



University of Warwick institutional repository: <http://go.warwick.ac.uk/wrap>

This paper is made available online in accordance with publisher policies. Please scroll down to view the document itself. Please refer to the repository record for this item and our policy information available from the repository home page for further information.

To see the final version of this paper please visit the publisher's website. Access to the published version may require a subscription.

Author(s): Francis, L. J., Village, A., Robbins, M., & Wulff, K.

Article Title: Work-related psychological health among clergy serving in The Presbyterian Church (USA): Testing the idea of balanced affect.

Year of publication: 2011

Link to published article:

<http://dx.doi.org/10.1007/s13644-011-0003-8>

Publisher statement: None

Work-related psychological health among clergy serving in The Presbyterian Church (USA):
Testing the idea of balanced affect

Leslie J Francis*

University of Warwick, UK

Andrew Village

York St John University, UK

Mandy Robbins

University of Warwick, UK

and

Keith Wulff

Presbyterian Research Services (USA)

Author note:

*Corresponding author:

Leslie J Francis

Warwick Religions & Education Research Unit

Institute of Education

The University of Warwick

Coventry CV4 7AL United Kingdom

Tel: +44 (0)24 7652 2539

Fax: +44 (0)24 7657 2638

Email: leslie.francis@warwick.ac.uk

Abstract

Drawing on the classic model of balanced affect, the Francis Burnout Inventory (FBI) conceptualises good work-related psychological health among clergy in terms of negative affect being balanced by positive affect. In a random sample of 744 clergy (539 clergymen and 205 clergywomen) serving in The Presbyterian Church (USA), negative affect was assessed by the Scale of Emotional Exhaustion in Ministry (SEEM) and positive affect was assessed by the Satisfaction in Ministry Scale (SIMS). At the same time, burnout was independently assessed using self-report measures of overall health and burnout, and by the extraversion and neuroticism scales of Eysenck's dimensional model of personality. These independent measures of burnout indicated higher burnout among those who were emotionally exhausted and lower burnout among those who had high levels of satisfaction with their ministry. Crucially for proving the idea of balanced affect, there was a significant interaction between the effects of SEEM and SIMS scores on these independent measures of burnout, showing that the mitigating effects of positive affect on burnout increased with increasing levels of negative affect.

Keywords: balanced affect, burnout, clergy, Francis Burnout Inventory, Presbyterian, psychology, wellbeing

Introduction

The conceptualisation, operationalisation and assessment of the work-related psychological health of clergy is a matter that seems to be commanding increasing attention within the fields of pastoral psychology (Charlton, Rolph, Francis, Rolph, & Robbins, 2009) and empirical theology (Francis, Wulff, & Robbins, 2008). In particular, the negative side concerning the expression and implications of poor work-related psychological health has been reflected in a series of arresting titles, like *Ministry burnout* (Sanford, 1982), *Clergy stress: The hidden conflicts in ministry* (Coate, 1989), *Clergy under stress* (Fletcher, 1990), *Burnout: Stress in ministry* (Davey, 1995), *Healthy clergy: Wounded healers* (Walmsley & Lummis, 1997), *Between two worlds: Understanding and managing clergy stress* (Irvine, 1997), *Burnout in church leaders* (Kaldor & Bullpit, 2001), *The cracked pot: The state of today's Anglican parish clergy* (Warren, 2002), and *Clergy burnout* (Lehr, 2006). These studies have employed a variety of definitions of work-related psychological health, of burnout, and of stress, and have assessed the phenomenon in a variety of ways, both quantitative and qualitative.

In an attempt to bring greater scientific objectivity to the conceptualisation and assessment of clergy work-related psychological health, a number of studies have employed the Maslach Burnout Inventory (MBI) established by Maslach and Jackson (1996). These studies included work 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), Miner (2007a, 2007b) and Doolittle (2007).

The Maslach Burnout Inventory conceptualises burnout in terms of three dimensions. According to this model, burnout is identified by high scores on the two dimensions defined as

emotional exhaustion and as depersonalisation and by low scores on the third dimension defined as personal accomplishment. In the Maslach Burnout Inventory, emotional exhaustion is assessed by a nine-item subscale. The items describe feelings of being emotionally overextended and exhausted by one's work. The item 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 subscale. The items describe an unfeeling and impersonal response toward the individuals in one's 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 subscale. The items describe feelings of competence and successful achievement in one's work with people. An example item on this dimension is 'I feel I'm positively influencing other people's lives through my work'. A combination of research evidence and theoretical development has led to the suggestion that the three dimensions of burnout conceptualised by the Maslach Burnout Inventory are not only independent, but also sequential, with emotional exhaustion being the lead and primary indicator (Maslach and Jackson, 1996).

Although a number of researchers have used the Maslach Burnout Inventory among clergy, the wording of some of the items may not be particularly appropriate for the clerical profession. To address this problem, Rutledge and Francis (2004) obtained permission from the Consulting Psychologist Press to reshape some of the items of the Maslach Burnout Inventory to reflect better the experience and language of the clerical profession, and at the same time to develop some new items relevant to the clerical profession that would bring the three subscales to the same length of ten items each. A series of studies has reported findings employing this modified form of the Maslach Burnout Inventory in the United Kingdom among Roman Catholic priests engaged in parochial ministry (Francis, Loudon, & Rutledge, 2004; Francis, Turton, &

Louden, 2007) and among Anglican parochial clergy (Francis & Rutledge, 2000; Francis & Turton, 2004a, 2004b; Randall, 2004, 2007; Rutledge, 2006; Turton & Francis, 2007). The modified Maslach Burnout Inventory for use among clergy has been further modified and refined by Hills, Francis, and Rutledge (2004).

