking into account the effect of personal factors and personality factors. This model has been used in previous research to explore the effect of three kinds of contextual factors, those shaped by the context in which ministry is located, those shaped by the context of personal lifestyle, beliefs, or practices, and those shaped by the theological and ecclesiological landscape.

Context of ministry

The contextual issues within ministry to which attention has already been drawn by this style of research concerns the potentially distinctive experiences of clergy working in rural areas and the potentially distinctive experiences of clergy with responsibility for more than one church.

In an initial study, Francis and Rutledge (2000) drew on a survey of 1,071 full-time stipendiary clergymen serving in the Church of England to explore whether rural clergy were either more or less vulnerable to burnout than clergy serving in other contexts. This study, using the Maslach Burnout Inventory, employed multiple regression to control for age, marital status and personality. After these factors had been taken into account, the data indicated that rural clergy have a lower sense of personal accomplishment than comparable clergy working in other types of parishes, but that they suffer neither from higher levels of emotional exhaustion nor from higher levels of depersonalisation. Evaluating these findings, Francis and Rutledge (2000) made the recommendation that clergy serving in rural ministry may benefit from a diocesan structure that could recognise and affirm their particular gifts and skills and seek ways in which these gifts and skills could be exercised in a rewarding way beyond the confines of parish boundaries.

In a second study, Francis, Robbins, and Wulff (2013b) explored the extent to which serving multiple churches may be detrimental to clergy work-related psychological health in the USA. They examined this issue by drawing on data provided by 735 clergy serving in the Presbyterian Church (USA) who completed the Francis Burnout Inventory. After controlling for individual differences in age and personality, the data demonstrate that clergy serving multiple churches in this context experienced no statistically significant differences in the susceptibility to burnout, either in terms of levels of emotional exhaustion or in terms of levels of satisfaction in ministry compared with colleagues serving just one church.

In a third study, Robbins and Francis (2014) explored the extent to which serving multiple churches may be detrimental to clergy work-related psychological health in England. They examined this issue by drawing on data provided by 867 clergywomen serving in the Church of England who completed the Francis Burnout Inventory. Of these clergywomen, 361 held responsibility for one church, 213 for two churches, 109 for three churches, 81 for four churches, 34 for five churches, 27 for six churches, 19 for seven churches, and 23 for eight or

more churches. After controlling for personal factors (like age), psychological factors (like personality), theological factors (like church tradition), and other contextual factors (like rurality), the data demonstrated a small significant inverse association between the number of churches and positive affect (satisfaction in ministry), but no association with negative affect (emotional exhaustion). Overall, however, the variance accounted for by the number of churches was trivial in comparison with the variance accounted for by psychological factors.

Context of lifestyle

Recent studies undertaken by Francis' research group, employing either the modified form of the Maslach Burnout Inventory or the Francis Burnout Inventory have been concerned to examine the effect of a range of lifestyle, personal or professional, factors on individual differences in levels of burnout. The following examples illustrate this concern.

Francis and Turton (2004a) tested the thesis that regular engagement with supervision designed to encourage reflective practice in ministry is related to better levels of work-related psychological health. Drawing on data provided by 1,276 Anglican clergymen and employing multiple regression to control for individual differences in age and personality, the study found that supervision was unrelated to levels of emotional exhaustion or depersonalisation, but associated with higher levels of satisfaction in ministry. This finding is interpreted to support the beneficial effect of disciplined engagement with supervision. Supervision may not be able to remove the factors that generate emotional exhaustion in ministry, but it can help to affirm and to consolidate those aspects of ministry that lead to the sense of personal accomplishment or work-related satisfaction. Within the balanced affect model of work-related psychological wellbeing such affirmation enhances the positive affect that offsets some of the consequences of negative affect.

Francis, Turton, and Louden (2007) tested the thesis that companion animals (specifically cats and dogs) may contribute to the work-related psychological health of Catholic parochial clergy and reduce levels of burnout. This thesis was grounded in the considerable literature that has identified social benefits, medical benefits and psychological benefits associated with companion animals across diverse populations. Using multiple regression models to control for individual differences in age and personality, the data indicated that, contrary to expectation, no psychological benefit accrued from owning a cat, while ownership of a dog was associated with statistically significant (but very small) increases in two aspects of professional burnout (emotional exhaustion and depersonalisation). These findings were interpreted to suggest that current pressures among Catholic parochial clergy in England and Wales are so great that having a dog within the presbytery is adding to the burden rather than providing recreational relief.

Turton and Francis (2007) tested the thesis that confidence in prayer is fundamental to maintaining a good level of work-related psychological health among Anglican parochial clergy and that low confidence in prayer is associated with professional burnout. Data were provided by a sample of 1,278 male stipendiary parochial clergy working in the Church of England who completed the modified Maslach Burnout Inventory and the short-form Revised

Eysenck Personality Questionnaire together with a scale assessing clergy attitude toward prayer. The results indicated that a positive attitude toward prayer was associated with lower levels of emotional exhaustion, lower levels of depersonalisation, and higher levels of personal accomplishment. These findings are interpreted in light of a growing understanding of the psychological role of prayer in human functioning (see Francis & Astley, 2001).

Francis, Robbins, and Wulff (2013a) tested the effectiveness of support strategies in reducing professional burnout among clergy serving in the Presbyterian Church (USA). Drawing on data provided by 744 clergy, and employing multiple regression to control for individual differences in age and personality they explored the impact of five support strategies (defined as spiritual director, mentor, peer group, study leave and sabbatical) on the two scales of the Francis Burnout Inventory (assessing satisfaction in ministry and emotional exhaustion in ministry). They found that none of the five examined strategies served as predictors of lower levels of emotional exhaustion in ministry, but two of the five strategies served as predictors of enhanced satisfaction in ministry, namely having a mentor and taking study leave.

Context of theological orientation

The Anglican Communion in general and the Church of England in particular occupies a very interesting spectrum within the theological and ecclesiological landscape. The Church of England is often conceptualised as both Catholic and Reformed. The distinctive strengths and challenges of this unique position were reaffirmed during the early nineteenth century with the emergence of the Tractarian movement that emphasised the Catholic roots of the Church of England (Hylson-Smith, 1993) and the emergence of the Evangelical movement that emphasised the Reformed roots of the Church of England (Hylson-Smith, 1988). In his empirical survey of Church of England clergy, Randall (2005) established not only the continuing strength of these two positions within the Church of England, but also began to map the personal and psychological correlates of these positions among Anglican clergy.

Building on Randall's (2005) work, Francis, Hills, and Rutledge (2008) tested the thesis that these theological differences between clergy who belonged to the Catholic tradition and clergy who belonged to the Evangelical tradition would be reflected in the levels of work-related satisfaction that they received from exercising different aspects of parochial ministry. Drawing on data from a sample of 1,071 stipendiary parochial clergymen serving in the Church of England, Francis, Hills, and Rutledge (2008) factor analysed responses to a 55-item Clergy Role Inventory to uncover five factors that they characterised as religious instruction, administration, statutory duties, pastoral care, and role extension (in the sense of engaging in wider educational, ecumenical and political activities). Participants also provided an indication of their theological position on a seven-point semantic continuum anchored by Catholic at one pole and by Evangelical at the other pole. Separate hierarchical regressions for the satisfaction derived from each of the five roles indicated that the proportion of total variance explained by theological position was, in general, at least as great as that explained by personality, and was greater for three of the five roles. It was concluded that positive affect (satisfaction in ministry) was significantly influenced by theological orientation.

Church of Scotland ministers

The Resilience in Ministry Survey contained a number of contextual factors that may have predicted individual differences in work-related psychological wellbeing. Each of the following factors were entered into the regression model one at a time as step four. In other words, separate models were tested for each of the listed contextual factors. The majority of these contextual factors explained no additional variance in respect either of emotional exhaustion in ministry or of satisfaction in ministry. The factors entered into the model at step four will be discussed in turn.

Marital status. The questionnaire offered two options: single and other. Being single had effect on neither emotional exhaustion nor satisfaction in ministry.

Companion animals. The questionnaire offered two options: cats and dogs. Neither cats nor dogs had an effect on either emotional exhaustion or satisfaction in ministry.

Types of community. The questionnaire offered eight types of community and of these eight types ministers were asked to tick all those in which they currently minister: island, remote rural, rural, small town, large town, city, suburb, and priority area. None of these communities were associated with higher or lower levels of emotional exhaustion, but two of the communities were associated with significantly higher levels of satisfaction in ministry: small towns ($\beta = .10$, $p < .05$) and priority areas ($\beta = .11$, $p < .01$).

