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Applying psychological type and psychological temperament theory  
to the congregations at cathedral carol services

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**Abstract**

Psychological type theory and temperament theory provide lenses through which the distinctive appeal of different forms of Christian worship may be interpreted. Studies of regular Sunday congregations in Anglican churches in England and Wales find strong representation of sensing types and feeling types and of the Epimethean Temperament. In order to explore whether the very distinctive provision of cathedral carol services attracted a different psychological profile among those who attended, 193 individuals attending Christmas carol services at Bangor Cathedral completed the Francis Psychological Type Scales. The data demonstrated that, compared with congregations attending Sunday services at Anglican churches, the carol service attracted significantly higher proportions of intuitive types, of thinking types, and of the Promethean Temperament.

*Keywords:* congregation studies, cathedral studies, carol services, psychological type, temperament

## **Introduction**

Both psychological type theory and temperament theory have their roots in the conceptualisation of Jung (1971). At the heart of his theory of the human psyche Jung distinguished between two core psychological processes, which he styled the perceiving process and the judging process. For Jung the perceiving process was concerned with gathering information, while the judging process was concerned with evaluating information. The perceiving process was characterised as the irrational process (since no evaluation or judging was involved). The judging process was characterised as the rational process (precisely because evaluation or judging was involved).

The majority of personality theories, like the Sixteen Factor model proposed by Cattell, Cattell, and Cattell (1993), the Major Three Dimensions model proposed by Eysenck and Eysenck (1975) and the Big Five Factor model proposed by Costa and McCrae (1985), conceptualise individual differences as situated on a continuum. Jung, however, conceptualised individual difference as contrasting binary types. For Jung the perceiving process was expressed through two contrasting perceiving functions (sensing and intuition) and the judging process was expressed through two contrasting judging functions (thinking and feeling). Jung also distinguished between two psychological orientations, or sources of psychological energy (introversion and extraversion). For Jung each of the four functions (sensing, intuition, feeling and thinking) could be expressed in the two orientations, distinguishing between its introverted form and its extraverted form (for example distinguishing between introverted sensing and extraverted sensing). This leads to the identification of eight types.

### **Psychological type theory**

Building on Jung's work, psychological type theory has been shaped in dialogue with the development of instruments designed to measure, assess and report type profiles, like the

Myers-Briggs Type Indicator (Myers & McCaulley, 1985). These instruments have added to Jung's original model a fourth construct designed to assess which of the two processes individuals employ in their outer world. According to this fourth construct (generally styled attitude) judging types employ their preferred judging function (thinking or feeling) in the outer world, while perceiving types employ their preferred perceiving function in the outer world (sensing or intuition). These four binary constructs lead to the identification of 16 complete types.

The two orientations are concerned with where energy is drawn from. 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 to reflect on it. 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 to act in it. They enjoy solitude, silence, and contemplation.

The perceiving functions are concerned with the way in which people gain information. Sensing types (S) focus on the realities of a situation as perceived by the senses. They tend to focus on specific details, rather than the overall picture. They are concerned with the actual, the real, and the practical and tend to be down-to-earth and matter-of-fact. They are frequently fond of the traditional and conventional. 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 specific facts and data. 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. 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 frequently referred to as 'tough-minded'. 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 take into account other people's feelings and values in decision-making and problem-solving. They are often thought of as 'warm-hearted'.

The attitudes towards the outside world are concerned with the way in which people respond 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. They tend to be punctual, organised, and tidy. They may find it difficult to deal with unexpected disruptions of their plans. 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. They may consider last minute pressure to be a necessary motivation in order to complete projects.