Challenging Maslach's three dimensional model of burnout, Francis, Kaldor, Robbins, and Castle (2005) argued that a more empirically economic and theoretically coherent model of clergy work-related psychological health could be developed from Bradburn's (1969) classic notion of 'balanced affect', 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 totally reasonable for individual clergy 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. In terms of the work-related experiences of clergy, Francis, Kaldor, Robbins, and Castle (2005) translated negative affect into emotional exhaustion and positive affect into ministry satisfaction. These two work-related constructs were then operationalised by separate 11-item scales: Scale of Emotional Exhaustion in Ministry (SEEM), first reported by Francis, Kaldor, Shevlin, & Lewis (2004), and Satisfaction in Ministry Scale (SIMS). Together these two scales comprise the Francis Burnout Inventory (FBI). Recent studies employing the Francis Burnout Inventory have been reported by Francis, Wulff, and Robbins (2008), Francis, Robbins, Kaldor, and Castle (2009), Robbins and Francis (2010) and Brewster, Francis, and Robbins (2011).

Further empirical work, however, is needed to establish the validity of the balanced affect model in relation to clergy burnout. The aim of the present study is to examine whether

satisfaction in ministry can mitigate the effects of emotional exhaustion in ministry. To do this, scores on the SEEM and SIMS scales are compared with independent measures obtained from self-reporting of health and burnout, and from Eysenck's dimensional model of personality.

Personality is brought into the discussion because a range of earlier research has noted the association between burnout and personality. Moreover, the theoretical link between burnout and personality has been especially well developed within the framework of Eysenck's model.

Eysenck's dimensional model of personality, as discussed for example by Eysenck and Eysenck (1985), maintains that individual differences in personality can be most adequately and economically summarised in terms of three higher order orthogonal dimensions (extraversion, neuroticism, and psychoticism). This model also takes the view that neurotic and psychotic disorders are not discontinuous from normal personality but occupy the extreme end of two different continua which describe individual differences in normal personality. Eysenck's three dimensional model of personality has been operationalised in a series of instruments designed for use among both adults and young people, including the Eysenck Personality Questionnaire (Eysenck & Eysenck, 1975), the Eysenck Personality Questionnaire Revised (Eysenck, Eysenck, & Barrett, 1985) and the Eysenck Personality Scales (Eysenck & Eysenck, 1991). These instruments also routinely include a lie scale alongside the three established measures of extraversion, neuroticism, and psychoticism.

Eysenck's extraversion scales measure sociability and impulsivity. The opposite of extraversion is introversion. The high scorer on the extraversion scale is characterised by the test manual (Eysenck and Eysenck, 1975) as a sociable individual, who likes parties, has many friends, needs to have people to talk to and prefers meeting people to reading or studying alone. The typical extravert craves excitement, takes chances, acts on the spur of the moment, is

carefree, easy-going, optimistic, and likes to 'laugh and be merry'.

Eysenck's neuroticism scales measure emotional lability and over-reactivity. The opposite of neuroticism is emotional stability. The high scorer on the neuroticism scale is characterised by the test manual as an anxious, worrying individual, who is moody and frequently depressed, likely to sleep badly and to suffer from various psychosomatic disorders. Eysenck and Eysenck (1975) suggest that if the high scorer on the neuroticism scale '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 with a strong emotional reaction of anxiety to these thoughts.'

Eysenck's psychoticism scales identify the underlying personality traits which at one extreme define psychotic mental disorders. The opposite of psychoticism is normal personality. The high scorer on the psychoticism scale is characterised by Eysenck and Eysenck (1976), in their study of psychoticism as a dimension of personality, as being 'cold, impersonal, hostile, lacking in sympathy, unfriendly, untrustful, odd, unemotional, unhelpful, lacking in insight, strange, with paranoid ideas that people were against him.'

Lie scales were originally introduced into personality inventories to detect the tendency of some respondents to 'fake good' and so to distort the resultant personality scores (O'Donovan, 1969). The notion of the lie scale has not, however, remained as simple as that, and their continued use has resulted in them being interpreted as a personality measure in their own right (McCrae and Costa, 1983; Furnham, 1986). In the context of research using Eysenck's measures, the terminology 'lie scale' is retained because this has become the established way of talking about Eysenck's fourth indicator.