Extra-parochial responsibilities. Holding extra-parochial responsibilities had effect on neither emotional exhaustion nor satisfaction in ministry.

Multiple churches or worship centres. Having oversight of multiple churches or worship centres had effect on neither emotional exhaustion nor satisfaction in ministry.

Medical history. The questionnaire asked the following three questions: Since ordination have you had a period of certified absence of more than three months? Since ordination have you suffered from a serious stress-related illness? Since ordination have you suffered from a major physical illness? Answering yes to a period of certified absence or yes to a major physical illness had effect on neither emotional exhaustion nor satisfaction in ministry. Answering yes to a serious stress-related illness had no significant effect on satisfaction in ministry, but predicted a significantly higher level of emotional exhaustion ($\beta = .16$, $p < .001$).

Physical exercise. The questionnaire asked the following question: Do you engage in moderate or vigorous exercise for a minimum of 30 minutes? Three options were given: rarely, sometimes, at least three times a week. Frequency of such engagement in moderate or vigorous exercise had effect on neither emotional exhaustion nor satisfaction in ministry.

Engagement with short programmes. The questionnaire asked about participation 'during the past year' in three types of activity: residential conference, study day, or retreat. Participation in none of these three activities was significantly associated with levels of emotional exhaustion or satisfaction in ministry.

Engagement with more substantial programmes. The questionnaire asked about participation 'during the past five years' in two types of activity: study leave, or ministry exchange. Participation in neither of these two activities was significantly associated with levels of emotional exhaustion or satisfaction in ministry.

Support mechanisms. The questionnaire asked about engagement with six forms of professional support: mentor, supervisor, coach, spiritual director, counsellor/therapist, or peer group. Two of these support mechanisms were associated with significant differences on one of the measures of work-related psychological wellbeing. Engagement with a counsellor/therapist was associated with significantly higher levels of emotional exhaustion ($\beta = .08$, $p < .05$). Engagement with a mentor was associated with significantly higher levels of satisfaction in ministry ($\beta = .12$, $p < .01$).

By way of summary, this process of examining contextual factors one at a time identified three contextual factors associated with higher levels of satisfaction in ministry (serving in small towns, serving in priority areas, and engagement with a mentor), and two contextual factors associated with higher levels of emotional exhaustion (suffering from a serious stress-related illness, and engagement with a counsellor/therapist). The cumulative impact of these contextual factors on the Scale of Emotional Exhaustion in Ministry and on the Satisfaction in Ministry Scale will now be explored by employing stepwise multiple regression in the same way as in the previous chapter. In tables 17.1 and 17.2 the contextual factors are now added in model 4. Again the first four columns in these tables simply repeat the information previously established in tables 15.1 and 15.2. In these new regression tables model 1 (entering the personal factors), model 2 (entering the psychological type factors), and model 3 (entering the emotionality factors) remain the stable platform onto which model 4 now adds the same contextual factors in respect of predicting emotional exhaustion and satisfaction in ministry.

In terms of emotional exhaustion in ministry, model 4 in table 17.1 shows that the contextual factors explain significant additional variance in the scale scores. The beta weights show that only one of the five contextual factors serves as a significant predictor of individual differences in levels of emotional exhaustion. Having suffered from a serious stress-related illness is associated with experiencing higher levels of emotional exhaustion in ministry. However, once the stress-related illness has been taken into account, the correlation with engagement with a counsellor/therapist ceases to be significant. In other words, the model suggests that the counsellor/therapist has probably been engaged as a consequence of the stress-related illness and not as an independent factor.

In terms of satisfaction in ministry, model 4 in table 17.2 shows that the contextual factors explain significant additional variance in the scale scores. This time the beta weights show that each of the three factors shown by the correlation coefficient to be predictors of higher levels of satisfaction in ministry continue to add independent predictive powers within the context of the total model. This confirms the view that ministers serving in small towns, ministers serving in priority areas, and ministers engaging with a mentor enjoy higher levels of satisfaction in ministry.

Part six: Listening to individual voices

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Personal reflections on resilience

It is not unusual for the back pages of quantitative surveys to invite participants to reflect in a more personal way on the issue explored by the survey. What is more unusual is for the researchers to give time to analysing and to harvesting the insights offered on the back page. Not to report on the qualitative materials within the back page is not only discourteous to those who have taken the trouble to commit their reflections to writing, it is also academically negligent not to learn from these qualitative data. The value of paying close attention to the back page was well demonstrated by Rolph, ap Siôn, Rolph, Wulff, and Francis (2015) in their careful analysis of the comments written by 224 ministers serving in the Presbyterian Church (USA), who were reflecting on their experience or understanding of professional burnout.

The back page of the *Resilience in Ministry* Survey invited ministers to offer their comments on resilience in ministry expressed in their own words. Of the 505 ministers who returned fully completed questionnaires 177 responded to this invitation to add further comments. We have analysed the rich comments offered in order to display a range of views on the following themes: the role of a minister; defining resilience; positive experiences of resilience; everyday challenges to resilience; personal challenges to resilience; contextual challenges to resilience; congregations and the manse; church structures; internal coping strategies; external support; and looking forward.

In selecting and organising comments from 177 ministers within these 11 themes our intention is to allow the varied and distinctive voices of ministers to be heard on their own terms and without added narrative or interpretation. It seems appropriate that a book which has subjected the quantitative data provided by ministers to such close scrutiny and analysis should close by celebrating the distinctive voices of those individual ministers who opted to make good use of the back page of the survey.

The role of a minister

> Church of Scotland ministry is a wonderful opportunity to faith-share and encourage others on their faith journey. (Female)

> I had a very fulfilling ministry in one charge for [many] years. I still live locally and retain contact with people there. At present I am a locum and enjoying it. (Male)

> My ministry includes a large amount of currently unpaid pioneering work – attempting to set up a social enterprise. [I currently work in rural] parishes, but see my main ministry as the development of alternatives which will hopefully be established and stable before too long. Delighted to be included in this survey – affirmation that I am still doing ministry! (Female)

> Am part-time locum in C of S with no meetings at present; Sundays and pastoral care are priority. Have basically come out of retirement! (Female)

Allowing that resilience means ability to cope with whatever confronts you, I tend to the view that loss of it relates to an emphasis on one's own rights and the conflict between these and the commitment to ministry. When I was completing my BD course I was assistant to a minister who gave me this piece of advice – 'Remember once you put on a clerical collar, there will never be a day when you can say, "I am not a minister today", if someone needs your help'. He also said that I would find I could have time out but not time off. I have tried to work to both. I know the situation is not the same now as it was then, but I do wish that more ministers would realise that the word 'minister' means 'servant'. None of us are perfect, but awareness of the call is a real challenge. (Male)

Defining resilience

For me personally, resilience is a spiritual matter. It would be difficult, if not impossible, to do this work as a minister, if I did not have a strong and clear sense of calling, and a recognition of the costs of this form of discipleship. The scriptures give sense and meaning to the difficulties I often face. (Male)

I believe that the sense of 'calling' is paramount. Whether or not you can make sense of where you are, what you are doing or where you are heading, having a firm belief in the fact that 'you are called' to be where you are and do what you are doing, helps to give you courage to try new things and offers a feeling of security and purpose when things are difficult. (Female)

It is a balancing act of managing personal expectations of self, expectations from congregation, expectations from wider church, and expectations of local community. Resilience comes from recognising that personal output in ministry is greater than inner resources and input. Obviously I have still to solve that equation. If you arrive in ministry with a less than robust inner self then difficulties will arise. There is no hiding place in ministry. In other vocations/professions it may be possible to coast and self-manage. I often ask God – why call me? But he did and left me no choice. Surely he also equipped for calling? (Male)

Resilience in ministry comes from being a resilient person. This is based on the knowledge that you are special and loved in your own right – not for what you do or achieve. From this base I believe you are able to love and be loved, set your priorities in relation to others, and be honest, have integrity and be open in following Jesus Christ. (Male)

It gets harder to be resilient the longer I am in ministry. This surprises one: I expected the opposite. Sometimes the only way through a bad patch is to forget any idea of 'call' and remind myself that this is my job – and I am paid to do it, not to enjoy it. (Female)

Positive experience of resilience

Most of the people around me value me and give me the flexibility to adjust my workload to a manageable amount, trusting me to work hard and not be lazy. We have fun together and my congregation mostly allow me to be who I am, without trying to make me be or do things that I don't think are right. For the past 6 years my nearest resident clergy of any denomination was [many] miles away. I am keenly aware of self-care issues. (Male)

I have been extremely fortunate. There have been difficulties from time to time, but I have never felt overwhelmed. (Male)