### **Temperament theory**

Building on Jung's work, temperament theory was developed by Keirsey and Bates (1978) to distinguish among four distinctive profiles. Temperament theory distinguishes between two expressions of sensing types (sensing types who also prefer perceiving in the outer world and sensing types who also prefer judging in the outer world), and between two expressions of intuitive types (intuitive types who also prefer feeling and intuitive types who also prefer thinking). In the language shaped by Keirsey and Bates (1978) the Epimethean

Temperament characterises the SJ profile (sensing types who prefer judging in the outer world), 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 (sensing types who prefer perceiving in the outer world), people who want to be engaged, involved, and doing something new. The Promethean Temperament characterises the NT profile (intuitive types who also prefer thinking), people who want to understand, explain, shape and predict realities, and who prize their personal competence. The Apollonian Temperament characterises the NF profile (intuitive types who also prefer feeling), people who quest for authenticity and for self-actualisation, who are idealistic and who have great capacity for empathic listening. Oswald and Kroeger (1988) built on Keirsey and Bates' (1978) characterisation of the four temperaments to create profiles of how these four temperaments shape four very different styles of religious leadership.

Following Oswald and Kroeger's (1988) lead, the Epimethean Temperament (SJ) would tend to shape the most traditional of all churchgoers, the people who long for stability and continuity in the life of their church. They are attracted by a simple and straight forward faith, and they are committed to down-to-earth rules for the Christian life. They want to protect and conserve the traditions that they have inherited from a previous generation.

The Dionysian Temperament (SP) would tend to shape the most action-oriented and fun loving of all churchgoers, the people who long for the church to engage them in activities. They have little interest in the abstract, theoretical and non-practical aspects of theology and church life. They are flexible and spontaneous people who welcome unplanned and unpredictable aspects of church life. They may be particularly attracted to charismatic worship, responding to the leading of the Holy Spirit.

The Promethean Temperament (NT) would tend to shape the most academically curious and intellectually grounded of all churchgoers, people who are motivated by their

search for truth and for possibilities opened up by their faith. They tend to be visionaries who expect their local church to look for new ways of doing things and to apply rigorous testing of strategies and teaching. They enjoy the academic study and analysis of the faith. They may have an appetite for theological study.

The Apollonian Temperament (NF) would tend to shape the most idealistic of all churchgoers, people concerned with making life better for others. They want to meet the needs of others and to find personal affirmation in the process. They can be articulate people, with good empathetic capacity and interpersonal skills. As members of the congregation they want to be engaged in a visionary and pastorally effective community, and may take on an unobtrusive pastoral role in that community.

### **Congregation studies**

Psychological type theory was introduced to congregation studies during the 1980s and has now been employed in a series of studies in North America (Gerhardt, 1983; Delis-Bulhoes, 1990; Ross, 1993, 1995; Rehak, 1998; Bramer & Ross, 2012), in England and Wales (Craig, Francis, Bailey, & Robbins, 2003; Francis, Duncan, Craig, & Luffman, 2004; Francis, Butler, Jones, & Craig, 2007; Francis, Robbins, Williams, & Williams, 2007; Village, Francis, & Craig, 2009; Francis, Robbins, & Craig, 2011; Village, Baker, & Howat, 2012; Lewis, Varvatsoulis, & Williams, 2012; Francis, 2013), and in Australia (Robbins & Francis, 2011, 2012).

The largest and most authoritative study of the psychological type profile of Anglican congregations in England was provided by Francis, Robbins, and Craig (2011), on data provided by 3,304 participants attending 140 congregations. This study reported on the type profiles of male and female churchgoers separately and compared these profiles with the population norms provided by Kendall (1998). Such comparisons made it clear just how much Anglican church congregations in England appeal to some types more than to other



types. This is seen clearly from the preference endorsed on the four comparisons between extraversion and introversion, between sensing and intuition, between thinking and feeling, and between judging and perceiving. Women churchgoers are more introverted than women in the general population (49% compared with 43%), and more inclined to prefer judging (85% compared with 62%). On the other hand, there are no significant differences in preferences for sensing by women churchgoers (81%) and women in the general population (79%), or in preferences for feeling by women churchgoers (70%) and women in the general population (70%). Men churchgoers are more introverted than men in the general population (62% compared with 53%), more inclined to prefer sensing (78% compared with 73%), more inclined to prefer feeling (42% compared with 35%), and more inclined to prefer judging (86% compared with 55%).