Eysenck's dimensional model of personality has been used alongside the Maslach

Burnout Inventory among a range of occupational groups, including teachers by Capel (1992) and Goddard, O'Brien, and Goddard (2006), child-care workers by Manlove (1993), employment service case managers by Goddard, Creed and Patton (2001) and Goddard, Patton, and Creed (2004), and nurses by Bühler and Land (2004). Eysenck's model has been used alongside the modified Maslach Burnout Inventory among 1,468 Roman Catholic parochial clergy by Francis, Loudon, and Rutledge (2004), among 1,071 Anglican parochial clergy by Rutledge and Francis (2004) and among 1,278 Anglican clergy by Francis and Turton (2004b). The major consensus to emerge from these studies is that, compared with those who score low on the extraversion scale and high on the neuroticism scale, stable extraverts (those who score high on the extraversion scale and low on the neuroticism scale) record significantly lower scores on the scale of emotional exhaustion, significantly lower scores on the scale of depersonalisation, and significantly higher scores on the scale of personal accomplishment. Moreover, the correlation coefficients demonstrate that these relationships are far from trivial. For example, the study of Anglican clergy reported by Francis and Turton (2004b) recorded the following correlation coefficients: emotional exhaustion with neuroticism ($r = .55$) and with extraversion ($r = -.16$); depersonalisation with neuroticism ($r = .36$) and with extraversion ($r = -.07$); personal accomplishment with neuroticism ($r = -.37$) and with extraversion ($r = .39$). At the same time correlations between the third dimension of personality (psychoticism), and the three components of burnout (emotional exhaustion, depersonalisation, and personal accomplishment) generally fail to reach statistical significance. On the basis of these findings the predictions can be advanced that scores on the Scale of Emotional Exhaustion in Ministry will be correlated positively with neuroticism and negatively with extraversion, while scores on the Satisfaction in Ministry Scale will be correlated negatively with neuroticism and positively with extraversion.

The third dimension of personality, psychoticism, is not relevant to exploring individual differences in emotional exhaustion or in satisfaction in ministry.

If burnout in clergy can be modeled according to balanced affect theory, we would expect:

- (a) Positive correlations between SEEM scores and self-reported burnout or neuroticism scores, but negative correlations between SEEM scores and self-reported health or extraversion.
- (b) Negative correlations between SIMS scores and self-reported burnout or neuroticism scores, but positive correlations between SIMS scores and self-reported health or extraversion.
- (c) A negative correlation between SEEMS and SIMS scores.
- (d) An interaction between the effects of SEEMS and SIMS scores on measures of burnout, such that SIMS scores have greater effect on burnout at high levels of emotional exhaustion than at low ones.

The latter effect is crucial for testing balanced affect because SIMS should have little effect on burnout if an individual is not experiencing emotional exhaustion and therefore not likely to suffer burnout. As levels of emotional exhaustion and hence burnout increase, satisfaction with ministry will have greater opportunity to lower burnout, though it may not be sufficient to compensate fully for rising levels of emotional exhaustion.

Method

Sample

During 2006 744 clergy serving in parish ministry in The Presbyterian Church (USA) completed all the items for the instruments employed in the current analysis. The sample,

comprising 539 clergymen and 205 clergywomen, included solo pastors, heads of staff, associate pastors, co-pastors, and designated pastors; 12% were under the age of forty, 24% were in their forties, 40% were in their fifties, 20% were in their sixties, 3% were aged seventy or over, and the remaining 2% failed to reveal their age; 83% were married; 16% were not married, and the remaining 1% failed to reveal their marital status.

Measures

Work-related psychological health was assessed by the two scales reported by Francis, Kaldor, Robbins, and Castle (2005): the Scale of Emotional Exhaustion in Ministry (SEEM) and the Satisfaction in Ministry Scale (SIMS). Each scale comprised 11 items assessed on a five-point scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). Example items from SEEM include: 'I feel drained in fulfilling my functions here', and 'I am less patient with people here than I used to be'. Example items from SIMS include: 'I feel very positive about my ministry here', and 'I am really glad that I entered the ministry'. The 11 items from the SEEM and the 11 items from the SIMS were presented alternately and prefaced by the single description: 'The following questions are about how you feel working in your present congregation'. Scale properties have been reported elsewhere in a study of over 6000 clergy drawn from a range of denominations in Australia, New Zealand and England (Francis, Kaldor, Robbins and Castle, 2005), in which both scales showed high internal consistency reliability (Cronbach's alpha for both scales = .84).

Personality was assessed by the abbreviated form of the Eysenck Personality Questionnaire Revised (EPQR-A) proposed by Francis, Brown, and Philipchalk (1992) and further revised by Francis, Robbins, Loudon and Haley (2001). This study used three of the four six-item scales (extraversion, neuroticism, and the lie scale). Each item is assessed on a two-point scale: yes and

no. Example items from the extraversion scale include: ‘Are you a talkative person?’ and ‘Can you easily get some life into a rather dull party?’ Example items from the neuroticism scale include: ‘Does your mood often go up and down?’ and ‘Are you a worrier?’ Example items from the lie scale include: ‘Have you ever blamed someone for doing something you knew was really your fault?’ and ‘Have you ever taken advantage of someone?’

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.

Results and discussion

- Insert Table 1 here -

Table 1 presents the clergy’s self-assessment of their overall health and of their current experience of burnout. In terms of overall health these data profile a healthy clergy, with 88% claiming their health to be good or excellent. More than one in ten of the clergy (12%) are nonetheless not so optimistic about their overall health. Clergy who were suffering severe health problems, and therefore taking leave from duties, were unlikely to have completed the survey, so figures on this scale probably underestimate the general health of the sampled population. In terms of work-related psychological health the picture is much less positive. One in three of the clergy (32%) reported a significant level of burnout by checking the ‘some’ or ‘great’ response options and only 29% considered themselves to be totally free from the experience of burnout in their current call.