I have had four parish appointments in nearly 30 years since ordination. The first was OK, the second two very difficult in different ways and this one is OK. I am finding it much easier to survive now than I did before because a) I am within sight of retirement and b) I own my own house. If it all became too much I know that I could get out and survive financially. (Female)

I feel well supported and look forward to continuing to grow in my ministry. (Male)

Filling in this form has made me realise for myself that many of the questions emphasise flashpoints when ministry can seem challenging, demotivating or discouraging. Standing back from these lets me see that overall, however, these moments/occurrences are outweighed by the positive affirmation and the sense of worth in what I am doing in ministry. I perceive that resilience is based on that ability to be carried through the negative experiences to a greater understanding both of the impact of ministry and personal satisfaction. These things seem in better balance now than in an early stage of my current ministry when I entered a very conflicted situation and my personal resilience was threatened. (Male)

I like what I do and feel privileged to have been called to it by God. Not all my colleagues seem to feel this. (Male)

Everyday challenges to resilience

I've been [in ministry] for over 30 years. The demands of ministry nowadays are much more challenging than before. In the 80/90s I worked in one parish with a full time colleague and had a clearly defined remit of duties and responsibilities. Nowadays I feel much more stressed than before. It's frustrating to feel that each week goes by simply trying to keep my head above water, attending to the daily demands, rather than making time to accompany people into a deeper relationship with God/community/faith. (Female)

As an older minister, I wonder if sometimes we confuse time off (days off) with care for ourselves. A too strenuous protection of time off leads (for me) to stress I don't need. I may have worked however many hours, but when granny dies, the family want the minister to be there to book funeral/prayers. By saying 'I'm off' we're stressing the family but much more importantly, our relationship with them – as well as ourselves as funeral directors trying to organise. (Female)

I try to look after myself as a minister, but this can sometimes be hard. I sometimes worry about the impact of my ministry on my partner. (Male)

There are a huge range of problems which affect resilience, such as the continuing one minister/one charge model; the persistent sense that decline is the fault of the minister; the increasing burden put on ministers because most members are getting older and less able; the pressure to 'birth' fresh expressions' the increase in laws and regulations in the church, and the sense of being utterly tied into an institution upon which we depend for income, housing and pension, but which institutionally, is at the point of collapse. A huge amount of effort is put into maintaining an institutional model which is no longer fit for purpose. (Male)

Personal challenges to resilience

I recently sought help from GP and was signed off for [some time]. '121' support was/is excellent. I have seen counsellor and spiritual director over recent weeks. The majority of my stress is outwith my control and relates to my personal life. 'Where is God?' and 'What sort of God do I believe in?' are questions my trials have raised frequently. (Male)

I work many more hours than required on my contract. My family feel this causes my high blood pressure and this in turn causes tension. I realise this situation reflects my own emotional needs as well as the needs of my 'flock'. (Female)

I have had major bereavements during my ministry…. These events had a huge impact on my family and on my mental well-being. Ministers are expected to function as pastors, bereavement counsellors and to conduct funerals through their own tragedy and crises. Neither my colleagues nor my congregation had any concept of how hard this period was… I did look for work outside the church, really seeking a means for me and my family to mend. (Female)

During the past 6 months I experienced a fairly severe depression related to a potential health issue (high blood pressure). I did not seek help for this or share with others but tried to deal with it myself. This caused lack of sleep and despair. Gradually over the last few months I have been able to come out of this with lifestyle changes, including exercise (mostly walking) and dieting. The root cause was stress according to my local GP related to work. I certainly feel that during this time while I performed all the duties expected of me other aspects of ministry especially in terms of relationships suffered. I am now having to 'firefight' some of the consequences of that. (Male)

Contextual challenges to resilience

One of the great struggles just now in the Church of Scotland is their constant drive towards very liberal policies – which are in tension with orthodox-theology and biblical understanding. This causes discouragement – it undermines many of our pulpits and the teaching and preaching that goes on week by week. It causes

confusion in congregations and disinterest. This then undermines a biblical sense of call to ministry – which is often the way many have been called to serve in the Church in the past (i.e. which part of the Bible do we believe – and which part are we reinterpreting – or contextualising?) (Male)

I thought also there might have been questions that touched on one's feelings about the direction the wider church and denomination are drifting in. The Church of Scotland's stance on same sex relationships and the ministry has disheartened me and made me question my long term commitment in that denomination. I feel sometimes the Church of Scotland is undermining my call to serve Christ, rather than supporting it. (Male)

The greatest stress for me is feeling out of place and unwanted as an Evangelical in an increasingly 'Progressive' denomination. (Male)

In my experience, it is changing social attitudes (more hostile or indifferent towards faith or church) that is the most taxing issue when it comes to resilience in ministry. (Male)

Theologically I can face defeat in personal terms and deeply believe that it's not the end of the world. I find the apathy towards the Christian religion challenging. (Male)

Congregations and the manse

Congregations and office bearers need to develop an understanding and plan for supporting their minister... the atmosphere of bullying and abuse needs to be 'outed' as unacceptable in the 21st Century church. This is not simply about creating resilience in the minister. (Female)

On the one occasion I felt like leaving the ministry it was after the Presbytery forced a union between my and a neighbouring congregation…. The Presbytery left me to sink or swim; I nearly sank. I had to seek help myself. The Presbytery ignored clear signs of the extreme stress I felt though I had acted uncharacteristically twice in public. (Male)

I find the apathy and 'inward looking' of many of the congregations I have served… with very disheartening and the struggle to get volunteers to enable delegation. (Female)

Manse – Church of Scotland ministers must occupy the manse usually located in the parish, often next door, or close to the church itself. I often think that I might be able to experience more of a complete break from ministry if my family and I were able to live in a house of our choice, in an area of our choice. This might provide the opportunity to have a total break from the pastoral issues that one cannot avoid when 'bumping' into parishioners in the parish supermarket, bus stop, garden centre etc… Living in the parish, as Church of Scotland ministers must do, is like living in the office! I don't think that's a good thing for us all. (Male)

Church structures

On the whole I've found the national church and colleagues helpful in times of crisis and difficulty. In both my charges there have been difficult times… All of these were very difficult and stressful and in all of these situations I found [the] presbyteries concerned… uncaring, unhelpful and unsupportive. It was in fact these hopeless relationships with Presbytery that made me consider leaving ministry as their ineffectiveness made me feel isolated and abandoned. (Male)

I've worked in public, voluntary and private sectors. I've never come across such an isolated and unsupervised role in my life. Perhaps the most similar role is that of a farmer! Also the bureaucracy of church is stifling. (Male)

Ministry can at times be very draining and the planning issues which Presbytery has had to undertake have caused me most issues in all my… years of ministry, causing me for the only time ever in my ministry to feel guilty, of little worth, angry and even to consider leaving the ministry and the Church of Scotland. I have had to develop much resilience in family life and for some ministry issues – but found the planning done by Presbytery the most awful experience ever – and it has created real issues for which I have required and still require a lot of resilience. (Female)

I do not always get it right, but I am sure God wants me to be engaged in parish ministry. The lack of care and inflexibility of Presbytery, and the problems of other colleagues, are the greatest drain in my ministry. (Male)

Internal coping strategies

Really pleased this is being addressed – have watched too many folk 'come apart' within their first five years of ministry. Not sure why I'm not…., but I don't buy into the cult of relentless busyness the Kirk seems to be riddled with. I take holiday and have at least a day off per week. If I didn't, I'd go nuts. I'm in this for the long-term, knowing I'm not indispensable, and chasing ways to avoid burnout. I serve my folk best by being present, not signed off with stress/ill health! Living in a beautiful part of the country also helps. Still at the stage of pinching myself and going 'wow! I get to do this for a living?' Challenges – yes, but good folk and many blessings. So very glad that I finally gave in/stopped running, and said 'yes' to this. So very sad to see some of my cohort not in such positive place/space. (Female)

a) sense of call very important. It's knowing that you are not doing a job, not something which, in a sense, you have chosen to do. It's the belief that job is very much bound up with your ministry that is your greatest source of encouragement and strength b) having a good group of people you can be completely open with is really important. Folks that you choose. I've really stuck with that throughout my 25 year ministry rather than look to the institution. c) not losing the sense of who you are is so fundamental to looking after yourself and keeping going in ministry. The gift of your

uniqueness bestowed on you by God shouldn't be overtaken by any sense of ministerial persona or by the expectations of church or people. (Male)

My own knowledge of resilience is based upon how I felt as a young person in my previous occupation. No job is ideal, and there are good days and bad days for everyone. I can sit and mope about it, or I can find a task that will change the moment and revisit things later. The best advice I've had came from my dad on the day after my ordination. As I sat in tears on the study floor, not sure where to begin, he reminded me of all the preparing I had been doing since I was a child and then with very little sympathy told me that now was the time to get on with it. I suspect others would be horrified by the thought of being told to get on with it, but the reality in life is the only thing we can really change in life is ourselves, and so getting on with that is better than letting it cave in on us. (Female)