Reviewing the data presented on Anglican congregations in England by Francis, Robbins, and Craig (2011) through the lens of temperament theory draws stark attention to these congregations as communities shaped by the Epimethean Temperament (SJ). Among men 71% reported preference for the Epimethean Temperament, compared with 44% of men in the general population. Among women 73% reported preference for the Epimethean Temperament, compared with 54% of women in the general population. The inevitable consequence is that the other three temperaments account for relatively small proportions of Anglican congregations in England. The Apollonian Temperament (NF) accounts for 13% of women and 10% of men in Anglican congregations. The Promethean Temperament (NT) accounts for 6% of women and 13% of men in Anglican congregations. The Dionysian Temperament (SP) accounts for 9% of the women and 7% of the men in Anglican congregations.

Three recent studies concerned with 'Fresh Expressions' of church have, however, demonstrated the capacity of Anglican churches to reach out beyond the dominant type and

temperament profile of the conventional congregations. In the first of these studies Francis, Clymo and Robbins (2014) drew on data provided by 123 participants in Fresh Expressions. Their data found that, while 73% of women in conventional congregations reported Epimethean Temperament (SJ), the proportion fell to 62% among women in Fresh Expressions; and while 71% of men in conventional congregations reported Epimethean Temperament (SJ), the proportion fell to 33% among men in Fresh Expressions.

In the second of these studies, Village (2015) drew on data provided by 4,485 readers of the *Church Times*. Among these participants 8% of men and 11% of women were regular attenders at Fresh Expressions of church. While Village did not employ temperament analysis, his analyses confirmed lower proportions of sensing types and lower proportions of judging types among those attending Fresh Expressions. Thus intuitive types were more likely than sensing types to attend Fresh Expressions (12% versus 6% for men, and 15% versus 8% for women); and perceiving types were more likely than judging types to attend Fresh Expressions (15% versus 7% for men, and 17% versus 10% for women).

In the third of these studies Francis, Wright, and Robbins (2016) drew on data provided by 43 participants in an informal evening congregation meeting around coffee tables. In view of the relatively small number of participants this study did not attempt to report results for male and females separately. This data found a significantly lower proportion of Epimethean Temperament (SJ) in this congregation: 47% compared with 74% reported overall among men and women considered together in Anglican congregations by Francis, Robbins, and Craig (2011).

### **Cathedral studies**

Psychological type theory and temperament theory has also played a serious role in the growing science of cathedral studies (see Francis, 2015). Initially psychological type theory and temperament theory were employed in a series of studies focusing on cathedral

visitors, including work reported by Francis, Williams, Annis, and Robbins (2008), Francis, Mansfield, Williams and Village (2010a, 2010b), Francis, Annis, Robbins, ap Siôn, and Williams (2012), and Francis, Robbins, and Annis (2015). More recently psychological type theory and temperament theory have been employed in two studies focusing on cathedral congregations.

In one of these two studies, Lankshear and Francis (2015) mapped the psychological type profile of 120 men and 161 women attending Sunday service in Southwark Cathedral against the profile of Anglican church congregations provided by Francis, Robbins, and Craig (2011). The most significant finding from this study concerned the lower proportions of the Epimethean Temperament within the Sunday cathedral congregation: among women the proportion fell from 73% to 49%; among men the proportion fell from 71% to 58%.

In the other of these two studies, Walker (2012) mapped the psychological type profile of 164 men and 239 women attending two Christmas carol services on consecutive nights in Worcester Cathedral against the profile of Anglican congregations provided by Francis, Robbins, and Craig (2011). While the proportions of the Epimethean Temperament (SJ) remained high within the carol service congregation (68% of women and 62% of men), there were important significant differences recorded in terms both of the perceiving process and the judging process. In terms of the perceiving process there was a higher proportion of intuitive types (among women 27% compared with 19%; and among men 30% compared with 22%). In terms of the judging process there was a higher proportion of thinking types (among women 39% compared with 30%; and among men 69% compared with 58%).