- Insert Table 2 here -

Table 2 presents the scale properties of the Scale of Emotional Exhaustion in Ministry (SEEM) in terms of the correlations between each individual item and the sum of the other items, factor loadings on the first factor extracted by principal component analysis (unrotated), and item endorsement (as the sum of the agree-strongly and agree responses). In terms of indicators of emotional exhaustion, some idea of the extent of the problem is provided by the following example statistics. Two-fifths of the clergy reported that they feel drained by fulfilling their ministry roles (39%), or that they find themselves frustrated in their attempts to accomplish tasks that are important to them (39%). One-third of the clergy reported that fatigue and irritation are part of their daily experience (33%). One-fifth of the clergy reported that they find themselves spending less and less time with those among whom they minister (21%), or that they have been discouraged by the lack of personal support for them (21%), or that they are less patient with those among whom they minister than they used to be (20%). Well over one in ten reported that they are feeling negative or cynical about the people with whom they work (17%), or that their humour has a cynical or biting tone (14%), or that they are becoming less flexible in their dealings with those among whom they minister (13%), or that they are invaded by sadness they cannot explain (13%).

- Insert Table 3 here -

Table 3 presents the scale properties of the Satisfaction in Ministry Scale (SIMS) in terms of the item rest-of-test correlations, factor loadings on the first factor extracted by principal component analysis (unrotated), and item endorsement (as the sum of the agree-strongly and agree responses). In terms of the indicators of overall satisfaction in ministry, the following example statistics indicate the extent to which the negative affect of emotional exhaustion is

being off-set. More than four out of every five clergy feel: that their pastoral ministry has a positive influence on people's lives (91%); that they have accomplished many worthwhile things in their current ministry (86%); that they gain a lot of personal satisfaction from working with people in their current ministry (84%); that they are really glad that they entered the ministry (84%); that their teaching ministry has a positive influence on people's faith (83%); that they gain a lot of personal satisfaction from fulfilling their functions in their current parish (83%); and that their ministry is really appreciated by people (81%).

- Insert Table 4 here -

Table 4 presents the alpha coefficients and the mean scale scores separately for clergymen and for clergywomen for the two scales of the Francis Burnout Inventory (satisfaction in ministry and emotional exhaustion) and for the three Eysenkian personality measures (extraversion, neuroticism, and lie scale). All five scales record levels of internal consistency reliability in excess of the threshold of .65 proposed by DeVellis (2003). In terms of sex differences the clergywomen recorded significantly higher scores on the scale of emotional exhaustion ($p < .05$), and significantly higher scores on the scale of neuroticism ($p < .001$). The latter finding is consistent with the sex differences generally recorded on the Eysenkian neuroticism scales (Francis, 1993). Clergywomen were also significantly more likely to report higher scores on the self-assessment of experienced burnout.

- Insert Table 5 here -

Table 5 presents the correlation matrix (controlling for sex by means of partial correlations) for the three personality variables (extraversion, neuroticism, and lie scale), the two work-related psychological health measures (emotional exhaustion and satisfaction in ministry) and the two self-report health measures (overall health and current experience of burnout).

Those who reported high levels of self-assessed burnout also tended to report lower levels of self-assessed overall health. This is consistent with the view that burnout is reflected in poorer overall health and may lead to long-term damage to health. In line with expectations from theory, high burnout (and to a lesser extent poor general health) was positively correlated with SEEM scores and negatively associated with SIMS scores. Burnout was more prevalent among ministers who were emotionally exhausted and less prevalent among ministers reporting high levels of ministry satisfaction.

The following two main findings emerge from the correlations between the Eysenckian personality variables and the two work-related psychological health measures. First, the personality dimension of neuroticism is a significant and strong predictor of both measures of work-related psychological health. High neuroticism scores are associated with higher scores of emotional exhaustion and with lower scores of satisfaction in ministry. Second, the personality dimension of extraversion is a significant (but not so strong) predictor of both measures of work-related psychological health. High extraversion scores are associated with higher scores of satisfaction in ministry and with lower scores of emotional exhaustion in ministry. These findings are consistent with Eysenck's basic proposition that, within a two dimensional personality space, positive affect is located within the quadrant defined by stable extraversion (low neuroticism with high extraversion) and negative affect is located within the quadrant defined by unstable introversion (high neuroticism with low extraversion) (Francis, 1999). This finding serves as an important confirmation of the construct validity of the Satisfaction in Ministry Scale and the Scale of Emotional Exhaustion in Ministry.

Table 5 also indicates a negative correlation between SEEMS and SIMS scores, suggesting that ministers who were emotionally exhausted also tended to have less satisfaction

from their ministry. To test the notion of balanced affect, the effects of SEEM and SIMS scores on the four measures of burnout were tested in a multiple regression model in which SEEM and SIMS scores were allowed to interact. The results indicated highly significant interactions in the case of self-assessed burnout and neuroticism, significant interaction in the case of extraversion, but no interaction in the case of self-assessed health (Table 6).

- Insert Table 6 about here -

In each case the interaction term suggested that the mitigating effects of ministry satisfaction on burnout were greater when the level of emotional exhaustion was higher, and this is illustrated in Figure 1 for the case of self-assessed burnout.

- Insert Figure 1 about here -

This result supports the hypothesis of balanced affect. Satisfaction with ministry had little effect on burnout among clergy who had low levels of emotional exhaustion. Such low levels of negative affect were associated with low levels of burnout, so it would be hard to observe any effect of ministry satisfaction on burnout. As ministers become more emotionally exhausted their sense of burnout increases, but this sense is partly offset if clergy have a high sense of satisfaction with their ministry. The balancing effect was not complete in this sample, and even among ministers with the highest levels of positive affect, burnout still increased to some extent with increasing emotional exhaustion. However the rate of increase was lower than among clergy with the lowest levels of positive affect.