External support

Resilience has been the name of the game for 50 years. The heroine is my long-suffering wife! (Male)

With almost 25 years in ministry I have benefitted from a peer group support network. Established in our final year of training we've met 3 times per year since. (Male)

My resilience in ministry has grown through the years... The coaching programme in Church of Scotland is great – inspirational. Think ministers benefit greatly from help and support – but need to be willing to engage in it – some are not. (Female)

Outside assistance: our congregation took part in a stressful 3-way union. Without the help of an outside, neutral facilitator/mediator, the union would not have gone as well and I would have found it very, very difficult. SO, for resilience in ministry, the presence of outside, trained people was of enormous benefit. (Male)

I have found the support of the Pastoral team at 121 invaluable… I felt supported by fellow clergy when serving in the central belt but very isolated in my [rural charge]. Moving away from the central belt also distances you from feeling part of the National Church and 121. (Female)

I am part of a team ministry where [multiple] charges… work in co-operation. We meet weekly and this creates a really sound foundation for resilience. (Male)

Looking forward

The church needs to develop a culture of appropriate openness and honesty about the ordinary stresses and struggles of 'ministry' in all its forms and contexts. There's still too much cover up culture and shame around times of not coping. We need a decent sabbatical scheme – sometimes folk just need a longer break – to rest and relax – and are not ill!! – but cannot get that longer break unless they 'go off sick.' Time out to do

life in other ways should be a legitimate allowance after several years work, "study leave" is not the answer. (Female)

It would be more encouraging to see many more positive changes in church structures to support ministry, but little seems to change. It would also be helpful to have a ministry council which is more proactive and deliberate in its support for ministers. (Male)

Training for ministry and expectations of congregations are far removed from one another. Experiences gained in the first few years could have been better prepared for in training... Congregations perhaps 'mentored' in what expectations and possibilities are reasonable. (Female)

My concern for the Church of Scotland's ministry is (about the) reduced resources in the local congregation with a volunteer base that feels threatened by decline and the desire to maintain what is there even as personal strength fails and the strength of the group reduces. In these situations ministry posts are created that appear beyond the capacity of the individuals appointed. Resilience in such circumstances is hugely important and requires institutional support at all levels to ensure that people are not appointed to the impossible, without relevant support to limit and shape activity. (Male)

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Table 5.1

Orientation Scale

	Introversion			Extraversion	
	Item	Yes %	*r*	Yes %	Item
Do you tend to be more	reflective	50	.39	50	active
Are you more	private	61	.67	39	sociable
Do you prefer	a few deep friendships	81	.38	19	having many friends
Do you	dislike parties	59	.49	41	like parties
Are you	drained by too many people	48	.57	52	energised by others
Are you	happier working alone	58	.43	42	happier working in groups
Do you tend to be more	socially detached	41	.56	59	socially involved
Are you more	reserved	48	.59	52	talkative
Are you mostly	an introvert	63	.68	37	an extravert
Do you	think before speaking	73	.13	27	speak before thinking

Note: *r* = correlation between individual items and the sum of the remaining items

Table 5.2

Perceiving Process Scale

| | Sensing | | | Intuition | |
	Item	Yes %	*r*	Yes %	Item
Do you tend to be more	interested in facts	61	.46	39	interested in theories
Are you more	practical	47	.45	53	inspirational
Do you prefer	the concrete	63	.53	37	the abstract
Do you prefer	to make	45	.32	55	to design
Are you	conventional	46	.44	54	inventive
Do you tend to be more	concerned about details	17	.29	82	concerned for meaning
Are you more	sensible	50	.51	50	imaginative
Are you more focused on	present realities	47	.29	53	future possibilities
Do you prefer to	keep things as they are	9	.13	91	improve things
Are you	down to earth	87	.32	13	up in the air

Note: *r* = correlation between individual items and the sum of the remaining items

Table 5.3

Judging Process Scale

	Thinking			Feeling	
	Item	Yes %	*r*	Yes %	Item
Do you tend to be more	concerned for justice	51	.28	49	concerned for harmony
Are you more	analytic	35	.38	65	sympathetic
Do you prefer	thinking	58	.34	42	feeling
Do you tend	to be firm	30	.47	70	to be gentle
Are you	critical	20	.31	80	affirming
Do you tend to be more	logical	38	.42	62	humane
Are you more	truthful	34	.32	66	tactful
Are you mostly	sceptical	17	.22	83	trusting
Do you	seek for truth	60	.41	40	seek for peace
Are you	fair-minded	26	.39	74	warm-hearted

Note: *r* = correlation between individual items and the sum of the remaining items

Table 5.4

Attitude towards the Outside World Scale

	Judging			Perceiving	
	Item	Yes %	*r*	Yes %	Item
Do you tend to be more	happy with routine	71	.35	29	unhappy with routine
Are you more	structured	50	.59	50	open-ended
Do you prefer	to act on decisions	71	.41	29	to act on impulse
Do you	like to be in control	41	.14	59	like to be adaptable
Do you tend to be more	orderly	42	.59	58	easy-going
Are you more	organised	58	.61	42	spontaneous
Are you mostly	punctual	68	.29	32	leisurely
Do you	like detailed planning	57	.46	43	dislike detailed planning
Are you happier	with certainty	76	.34	24	with uncertainty
Are you	systematic	63	.58	37	casual

Note: *r* = correlation between individual items and the sum of the remaining items

Table 5.5

Type distribution for male ministers serving in the Church of Scotland compared with the UK

male population norms

The Sixteen Complete Types				Dichotomous Preferences			
ISTJ $n = 48$ (14.4%) $I = 0.73^*$ +++++ +++++ ++++	**ISFJ** $n = 52$ (15.6%) $I = 2.24^{***}$ +++++ +++++ +	**INFJ** $n = 33$ (9.9%) $I = 6.16^{***}$ +++++ +++++	**INTJ** $n = 36$ (10.8%) $I = 4.24^{***}$ +++++ +	E I	$n = 120$ $n = 214$	(35.9%) (64.1%)	$I = 0.77^{***}$ $I = 1.21^{***}$

S $n = 183$ (54.8%) $I = 0.75^{***}$
N $n = 151$ (45.2%) $I = 1.68^{***}$

T $n = 137$ (41.0%) $I = 0.63^{***}$
F $n = 197$ (59.0%) $I = 1.68^{***}$

J $n = 257$ (76.9%) $I = 1.41^{***}$
P $n = 77$ (23.1%) $I = 0.51^{***}$

ISTP $n = 4$ (1.2%) $I = 0.11^{***}$ +	**ISFP** $n = 11$ (3.3%) $I = 0.88$ +++	**INFP** $n = 17$ (5.1%) $I = 1.41$ +++++	**INTP** $n = 13$ (3.9%) $I = 0.94$ ++++

Pairs and Temperaments

IJ $n = 169$ (50.6%) $I = 1.65^{***}$
IP $n = 45$ (13.5%) $I = 0.60^{***}$
EP $n = 32$ (9.6%) $I = 0.42^{***}$
EJ $n = 88$ (26.3%) $I = 1.10$

ST $n = 74$ (22.2%) $I = 0.44^{***}$
SF $n = 109$ (32.6%) $I = 1.43^{***}$
NF $n = 88$ (26.3%) $I = 2.14^{***}$
NT $n = 63$ (18.9%) $I = 1.29$

ESTP $n = 1$ (0.3%) $I = 0.04^{***}$	**ESFP** $n = 4$ (1.2%) $I = 0.19^{***}$ +	**ENFP** $n = 23$ (6.9%) $I = 1.36$ +++++ ++	**ENTP** $n = 4$ (1.2%) $I = 0.33^*$ +

SJ $n = 163$ (48.8%) $I = 1.10$
SP $n = 20$ (6.0%) $I = 0.21^{***}$
NP $n = 57$ (17.1%) $I = 1.04$
NJ $n = 94$ (28.1%) $I = 2.70^{***}$

TJ $n = 115$ (34.4%) $I = 0.90$
TP $n = 22$ (6.6%) $I = 0.25^{***}$
FP $n = 55$ (16.5%) $I = 0.89$
FJ $n = 142$ (42.5%) $I = 2.56^{***}$

ESTJ $n = 21$ (6.3%) $I = 0.54^{**}$ +++++ +	**ESFJ** $n = 42$ (12.6%) $I = 20.9^{**}$ +++++ +++++ +++	**ENFJ** $n = 15$ (4.5%) $I = 2.24^*$ +++++	**ENTJ** $n = 10$ (3.0%) $I = 0.70$ +++