On the basis of these findings, Walker (2012) suggests, not only that cathedral carol services may be attracting intuitive types and thinking types more effectively than the forms of service routinely provided on Sunday, but that churches and cathedrals may learn from this experience to offer services at other points through the year that might also engage more

effectively with intuitive types and thinking types. Walker is well aware that such a recommendation places considerable weight on findings from one study conducted in one cathedral at one Christmas. The scientific response to such appropriate caution is to see replication of Walker's original study in other cathedrals.

### **Research question**

Against this background, the aim of the present study was to examine the psychological type and temperament profiles of the congregations attending the carol services at Bangor Cathedral. Specifically in light of the findings from the study of congregations attending the carol services at Worcester Cathedral reported by Walker (2012), the following two hypotheses were advanced. First, in terms of psychological type theory, it was hypothesised that, compared with the profile of congregations attending Sunday services in Anglican churches, the cathedral carol service congregations would contain significantly higher proportions of intuitive types and significantly higher proportions of thinking types. Second, in terms of temperament theory, it was hypothesised that, compared with the profile of congregations attending Sunday services in Anglican churches, the cathedral carol service would contain a similarly high proportion of the Epimethean Temperament (SJ).

## **Method**

### **Procedure**

Participants arriving for the carol services at Bangor Cathedral during Christmas 2013 were encouraged to complete a questionnaire while waiting for the service to begin and to hand the completed questionnaire to a steward before leaving. Pencils were provided and participants were assured of confidentiality and anonymity. A total of 193 questionnaires were thoroughly completed and submitted for analysis.

### **Instruments**

*Psychological type* was assessed by the Francis Psychological Type Scales (FPTS: Francis, 2005). This is a 40-item instrument comprising four sets of 10 forced-choice items related to each of the four components of psychological type: orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving). Recent studies have demonstrated that this instrument functions well in church-related contexts. For example, Francis, Craig, and Hall (2008) reported alpha coefficients of .83 for the EI scale, .76 for the SN scale, .73 for the TF scale, and .79 for the JP scale. Participants were asked for each pair of characteristics to check the 'box next to that characteristic which is closer to the real you, even if you feel both characteristics apply to you. Tick the characteristics that reflect the real you, even if other people see you differently'.

### **Participants**

The 193 participants comprised 56 males and 137 females; 25 were under the age of twenty, 36 were in their twenties or thirties, 73 were in their forties and fifties, and 59 were aged sixty or over. In terms of Sunday church attendance, 64 attended weekly and a further 17 attended at least once a month; 27 attended at least six times a year and a further 63 attended at least once year; 22 never attended church on a Sunday.

### **Analysis**

The research literature concerning the empirical investigation of psychological type has developed a highly distinctive method for analysing, handling, and displaying statistical data in the form of 'type tables'. This convention has been adopted in the following presentation in order to integrate these new data within the established literature and to provide all the detail necessary for secondary analysis and further interpretation within the rich theoretical framework afforded by psychological type. Type tables have been designed to provide information about the sixteen discrete psychological types, about the four

dichotomous preferences, about the six sets of pairs and temperaments, about the dominant types, and about the introverted and extraverted Jungian types. Commentary on these tables will, however, be restricted to those aspects of the data strictly relevant to the research question. In the context of type tables, the statistical significance of the difference between two groups is established by means of the selection ratio index ( $I$ ), an extension of chi-square (McCaulley, 1985).

### Results

- insert table 1 about here -

The aim of this study was to compare the psychological type and temperament profiles of the congregation attending Christmas carol services at Bangor Cathedral with the normative profiles for Anglican congregations that could be retrieved from the participants in the study reported by Francis, Robbins, and Craig (2011). The first step was to compute the normative profile from that study by aggregating the responses of men and women. Table 1, therefore presents the aggregated type distribution for 3,302 individuals (2,133 women and 1,169 men) drawn from 140 Church of England congregations. These data confirm preferences for introversion (54%) over extraversion (46%), for sensing (80%) over intuition (20%), for feeling (60%) over thinking (40%), and for judging (86%) over perceiving (14%). Within this group of 3,302 Anglican churchgoers the most frequently occurring of the sixteen complete types were ISFJ (22%), ESFJ (20%), ISTJ (18%), and ESTJ (12%). The Epimethean Temperament (SJ) thus accounted for 72% of Anglican churchgoers, leaving 12% for the Apollonian Temperament (NF), 8% for the Promethean Temperament (NT), and 8% for the Dionysian Temperament (SP).