Conclusion

The self-report burnout measure suggests that the clergy who are serving with The Presbyterian Church (USA) are well aware of the potentially debilitating consequences of exercising ministry in today's Church. According to the data, 7% report that they are suffering from burnout 'to a

great extent', a further 25% 'to some extent' and yet a further 40% 'to a small extent'. Responses to the individual items of the two measures of work-related psychological health help to nuance these stark statistics. In terms of emotional exhaustion, 44% are no longer able to say that they 'always have enthusiasm for their work'; 39% 'feel drained by fulfilling their ministry roles'; and 33% report that 'fatigue and irritation are part of their daily experience'. The theory of balanced affect suggests that what enables such clergy to keep going, in spite of high levels of emotional exhaustion, is the sense of satisfaction that they continue to receive from their vocation. In spite of it all, 91% feel that their 'pastoral ministry has a positive influence on peoples' lives'; 86% feel that they have 'accomplished many worthwhile things in their current ministry'; and 84% remain 'really glad that they entered the ministry'.

These findings, based on the balanced affect model of work-related psychological health, carry important lessons for those who hold responsibility for the training and deployment of clergy. It is not sufficient simply to listen to the reports of satisfaction in ministry and to ignore the reports of emotional exhaustion. While positive affect may compensate for negative affect, it does not drive away the ultimately debilitating consequences of negative affect. To promote a psychologically healthy clergy, the ongoing commitment to continuing professional development and education needs to focus on ways of helping clergy to reduce the negative affect and at the same time to promote the positive affect.

The high correlations between the two key personality variables (especially neuroticism, but also extraversion) and the two measures of positive affect and negative affect afford an important insight into the nature and origin of individual differences in work-related psychological health. The key debate in the literature on burnout concerns the relative influence of contextual and of personal factors. These current data suggest that personal factors are far

from trivial. The practical implication of this finding is that routine personality testing could help those who hold responsibility for the training and deployment of clergy to identify individuals most vulnerable to poor work-related psychological health. If identification of vulnerability could lead to health-enhancing intervention strategies, these church leaders and denominational managers may well be thought to have the responsibility of a proper duty of care to implement such procedures of psychological screening and to alert susceptible individuals to appropriate intervention procedure.

Given the effects of the SEEM and SIMS scales on burnout demonstrated in this study, it would seem important to investigate further what makes ministry either emotionally exhausting or satisfying in different sorts of religious traditions and different sorts of people. More work on the factor structure of the scales and their relationship to individual differences among different groups of clergy may shed light on these issues.

References

- Bradburn, N. M. (1969). *The structure of psychological well-being*. Chicago: Illinois, Aldine.
- Brewster, C. E., Francis, L. J., & Robbins, M. (2011). Maintaining a public ministry in rural England: Work-related psychological health and psychological type among Anglican clergy serving in multi-church benefices, in H-G. Ziebertz, & L. J. Francis (Eds.) (pp. 241-265), *The public significance of religion*. Leiden: Brill.
- Bühler, K.-E., & Land, T. (2004). Burnout and personality in extreme nursing: An empirical study. *Schweizer Archiv für Neurologie und Psychiatrie*, 155, 35-42.
- Capel, S. A. (1992). Stress and burnout in teachers. *European Journal of Teacher Education*, 15, 197-211.
- Charlton, R., Rolph, J., Francis, L. J., Rolph, P., & Robbins, M. (2009). Clergy work-related psychological health: Listening to the ministers of word and sacrament within the United Reformed Church in England. *Pastoral Psychology*, 58, 133-149.
- Coate, M. A. (1989). *Clergy stress: The hidden conflicts in ministry*. London: SPCK.
- Davey, J. (1995). *Burnout: Stress in ministry*. Leominster: Gracewing.
- DeVellis, R. F. (2003). *Scale development: Theory and applications*. London, Sage.
- Doolittle, B. R. (2007). Burnout and coping among parish-based clergy. *Mental Health, Religion and Culture*, 10, 31-38.
- Evers, W., & Tomic, W. (2003). Burnout among Dutch Reformed pastors. *Journal of Psychology and Theology*, 31, 329-338.
- Eysenck, H. J., & Eysenck, M. W. (1985). *Personality and individual differences: A natural science approach*. New York: Plenum Press.
- Eysenck, H. J., & Eysenck, S. B. G. (1975). *Manual of the Eysenck Personality Questionnaire*