IN $n = 99$ (29.6%) $I = 2.49^{***}$
EN $n = 52$ (15.6%) $I = 1.04$
IS $n = 115$ (34.4%) $I = 0.84^*$
ES $n = 68$ (20.4%) $I = 0.64^{***}$

ET $n = 36$ (10.8%) $I = 0.39^{***}$
EF $n = 84$ (25.1%) $I = 1.31^*$
IF $n = 113$ (33.8%) $I = 2.13^{***}$
IT $n = 101$ (30.2%) $I = 0.81^*$

Jungian Types (E)				Jungian Types (I)				Dominant Types			
	n	*%*	*Index*		*n*	*%*	*Index*		*n*	*%*	*Index*
E-TJ	31	9.3	0.58^{**}	I-TP	17	5.1	0.34^{***}	Dt.T	48	14.4	0.47^{***}
E-FJ	57	17.1	2.13^{***}	I-FP	28	8.4	1.14	Dt.F	85	25.4	1.66^{***}
ES-P	5	1.5	0.10^{***}	IS-J	100	29.9	1.13	Dt.S	105	31.4	0.77^{**}
EN-P	27	8.1	0.93	IN-J	69	20.7	4.98^{***}	Dt.N	96	28.7	2.24^{***}

Note: $N = 334$ (NB: + = 1% of N)
$^*p < .05, ^{**}p < .01, ^{***}p < .001$

Table 5.6

Type distribution for female ministers serving in the Church of Scotland compared with the

UK female population norms

The Sixteen Complete Types			
ISTJ	**ISFJ**	**INFJ**	**INTJ**
$n = 17$	$n = 34$	$n = 19$	$n = 14$
(10.4%)	(20.9%)	(11.7%)	(8.6%)
$I = 1.22$	$I = 1.18$	$I = 6.72^{*}$	$I = 18.57^{***}$
+++++	+++++	+++++	+++++
+++++	+++++	+++++	++++
	+++++	++	
	+++++		
	+		
ISTP	**ISFP**	**INFP**	**INTP**
$n = 0$	$n = 3$	$n = 11$	$n = 6$
(0.0%)	(1.8%)	(6.7%)	(3.7%)
$I = 0.00^{*}$	$I = 0.23^{**}$	$I = 2.43^{**}$	$I = 3.54^{**}$
	++	+++++	++++
		++	
ESTP	**ESFP**	**ENFP**	**ENTP**
$n = 0$	$n = 2$	$n = 11$	$n = 0$
(0.0%)	(1.2%)	(6.7%)	(0.0%)
$I = 0.00^{*}$	$I = 0.11^{***}$	$I = 0.90$	$I = 0.00$
	+	+++++	
		++	
ESTJ	**ESFJ**	**ENFJ**	**ENTJ**
$n = 8$	$n = 21$	$n = 15$	$n = 2$
(4.9%)	(12.9%)	(9.2%)	(1.2%)
$I = 0.52$	$I = 0.70$	$I = 2.74^{***}$	$I = 0.71$
+++++	+++++	+++++	+
	+++++	++++	
	+++		

Dichotomous Preferences

E	$n = 59$	(36.2%)	$I = 0.63^{***}$
I	$n = 104$	(63.8%)	$I = 1.50^{***}$
S	$n = 85$	(52.1%)	$I = 0.66^{***}$
N	$n = 78$	(47.9%)	$I = 2.31^{***}$
T	$n = 47$	(28.8%)	$I = 0.97$
F	$n = 116$	(71.2%)	$I = 1.01$
J	$n = 130$	(79.8%)	$I = 1.30^{***}$
P	$n = 33$	(20.2%)	$I = 0.53^{***}$

Pairs and Temperaments

IJ	$n = 84$	(51.5%)	$I = 1.81^{***}$
IP	$n = 20$	(12.3%)	$I = 0.86$
EP	$n = 13$	(8.0%)	$I = 0.33^{***}$
EJ	$n = 46$	(28.2%)	$I = 0.85$
ST	$n = 25$	(15.3%)	$I = 0.63^{*}$
SF	$n = 60$	(36.8%)	$I = 0.67^{***}$
NF	$n = 56$	(34.4%)	$I = 2.23^{***}$
NT	$n = 22$	(13.5%)	$I = 2.54^{***}$
SJ	$n = 80$	(49.1%)	$I = 0.91$
SP	$n = 5$	(3.1%)	$I = 0.12^{***}$
NP	$n = 28$	(17.2%)	$I = 1.28$
NJ	$n = 50$	(30.7%)	$I = 4.21^{***}$
TJ	$n = 41$	(25.2%)	$I = 1.24$
TP	$n = 6$	(3.7%)	$I = 0.39^{*}$
FP	$n = 27$	(16.6%)	$I = 0.57^{***}$
FJ	$n = 89$	(54.6%)	$I = 1.32^{**}$
IN	$n = 50$	(30.7%)	$I = 5.10^{***}$
EN	$n = 28$	(17.2%)	$I = 1.17$
IS	$n = 54$	(33.1%)	$I = 0.90$
ES	$n = 31$	(19.0%)	$I = 0.45^{***}$
ET	$n = 10$	(6.1%)	$I = 0.36^{***}$
EF	$n = 49$	(30.1%)	$I = 0.75^{*}$
IF	$n = 67$	(41.1%)	$I = 1.37^{**}$
IT	$n = 37$	(22.7%)	$I = 1.80^{***}$

Jungian Types (E)				Jungian Types (I)				Dominant Types		
	n	*%*	*Index*		*n*	*%*	*Index*		*n*	*%*	*Index*
E-TJ	10	6.1	0.55^{*}	I-TP	6	3.7	1.03	Dt.T	16	9.8	0.66
E-FJ	36	22.1	1.01	I-FP	14	8.6	0.81	Dt.F	50	30.7	0.94
ES-P	2	1.2	0.08^{***}	IS-J	51	31.3	1.19	Dt.S	53	32.5	0.79^{*}
EN-P	11	6.7	0.70	IN-J	33	20.2	9.22^{***}	Dt.N	44	27.0	2.29^{***}

Note: $N = 163$ (NB: + = 1% of N)
p < .05, ***p* < .01, ****p* < .001

Table 6.1

Emotional Temperament Scale

	Emotionality			Stability	
	Item	Yes %	*r*	Yes %	Item
Do you tend to be	emotional	70	.14	30	unemotional
Are you mostly	discontented	13	.39	87	contented
Do you mostly	feel insecure	16	.48	84	secure
Do you tend to	have mood swings	27	.54	73	stay stable
Do you tend to	get angry quickly	23	.41	77	remain placid
Do you tend to	feel guilty about things	67	.40	33	feel guilt free
Are you generally	anxious about things	32	.58	68	at ease
Do you tend to	panic easily	14	.49	86	stay calm
Do you	frequently get irritated	39	.48	61	rarely get irritated
Are you mostly	easily bothered by things	40	.54	60	unbothered by things

Note: *r* = correlation between individual items and the sum of the remaining items

Table 6.2

Emotional Temperament Scale: Mean scores

	Alpha	Mean	*SD*
Emotionality	.77	3.40	2.48
Stability	.77	6.60	2.48

Table 6.3

Correlation matrix

	Sex	Age	I	S	F	J
Emotionality	.09*	-.09*	.18***	-.07	.01	-.06
Judging (J)	.00	.02	.12**	.49***	-.29***	
Feeling (F)	.15***	-.06	-.14**	-.07		
Sensing (S)	-.01	.09	.06			
Introversion (I)	-.00	-.09*				
Age	.09*					

Note: *$p < .05$, **$p < .01$, ***$p < .001$

Table 7.1

Francis Burnout Inventory: Scale properties

	r	%
Scale of Emotional Exhaustion in Ministry		
I feel drained by fulfilling my ministry roles	.64	43
Fatigue and irritation are part of my daily experience	.68	41
I am invaded by sadness I can't explain	.57	18
I am feeling negative or cynical about the people with whom I work	.61	16
I always have enthusiasm for my work*	.51	58
My humour has a cynical and biting tone	.40	16
I find myself spending less and less time with those among whom I minister	.42	31
I have been discouraged by the lack of personal support for me here	.52	19
I find myself frustrated in my attempts to accomplish tasks important to me	.58	47
I am less patient with those among whom I minister than I used to be	.51	22
I am becoming less flexible in my dealings with those among whom I minister	.48	13
Satisfaction in Ministry Scale		
I have accomplished many worthwhile things in my current ministry	.54	75
I gain a lot of personal satisfaction from working with people in my current ministry	.54	88
I deal very effectively with the problems of the people in my current ministry	.46	53
I can easily understand how those among whom I minister feel about things	.28	68
I feel very positive about my current ministry	.70	69
I feel that my pastoral ministry has a positive influence on people's lives	.43	86
I feel that my teaching ministry has a positive influence on people's faith	.38	68
I feel that my ministry is really appreciated by people	.58	78
I am really glad that I entered the ministry	.54	85
The ministry here gives real purpose and meaning to my life	.65	78
I gain a lot of personal satisfaction from fulfilling my ministry roles	.71	83