- (*adult and junior*). London: Hodder and Stoughton.
- Eysenck, H. J., & Eysenck, S. B. G. (1976). *Psychoticism as a dimension of personality*. London: Hodder and Stoughton.
- Eysenck, H. J., & Eysenck, S. B. G. (1991). *Manual of the Eysenck Personality Scales*. London: Hodder and Stoughton.
- Eysenck, S. B. G., Eysenck, H. J., & Barrett, P. (1985). A revised version of the psychoticism scale. *Personality and Individual Differences*, 6, 21-29.
- Fletcher, B. (1990). *Clergy under stress: A study of homosexual and heterosexual clergy*. London: Mowbray.
- Francis, L. J. (1993). The dual nature of the Eysenckian neuroticism scales: A question of sex differences? *Personality and Individual Differences*, 15, 43-59.
- Francis, L. J. (1999). Happiness is a thing called stable extraversion: A further examination of the relationship between the Oxford Happiness Inventory and Eysenck's dimensional model of personality and gender. *Personality and Individual Differences*, 26, 5-11.
- Francis, L. J., Brown, L. B., & Philipchalk, R. (1992). The development of an abbreviated form of the Revised Eysenck Personality Questionnaire (EPQR-A): Its use among students in England, Canada, the USA and Australia. *Personality and Individual Differences*, 13, 443-449.
- Francis, L. J., Kaldor, P., Robbins, M., & Castle, K. (2005). Happy but exhausted? Work-related psychological health among clergy. *Pastoral Sciences*, 24, 101-120.
- Francis, L. J., Kaldor, P., Shevlin, M., & Lewis, C. A. (2004). Assessing emotional exhaustion among the Australian clergy: Internal reliability and construct validity of the Scale of Emotional Exhaustion in Ministry (SEEM). *Review of Religious Research*, 45, 269-277.

- Francis, L. J., Loudon, S. H., & Rutledge, C. J. F. (2004). Burnout among Roman Catholic parochial clergy in England and Wales: Myth or reality? *Review of Religious Research*, 46, 5-19.
- Francis, L. J., Robbins, M., Kaldor, K., & Castle, K. (2009). Psychological type and work-related psychological health among clergy in Australia, England and New Zealand. *Journal of Psychology and Christianity*, 28, 200-212.
- Francis, L. J., Robbins, M., Loudon, S. H., & Haley, J. M. (2001). A revised psychoticism scale for the Revised Eysenck Personality Questionnaire: A study among clergy. *Psychological Report*, 88, 1131-1134.
- Francis, L. J., & Rutledge, C. J. F. (2000). Are rural clergy in the Church of England under greater stress? A study in empirical theology. *Research in the Social Scientific Study of Religion*, 11, 173-191.
- Francis, L. J., & Turton, D. W. (2004a). Reflective ministry and empirical theology: Antidote to clergy stress? In C. A. M. Hermans, & M. E. Moore (Eds.) *Hermeneutics and empirical research in practical theology: The contribution of empirical theology by Johannes A van der Ven*. (pp. 245-265). Leiden: Brill.
- Francis, L. J., & Turton, D. W. (2004b). Recognising and understanding burnout among the clergy: A perspective from empirical theology. In D. Herl & M. L. Berman (Eds.), *Building bridges over troubled waters: Enhancing pastoral care and guidance* (pp 307-331). Lima, Ohio: Wyndham Hall Press,.
- Francis, L. J., Turton, D. W., & Loudon, S. H. (2007). Dogs, cats and Catholic parochial clergy in England and Wales: Exploring the relationship between companion animals and work-related psychological health. *Mental Health, Religion and Culture*, 10, 47-60.

- Francis, L. J. Wulff, K., & Robbins, M. (2008). The relationship between work-related psychological health and psychological type among clergy serving in the Presbyterian Church (USA). *Journal of Empirical Theology, 21*, 166-182.
- Furnham, A. (1986). Response bias, social desirability and dissimulation. *Personality and Individual Differences, 7*, 385-400.
- Goddard, R., Creed, P., & Patton, W. (2001). The impact of skills training on the burnout and distress of employment service case managers. *Journal of Vocational Education and Training, 53*, 193-204.
- Goddard, R., O'Brien, P., & Goddard, M. (2006). Work environment predictors of beginning teacher burnout. *British Educational Research Journal, 32*, 857-874.
- Goddard, R., Patton, W., & Creed, P. (2004). The importance and place of neuroticism in predicting burnout in employment service case managers. *Journal of Applied Social Psychology, 34*, 282-296.
- Golden, J., Piedmont, R. L., Ciarrocchi, J. W., & Rodgeron, T. (2004). Spirituality and burnout: An incremental validity study. *Journal of Psychology and Theology, 32*, 115-125.
- Hills, P., Francis, L. J., & Rutledge, C. J. F. (2004). The factor structure of a measure of burnout specific to clergy, and its trial application with respect to some individual difference. *Review of Religious Research, 46*, 27-42.
- Irvine, A. R. (1997). *Between two worlds: Understanding and managing clergy stress*. London: Mowbray.
- Kaldor, P., & Bullpitt, R. (2001). *Burnout in church leaders*. Adelaide, South Australia: Openbook Publishers.
- Lehr, F. (2006). *Clergy burnout: Recovering from the 70-hour work week and other self*