* Note: This item has been reverse coded to compute the correlations, but not the percentage endorsement.

r = correlation between individual items and the sum of the remaining items

Table 7.2

Mean scores of Emotional Exhaustion in Ministry Scale

	N	Mean	*SD*
1. Australian clergywomen[e]	212	24.3	5.9
2. Newfrontiers lead elders[f]	134	25.3	6.9
3. Catholic priests in Italy[h]	155	25.5	6.9
4. Australia, England and New Zealand[b]	3715	26.0	6.5
5. Church of England clergywomen[c]	874	27.6	6.6
6. United States of America[a]	748	27.8	7.9
7. Church of Scotland ministers[i]	505	28.0	7.9
8. Church in Wales clergymen[g]	266	28.2	7.4
9. Church of England clergy[d]	521	29.6	7.4

[a] from Francis, Wulff, and Robbins (2008)

[b] from Francis, Robbins, Kaldor, and Castle (2009)

[c] from Robbins and Francis (2010)

[d] from Brewster, Francis, and Robbins (2011)

[e] from Robbins, Francis, and Powell (2012)

[f] from Francis, Gubb, and Robbins (2012)

[g] from Francis, Payne, and Robbins (2013)

[h] from Francis and Crea (2015)

[i] the present study

Table 7.3

Mean scores of Satisfaction in Ministry Scale

	N	Mean	*SD*
1. Newfrontiers lead elders[f]	134	45.2	4.6
2. United States of America[a]	748	44.5	5.7
3. Australian clergywomen[e]	212	44.2	4.5
4. Church of England clergywomen[c]	874	43.7	4.5
5. Church of Scotland ministers[i]	505	43.4	5.7
6. Australia, England and New Zealand[b]	3715	43.2	4.9
7. Catholic priests in Italy[h]	155	42.6	5.1
8. Church in Wales clergymen[g]	266	42.1	5.1
9. Church of England clergy[d]	521	39.5	4.9

[a] from Francis, Wulff, and Robbins (2008)

[b] from Francis, Robbins, Kaldor, and Castle (2009)

[c] from Robbins and Francis (2010)

[d] from Brewster, Francis, and Robbins (2011)

[e] from Robbins, Francis, and Powell (2012)

[f] from Francis, Gubb, and Robbins (2012)

[g] from Francis, Payne, and Robbins (2013)

[h] from Francis and Crea (2015)

[i] the present study

Table 7.4

Work-related psychological wellbeing by personal and psychological factors

	Sex	Age	Em	I	S	F	J
Satisfaction in Ministry Scale	.03	.04	-.36***	-.32***	-.03	.11*	.02
Scale of Emotional Exhaustion in Ministry	-.03	-.18***	.51	.30***	.01	-.10*	-.08

Note: *$p < .05$, **$p < .01$, ***$p < .001$

Table 8.1

Establishing priorities

	Priority %
Leading public worship	82
Preaching	76
Pastoral support	69
Prayer	68
Congregational growth	55
Involvement in local community	55
Sacraments	54
Teaching	54
Theological reflection	49
Pioneering initiatives	48
Evangelism	47
Developing volunteers	46
Social justice	35
Spiritual accompaniment	33
Chaplaincy	29
Presbytery/National Church	12
Social work	12
Administration	2
Managing legislation/regulations	1
Managing property	1
Managing finance	0

Note: % = proportion of ministers rating 6 or 7 on the seven-point scale

Table 8.2

High expectations

	Exp %
Leading public worship	81
Pastoral support	78
Preaching	76
Congregational growth	50
Prayer	48
Involvement in local community	48
Sacraments	43
Pioneering initiatives	40
Evangelism	40
Teaching	37
Developing volunteers	36
Administration	31
Presbytery/National Church	25
Theological reflection	22
Managing legislation/regulations	22
Chaplaincy	21
Managing property	16
Social justice	15
Managing finance	14
Spiritual accompaniment	13
Social work	13

Note: % = proportion of ministers rating 6 or 7 on the seven-point scale

Exp = expectations

Table 8.3

Comparing high priorities and high expectations

	Pri %	Exp %	Diff %
Theological reflection	49	22	-27
Spiritual accompaniment	33	13	-20
Social justice	35	15	-20
Prayer	68	48	-20
Teaching	54	37	-19
Developing volunteers	46	36	-10
Sacraments	54	43	-9
Pioneering initiatives	48	40	-8
Chaplaincy	29	21	-8
Evangelism	47	40	-7
Involvement in local community	55	48	-7
Congregational growth	55	50	-5
Leading public worship	82	81	-1
Preaching	76	76	0
Social work	12	13	+1
Pastoral support	69	78	+9
Presbytery/National Church	12	25	+13
Managing finance	0	14	+14
Managing property	1	16	+15
Managing legislation/regulations	1	22	+21
Administration	2	31	+29

Note: % = proportion of ministers rating 6 or 7 on the seven-point scale

        Pri = priorities; Exp = expectations; Diff = differences

Table 8.4

High engagement

	Eng %
Leading public worship	73
Preaching	65
Pastoral support	47
Sacraments	27
Involvement in local community	25
Administration	25
Prayer	24
Teaching	24
Presbytery/National Church	24
Theological reflection	15
Pioneering initiatives	15
Chaplaincy	14
Congregational growth	13
Managing legislation/regulations	13
Managing property	13
Developing volunteers	11
Evangelism	10
Social justice	8
Spiritual accompaniment	7
Managing finance	7
Social work	6

Note: % = proportion of ministers rating 6 or 7 on the seven-point scale

Eng = engagement

Table 8.5

Comparing high priorities and high engagement

	Pri %	Eng %	Diff %
Prayer	68	24	-44
Congregational growth	55	13	-42
Evangelism	47	10	-37
Developing volunteers	46	11	-35
Theological reflection	49	15	-34
Pioneering initiatives	48	15	-33
Teaching	54	24	-30
Involvement in local community	55	25	-30
Sacraments	54	27	-27
Social justice	35	8	-27
Spiritual accompaniment	33	7	-26
Pastoral support	69	47	-22
Chaplaincy	29	14	-15
Preaching	76	65	-11
Leading public worship	82	73	-9
Social work	12	6	-6
Managing finance	0	7	+7
Presbytery/National Church	12	24	+12
Managing legislation/regulations	1	13	+12
Managing property	1	13	+12
Administration	2	25	+23

Note: % = proportion of ministers rating 6 or 7 on the seven-point scale

Pri = priorities; Eng = engagement; Diff = differences

Table 9.1

Factor structure of ministers' personal expectations

	Factor 1	Factor 2	Factor 3	Factor 4
Administration			.72	
Chaplaincy		.50		
Congregational growth				.83
Developing volunteers				.76
Evangelism				.77
Involvement in local community		.62		
Leading public worship	.79			
Managing finance			.82	
Managing legislation/regulations			.81	
Managing property			.81	
Pastoral support		.48		
Pioneering initiatives				.61
Preaching	.86			
Presbytery/National Church			.46	
Sacraments	.67			
Social justice		.81		
Social work		.74		
Spiritual accompaniment		.50		
Teaching	.64			
Theological reflection	.55			

Note: Factor loadings below .40 have not been printed

Table 9.2

Scale properties of four factors of ministry according to personal expectations, expectations of others, and actual engagement

Roles	Perspective	N items	Alpha	Range High	Low	Mean	SD
Congregation	personal expectations	5	.77	11	35	28.52	4.74
	expectations of others	5	.79	5	35	25.86	5.89
	actual engagement	5	.75	5	35	23.67	5.70
Community	personal expectations	6	.73	14	42	28.98	5.57
	expectations of others	6	.76	11	42	25.75	6.40
	actual engagement	6	.75	8	42	21.80	6.19
Administration	personal expectations	5	.78	5	29	11.98	4.47
	expectations of others	5	.81	5	35	19.63	6.55
	actual engagement	5	.82	5	35	18.11	6.18
Outreach	personal expectations	4	.78	4	28	21.18	4.27
	expectations of others	4	.83	4	28	19.19	5.72
	actual engagement	4	.86	4	28	13.94	5.10

Table 9.3

Expectations by personal and psychological factors

		Sex	Age	Em	I	S	F	J
Personal expectation	congregation	.03	.06	.01	.07	-.10*	-.10*	.02
	community	.23***	-.12**	.11*	-.05	.08	.20**	-.14**
	administration	.01	-.03	.00	-.07	.07	.02	.17***
	outreach	.03	-.05	-.13**	-.15***	-.06	-.01	-.05
Others expectations	congregation	-.02	.02	-.04	-.04	.03	.04	.07
	community	.08	-.06	.04	-.03	.10*	.11*	.06
	administration	.05	-.08	.12**	.10*	.03	.07	.01
	outreach	.09*	-.05	-.01	-.09	.00	.10*	-.04
Actual engagement	congregation	-.06	.12**	-.11*	-.03	.01	-.01	.11*
	community	.11*	-.02	.01	-.10*	.00	.18***	-.01
	administration	.03	-.12**	.12***	.07	-.01	.04	.05
	outreach	.04	.01	-.17***	-.17***	-.07	.06	-.02

Note: *$p < .05$, **$p < .01$, ***$p < .001$

Table 10.1

Scale properties of the Francis Owl-Lark Indices

	r	Yes %
Lark Index		
I am at my best in the morning	.81	59
I do my best work early in the day	.76	62
I rarely have difficulty getting up in the morning	.52	66
I do not mind getting up early in the morning to start a journey	.41	90
I concentrate on difficult tasks best in the morning	.74	69
I am definitely a morning type of person	.84	52
I would find it very difficult to get up at 6.00 am every day to go to work*	.60	44
Owl Index		
I am at my best late at night	.83	28
I do my best work late in the evening	.82	25
I rarely have difficulty staying awake late into the evening	.59	52
I like to say up late at night	.72	45
I concentrate on difficult tasks best in the evening	.77	20
I am definitely an evening type of person	.82	26
I would find it very difficult to stay awake after midnight every day*	.70	67

Note: *r* = correlation between the individual item and the sum of the other six items

yes % = percentage endorsement as sum of agree and agree strongly responses

* = these items were reverse coded to compute the two indices

Table 10.2

Francis Owl-Lark Indices: Mean scores

	Alpha	Mean	*SD*
Lark Index	.88	25.04	6.05
Owl Index	.92	18.78	6.90

Table 10.3

Lark Index and Owl Index by personal and psychological factors

	Sex	Age	Em	I	S	F	J	Owl
Lark Index	-.01	-.15***	-.15***	.03	-.03	.02	.18***	-.69***
Owl Index	-.10*	-.09	.05	-.12**	-.03	-.03	-.18***	

Note: *$p < .05$, **$p < .01$, ***$p < .001$

Table 11.1

The Schutte Emotional Intelligence Scale: Item endorsement and item rest-of-test correlations

	r	agree %
I know when to speak about my personal problems to others	.45	72
When I am faced with obstacles, I remember times I faced similar obstacles and overcame them	.37	75
I expect that I will do well on most things I try	.41	60
Other people find it easy to confide in me	.44	81
I find it hard to understand the non-verbal messages of other people*	.45	12
Some of the major events of my life have led me to re-evaluate what is important and not important	.28	88
When my mood changes, I see new possibilities	.18	45
Emotions are one of the things that make my life worth living	.35	52
I am aware of my emotions as I experience them	.48	82
I expect good things to happen	.42	67
I like to share my emotions with others	.33	37
When I experience a positive emotion, I know how to make it last	.55	28
I arrange events others enjoy	.43	64
I seek out activities that make me happy	.39	61
I am aware of the non-verbal messages I send to others	.48	46
I present myself in a way that makes a good impression on others	.38	66
When I am in a positive mood, solving problems is easy for me	.36	74
By looking at their facial expressions, I recognise the emotions people are experiencing	.51	76
I know why my emotions change	.51	68
When I am in a positive mood, I am able to come up with new ideas	.36	81
I have control over my emotions	.36	56
I easily recognise my emotions as I experience them	.52	74
I motivate myself by imagining a good outcome to tasks I take on	.46	45
I compliment others when they have done something well	.32	96
I am aware of the non-verbal messages other people send	.57	73
When another person tells me about an important event in his or her life, I almost feel as though I have experienced this event myself	.31	36
When I feel a change in emotions, I tend to come up with new ideas	.32	22
When I am faced with a challenge, I give up because I believe I will fail*	.28	5
I know what other people are feeling just by looking at them	.32	29
I help other people feel better when they are down	.30	75
I use good moods to help myself keep trying in the face of obstacles	.38	39
I can tell how people are feeling by listening to the tone of their voice	.39	70
It is difficult for me to understand why people feel the way they do*	.40	5
alpha	.88	

Note: * These items were reverse coded to generate the item rest-of-scale correlations.
         r = correlation between individual items and the sum of the remaining items
         % = percentage endorsement as sum of agree and agree strongly responses

Table 11.2

Mean scores of Emotional Intelligence for clergymen

	N	Mean	*SD*
Anglican clergy[b]	117	112.11	7.67
Anglican clergy in Wales[d]	266	116.33	12.51
Newfrontiers leaders[a]	68	116.62	10.65
Church of Scotland ministers[e]	337	117.79	11.86
Clergy in Northern Ireland[c]	181	119.01	13.24

[a] from Francis, Ryland, and Robbins (2011)

[b] from Randall (2014)

[c] from Hendron, Irving, and Taylor (2014)

[d] from Francis, Payne, and Emslie (2018)

[e] the present study

Table 11.3

Mean scores of Emotional Intelligence for clergywomen

	N	Mean	*SD*
Anglican clergy[b]	39	113.77	8.92
Newfrontiers leaders[a]	84	120.41	10.56
Anglican clergy in Wales[d]	91	121.79	10.55
Church of Scotland ministers[e]	164	122.66	10.54
Clergy in Northern Ireland[c]	45	124.91	10.26

[a] from Francis, Ryland, and Robbins (2011)

[b] from Randall (2014)

[c] from Hendron, Irving, and Taylor (2014)

[d] from Francis, Payne, and Emslie (2018)

[e] the present study

Table 11.4

Emotional intelligence and personal and psychological factors

	Sex	Age	Em	I	S	F	J
Emotional intelligence	.20***	-.16***	-.22***	-.28***	-.18***	.16***	-.10*

Note: *p < .05, **p < .01, ***p < .001

Table 12.1

Purpose in Life Scale

	r	yes %
My life seems most worthwhile	.69	81
I feel my life has a sense of meaning	.70	92
My personal existence is full of purpose	.73	77
There are things I still want to achieve in my life	.32	94
My personal existence is full of direction	.66	61
There is no purpose in what I am doing*	.59	3
I feel my life has a sense of direction	.81	89
I feel my life is going nowhere*	.69	4
I feel my life has a sense of purpose	.83	90
There is no meaning to my life*	.68	2
My personal existence is full of meaning	.80	80
My life has clear goals and aims	.59	66
alpha	.92	

Note: * These items were reverse coded to generate the item rest-of-scale correlations.

r = correlation between individual items and the sum of the remaining items

% = percentage endorsement as sum of agree and agree strongly responses

Table 12.2

Purpose in life by personal and psychological factors

	Sex	Age	Em	I	S	F	J
Purpose in life	-.02	.02	-.41***	-.25***	-.07	.03	-.01

Note: *$p < .05$, **$p < .01$, ***$p < .001$

Table 13.1

New Indices of Religious Orientation

	r	%
Intrinsic orientation		
Integration		
My religious beliefs really shape my whole approach to life	.50	92
I try hard to carry my religion over into all my other dealings in life	.30	87
My religious beliefs really shape the way I treat people	.32	95
Public religion		
I allow almost nothing to prevent me from going to church on Sundays (even when on holiday)	.37	70
I go to church because it helps me to feel close to God	.43	67
The church is most important to me as a place to share fellowship with other Christians	.39	69
Personal religion		
I pray at home because it helps me to be aware of God's presence	.53	81
I often read books about prayer and the spiritual life	.33	54
I pray chiefly because it deepens my relationship with God	.57	80
Alpha	.73	
Quest orientation		
Existentialism		
I was driven to ask religious questions by a growing awareness of the tensions in my world	.40	33
My life experiences have led me to rethink my religious beliefs	.57	65
Religion only because very important for me when I began to ask questions about the meaning of my life	.21	32
Self-criticism		
I value my religious doubts and uncertainties	.67	71
For me doubting is an important part of what it means to be religious	.67	72
Questions are more important to my religious faith than are answers	.66	52
Openness to change		
As I grow and change, I expect my religion to grow and change as well	.47	81
I am constantly questioning my religious beliefs	.55	43
There are many religious issues on which my views are still changing	.60	50
Alpha	.83	