- defecting practices*. Minneapolis, MN: Augsburg Fortress.
- McCrae, R. R., & Costa, P. T. (1983). Social desirability scales: More substance than style. *Journal of Consulting and Clinical Psychology, 51*, 882-888.
- Manlove, E. E. (1993). Multiple correlates of burnout in child care workers. *Early Childhood Research Quarterly, 8*, 499-518.
- Maslach, C., & Jackson, S. (1996). *The Maslach Burnout Inventory* (3rd edition). Palo Alto, California: Consulting Psychologists Press.
- Miner, M. H. (2007a). Changes in burnout over the first 12 months in ministry: Links with stress and orientation to ministry. *Mental Health, Religion and Culture, 10*, 9-16.
- Miner, M. H. (2007b). Burnout in the first year of ministry: Personality and belief style as important predictors. *Mental Health, Religion and Culture, 10*, 17-29.
- O'Donovan, D. (1969). An historical review of the lie scale: With particular reference to the Maudsley Personality Inventory. *Papers in Psychology, 3*, 13-19.
- Raj, A., & Dean, K. E. (2005). Burnout and depression among Catholic priests in India. *Pastoral Psychology, 54*, 157-171.
- Randall, K. (2004). Burnout as a predictor of leaving Anglican parish ministry. *Review of Religious Research, 46*, 20-26.
- Randall, K. (2007). Examining the relationship between burnout and age among Anglican clergy in England and Wales. *Mental Health, Religion and Culture, 10*, 39-46.
- Robbins, M., & Francis, L. J. (2010). Work-related psychological health among Church of England clergywomen: Individual differences and psychological type. *Review of Religious Research, 52*, 57-71.
- Rodgers, T.E., & Piedmont, R.L. (1998). Assessing the incremental validity of the Religious

- Problem-Solving Scale in the prediction of clergy burnout. *Journal for the Scientific Study of Religion*, 37, 517-527.
- Rutledge, C. J. F. (2006). Burnout and the practice of ministry among rural clergy: Looking for the hidden signs. *Rural Theology*, 4(1), 57-65.
- Rutledge, C. J. F., & Francis, L. J. (2004). Burnout among male Anglican parochial clergy in England: Testing a modified form of the Maslach Burnout Inventory. *Research in the Social Scientific Study of Religion*, 15, 71-93.
- Sanford, J. A. (1982). *Ministry burnout*. London: Arthur James.
- Strümpfer, D. J. W., & Bands, J. (1996). Stress among clergy: An exploratory study on South African Anglican priests. *South African Journal of Psychology*, 26(2), 67-75.
- Stanton-Rich, H. M., & Iso-Ahola, S. E. (1998). Burnout and leisure. *Journal of Applied Social Psychology*, 28, 1931-1950.
- Turton, D. W., & Francis, L. J. (2007). The relationship between attitude toward prayer and professional burnout among Anglican parochial clergy in England: Are praying clergy healthier clergy? *Mental Health, Religion and Culture*, 10, 61-74.
- Virginia, S. G. (1998). Burnout and depression among Roman Catholic secular, religious, and monastic clergy. *Pastoral Psychology*, 47, 49-67.
- Walmsley, R. C., & Lummis, A. T. (1997). *Healthy clergy: Wounded healers*. New York: Church Publishing Incorporated.
- Warner, J., & Carter, J.D. (1984). Loneliness, marital adjustment and burnout in pastoral and lay persons. *Journal of Psychology and Theology*, 12, 125-131.
- Warren, Y. (2002). *The cracked pot: The state of today's Anglican parish clergy*. Stowmarket: Kevin Mayhew Ltd.

Table 1

Self-assessed health and burnout among 744 clergy

How would you rate your overall health at the present time? Would you say your health is:

Excellent	33.5%
Good	54.6%
Fair	11.6%
Poor	0.4%

To what extent do you think you are suffering from burnout in your current call?

To a great extent	6.9%
To some extent	24.8%
To a small extent	39.8%
Not at all	28.5%

Table 2

Scale of Emotional Exhaustion in Ministry (SEEM): Scale properties (N = 744)

	<i>r</i>	factor loading	%
I feel drained by fulfilling my ministry roles	.54	.65	39
Fatigue and irritation are part of my daily experience	.61	.72	33
I am invaded by sadness I can't explain	.38	.48	13
I am feeling negative or cynical about the people with whom I work	.56	.68	17
I always have enthusiasm for my work*	.37	.47	56
My humour has a cynical and biting tone	.38	.48	14
I find myself spending less and less time with those among whom I minister	.43	.55	21
I have been discouraged by the lack of personal support for me here	.53	.65	21
I find myself frustrated in my attempts to accomplish tasks important to me	.56	.67	39
I am less patient with those among whom I minister than I used to be	.50	.61	20
I am becoming less flexible in my dealings with those among whom I minister	.44	.55	13
alpha / percent of variance	.82	35.8%	

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

Table 3

Satisfaction in Ministry Scale (SIMS): Scale properties (N = 744)

	<i>r</i>	factor loading	%
I have accomplished many worthwhile things in my current ministry	.41	.50	86
I gain a lot of personal satisfaction from working with people in my current ministry	.48	.59	84
I deal very effectively with the problems of the people in my current ministry	.40	.48	68
I can easily understand how the people here feel about things	.23	.31	74
I feel very positive about my ministry here	.59	.71	72
I feel that my pastoral ministry has a positive influence on people's lives	.49	.61	91
I feel that my teaching ministry has a positive influence on people's faith	.30	.40	83
I feel that my ministry is really appreciated by people	.52	.66	81
I am really glad that I entered ministry	.48	.62	84
The ministry here gives real purpose and meaning to my life	.63	.75	78
I gain a lot of personal satisfaction from fulfilling my functions here	.63	.75	83
alpha/percent of variance	.81	35.5%	

Table 4

Scale properties (N = 744)