Note: r = correlation between individual items and the sum of the remaining items

   % = percentage endorsement as sum of agree and agree strongly responses

Table 13.2

Religious motivation by personal and psychological factors

	Sex	Age	Em	I	S	F	J
Intrinsic orientation	.01	.03	-.15***	-.09	.02	.03	.06
Quest orientation	.13**	-.09*	-.04	-.04	-.27***	.15***	-.19***

Note: *p < .05, **p < .01, ***p < .001

Table 14.1

Machiavellianism

	r	yes %
Coalition building		
Whatever it takes, you must get the important people on your side	.35	11
Avoid direct conflict with others because they may be useful in the future	.39	15
Manipulation		
I like to use clever manipulation to get my way	.42	4
Most people can be manipulated	.30	21
Planning		
It is wise to keep track of information that you can use against people later	.44	1
You should wait for the right time to get back at people	.47	1
Make sure your plans benefit yourself, not others	.32	2
Reputation		
It's not wise to tell your secrets	.12	59
There are things you should hide from other people to preserve your reputation	.35	37
alpha	.66	

Note: *r* = correlation between individual items and the sum of the remaining items
        % = percentage endorsement as sum of agree and agree strongly responses

Table 14.2

Subclinical narcissism

	r	yes %
Entitlement		
I like to get acquainted with important people	.41	14
I insist on getting the respect I deserve	.28	3
Exhibitionism		
I hate being the centre of attention*	.34	45
I feel embarrassed if someone compliments me*	.28	48
Grandiosity		
Many group activities tend to be dull without me	.38	3
I know that I am special because everyone keeps telling me so	.37	6
I have been compared to famous people	.39	5
I am an average person*	.29	64
Leadership		
People see me as a natural leader	.25	62
alpha	.66	

Note: * These items were reverse coded to generate the item rest-of-scale correlations
   r = correlation between individual items and the sum of the remaining items
   % = percentage endorsement as sum of agree and agree strongly responses

Table 14.3

Subclinical psychopathy

	r	yes %
Antisocial behaviour		
I like to get revenge on authorities	.41	4
People who mess with me always regret it	.45	2
Callous affect		
Payback needs to be quick and nasty	.49	<1
It's true that I can be mean to others	.37	18
Erratic lifestyle		
People often say I am out of control	.42	1
Short-term manipulation		
I'll say anything to get what I want	.44	1
alpha	.68	

Note: *r* = correlation between individual items and the sum of the remaining items
% = percentage endorsement as sum of agree and agree strongly responses

Table 14.4

Dark Triad by personal and psychological factors

	Sex	Age	Em	I	S	F	J
Machiavellianism	-.13**	-.06	.22**	.09*	-.01	-.13**	.01
Narcissism	-.08	-.03	-.14**	-.30***	-.12**	-.11**	-.02
Psychopathy	-.09*	-.06	.19***	.04	-.04	-.14**	-.04

Note: $^{*}p < .05$; $^{**}p < .01$; $^{***}p < .001$

Table 15.1

Regression on Scale of Emotional Exhaustion in Ministry

	r	Model 1	Model 2	Model 3
Personal factors				
Sex	-.03	-.04	-.02	-.06
Age	-.18***	-.19***	-.17***	-.14***
Psychological type				
Extraversion	-.30***		-.29***	-.20***
Intuition	-.01		-.09	-.11**
Feeling	-.10*		-.11*	-.11**
Judging	-.08		-.19***	-.16***
Emotionality				
Neuroticism	.51***			.47***
R^2		.04	.15	.35
Δ		.04***	.11***	.21***

Note: *p < .05; **p < .01; ***p < .001

Table 15.2

Regression on Satisfaction in Ministry Scale

	r	Model 1	Model 2	Model 3
Personal factors				
Sex	.03	.04	.02	.04
Age	.04	.05	.03	.01
Psychological type				
Extraversion	.32***		.31***	.25***
Intuition	-.03		.06	.08
Feeling	.11*		.09*	.10*
Judging	.02		.11*	.09*
Emotionality				
Neuroticism	-.36***			-.31***
R^2		.00	.11	.21
Δ		.00	.11***	.09***

Note: *$p < .05$; **$p < .01$; ***$p < .001$

Table 16.1

Regression on Scale of Emotional Exhaustion in Ministry

	r	Model 1	Model 2	Model 3	Model 4	Model 5
Personal factors						
Sex	-.03	-.04	-.02	-.06	-.04	-.03
Age	-.18***	-.19***	-.17***	-.14***	-.15***	-.17***
Psychological type						
Extraversion	-.30***		-.29***	-.20***	-.14***	-.09*
Intuition	-.01		-.09	-.11**	-.08*	-.05
Feeling	-.10*		-.11*	-.11**	-.11**	-.10**
Judging	-.08		-.19***	-.16***	-.14**	-.14***
Emotionality						
Neuroticism	.51***			.47***	.39***	.30***
Dark Triad						
Machiavellianism	.28***				.17***	.11*
Narcissism	-.22***				-.20***	-.12**
Psychopathy	.12**				.06	.02
Bright Trinity						
Purpose in life	-.51***					-.29***
Emotional intelligence	-.32***					-.09*
Intrinsic religiosity	-.18***					.06
R^2		.04	.15	.35	.39	.46
Δ		.04***	.11***	.21***	.05***	.06***

Note: $^*p < .05$; $^{**}p < .01$; $^{***}p < .001$

Table 16.2

Regression on Satisfaction in Ministry Scale

	r	Model 1	Model 2	Model 3	Model 4	Model 5
Personal factors						
Sex	.03	.04	.02	.04	.03	-.02
Age	.04	.05	.03	.01	.02	.07[*]
Psychological type						
Extraversion	.32[***]		.31[***]	.25[***]	.19[***]	.08[*]
Intuition	-.03		.06	.08	.04	-.63
Feeling	.11[*]		.09[*]	.10[*]	.09[*]	.07[*]
Judging	.02		.11[*]	.09[*]	.07	.06
Emotionality						
Neuroticism	-.36[***]			-.31[***]	-.24[***]	-.05
Dark Triad						
Machiavellianism	-.20[***]				-.13[*]	.00
Narcissism	.24[***]				.22[***]	.08[*]
Psychopathy	-.10[*]				-.09	.01
Bright Trinity						
Purpose in life	.66[***]					.51[***]
Emotional intelligence	.50[***]					.25[***]
Intrinsic religiosity	.30[***]					-.00
R^2		.00	.11	.21	.25	.50
Δ		.00	.11[***]	.09[***]	.05[***]	.28[***]

Note: [*]$p < .05$; [**]$p < .01$; [***]$p < .001$

Table17.1

Regression on Scale of Emotional Exhaustion in Ministry

	r	Model 1	Model 2	Model 3	Model 4
Personal factors					
Sex	-.03	-.04	-.02	-.06	-.07
Age	-.18***	-.19***	-.17***	-.14***	-.15***
Psychological type					
Extraversion	-.30***		-.29***	-.20***	-.20***
Intuition	-.01		-.09	-.11**	-.12**
Feeling	-.10*		-.11*	-.11**	-.11**
Judging	-.08		-.19***	-.16***	-.17***
Emotionality					
Neuroticism	.51***			.47***	.42***
Contextual factors					
Small town	-.02				-.04
Priority area	-.03				-.04
Mentor	-.04				-.03
Counsellor	.18***				.03
Serious stress-related illness	.30***				.14***
R^2		.04	.15	.35	.36
Δ		.04***	.11***	.21***	.02**

Note: $^*p < .05$; $^{**}p < .01$; $^{***}p < .001$

Table 17.2

Regression on Satisfaction in Ministry Scale

	r	Model 1	Model 2	Model 3	Model 4
Personal factors					
Sex	.03	.04	.02	.04	.05
Age	.04	.05	.03	.01	.02
Psychological type					
Extraversion	.32***		.31***	.25***	.24***
Intuition	-.03		.06	.08	.08
Feeling	.11*		.09*	.10*	.09*
Judging	.02		.11*	.09*	.11*
Emotionality					
Neuroticism	-.36***			-.31***	-.29***
Contextual factors					
Small town	.04				.08*
Priority area	.12***				.11**
Mentor	.14***				.12**
Counsellor	-.11*				-.03
Serious stress-related illness	-.18***				-.06
R²		.00	.11	.21	.25
Δ		.00	.11***	.09***	.04***

Note: *p < .05; **p < .01; ***p < .001