Scale	alpha	male		female		t	p<
		mean	sd	mean	sd		
SEEM	.82	27.41	7.90	28.79	7.94	2.1	.05
SIMS	.80	44.56	5.70	44.16	5.79	0.8	NS
Extraversion	.81	3.61	2.03	3.82	2.13	1.2	NS
Neuroticism	.69	1.50	1.57	2.02	1.66	4.0	.001
Lie scale	.72	2.75	1.90	2.58	1.86	1.1	NS
Overall health	-	3.22	0.65	3.18	0.65	0.9	NS
Perceived burnout	-	2.05	0.89	2.24	0.90	2.6	.01

Table 5

Correlation matrix controlling for sex differences (N = 744)

	SIMS	SEEM	Ext	Neu	Lie	Health
Burnout	-.48***	.65***	-.05	.44***	-.02	-.17***
Health	.11**	-.21***	.09*	-.21***	-.03	
Lie scale	.09**	-.12***	.01	-.09*		
Neuroticism	-.32***	.52***	-.13***			
Extraversion	.19***	-.13***				
SEEM	-.58***					

* $p < .05$; ** $p < 0.01$; *** $p < 0.001$.

Table 6

Multiple regression of burnout indicators against the SEEM and SIMS scales (N = 744)

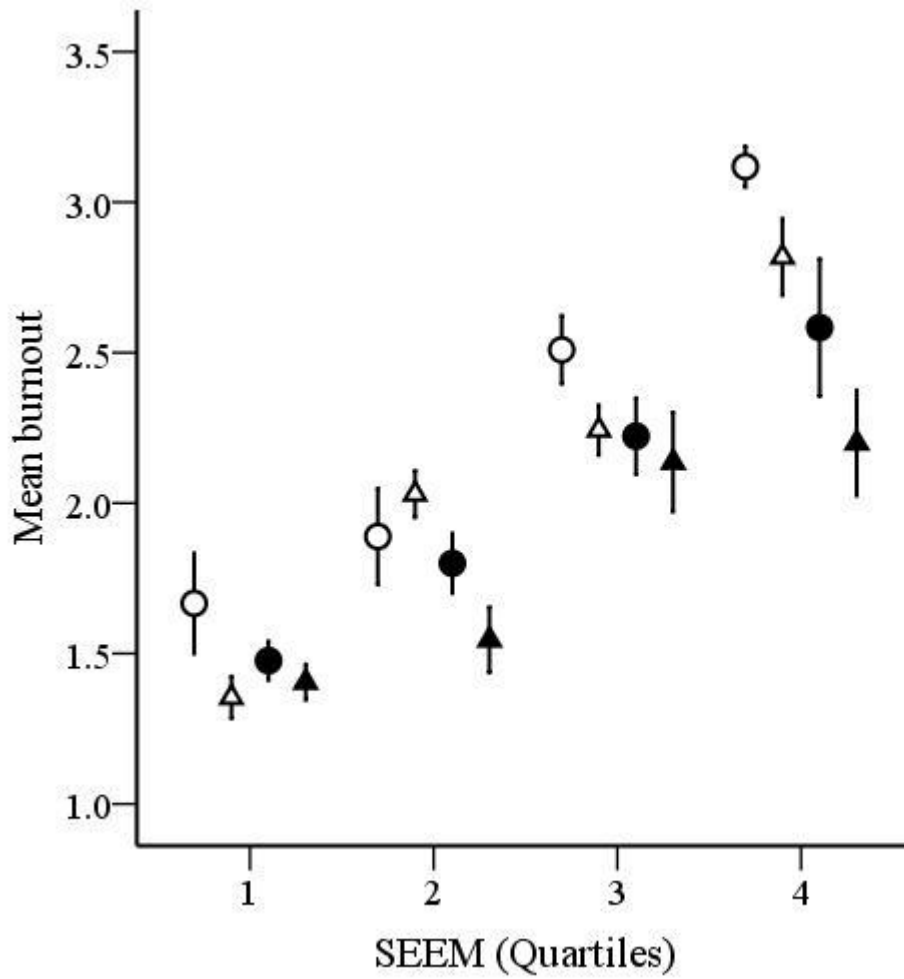
	Burnout		Health		Neuroticism		Extraversion	
	B	SE	B	SE	B	SE	B	SE
Intercept	-0.4933	0.7894	3.8111	0.7484 ^{***}	-5.9845	1.5817 ^{***}	-3.2477	2.3639
Sex	0.0911	0.0551	-0.0255	0.0525	0.3806	0.1109 ^{**}	0.2488	0.1657
SEEM	0.1215	0.0232 ^{***}	-0.0177	0.0220	0.2474	0.0464 ^{***}	0.1233	0.0693
SIMS	0.0153	0.0165	-0.0017	0.0157	0.0921	0.0332 ^{**}	0.1511	0.0496 ^{**}
SEEM * SIMS	-0.0013	0.0005 ^{**}	0.0000	0.0005	-0.0032	0.0010 ^{**}	-0.0029	0.0015 [*]
R^2 (adjusted)	.44		.04		.30		.04	

Note. Unstandardized coefficients.

* $p < .05$; ** $p < 0.01$; *** $p < 0.001$.

Figure 1

Interaction of SEEM and SIMS scores on self-assessed burnout.



Note. For illustration, SEEM and SIMS scores are displayed as quartiles, with 1 = lowest and 4 = highest. For SIMS 1 = open circles, 2 = open triangles, 3 = closed circles, 4 = closed triangles.

Error bars are ± 1 SE.