- insert table 2 about here -

The Francis Psychological Type Scales reported satisfactory internal consistency reliability among the participants at the carol service in Bangor Cathedral with the following

alpha coefficients (Cronbach, 1951): introversion and extraversion,  $\alpha = .75$ ; sensing and intuition,  $\alpha = .70$ ; feeling and thinking,  $\alpha = .71$ ; judging and perceiving,  $\alpha = .74$ . Table 2 employs the data generated by these scales to map the psychological type profile of those attending the carol services. These data demonstrate clear preferences for introversion (58%) over extraversion (42%), for sensing (73%) over intuition (27%), and for judging (86%) over perceiving (15%), with slight preference for thinking (52%) over feeling (48%). Within this group of 193 participants at the carol service the most frequently occurring of the sixteen complete types were ISTJ (23%), ISFJ (19%), ESFJ (15%), and ESTJ (14%). The Epimethean Temperament (SJ) accounted for 71% of this congregation, leaving 15% for the Promethean Temperament (NT), 12 % for the Apollonian Temperament (NF), and 3% for the Dionysian Temperament (SP).

### **Discussion and conclusion**

The aim of the present study was to examine the psychological type and temperament profiles of congregations attending the carol services at Bangor Cathedral. The broad theoretical context for this study was set by two bodies of research. The first body of research concerned the growing series of studies demonstrating that some psychological types and some temperaments are over-represented in Anglican church congregations (see Francis, Robbins, & Craig, 2011). In terms of psychological type theory, feeling types are over-represented with the consequent under-representation of thinking types. In terms of temperament theory, the Epimethean Temperament (SJ) is over represented, with the consequent under-representation of the other three temperaments. The second body of research concerned the emerging studies demonstrating that both Fresh Expressions of Church (see Francis, Clymo, & Robbins, 2014) and cathedrals (see Lankshear & Francis, 2015) are attracting a significantly different profile among their congregations.

Within this broad theoretical context, the study of congregations attending the carol services at Worcester Cathedral, reported by Walker (2012), was of particular importance. In contrast with the differences reported by Fresh Expressions (Francis, Clymo, & Robbins, 2014), the carol services at Worcester Cathedral attracted high numbers of the Epimethean Temperament (SJ), not dissimilar from the normal Sunday congregations. The significant difference about the cathedral carol service concerned significantly higher proportions of intuitive types and feeling types. Walker welcomed these findings as evidence that cathedral carol services were attracting some psychological types that Sunday congregations find it more difficult to reach. Walker also suggested that churches and cathedrals may learn from paying close attention to the characteristics of the cathedral carol service, how to design services at other points through the year that might also engage more effectively with intuitive types and feeling types. Given the vulnerability of Walker's recommendations to being based on evidence from only one cathedral, the present study was designed to check Walker's findings against evidence generated within another cathedral.

Specifically in light of the findings from Walker's (2012) study, the following two hypotheses were advanced. First, in terms of psychological type theory, it was hypothesised that, compared with the profile of congregations attending services in Anglican churches, the carol service congregations at Bangor Cathedral would contain significantly higher proportions of intuitive types and significantly higher proportions of thinking types. Second, in terms of temperament theory, it was hypothesised that, compared with the profile of congregations attending Sunday services in Anglican churches, the carol service congregations at Bangor Cathedral would contain a similarly high proportion of the Epimethean Temperament (SJ). Both of these hypotheses were supported by the data provided by the congregations attending the carol services at Bangor Cathedral. Two implications follow from the clear coincidence between the findings from the present study



and the findings from the earlier study reported by Walker (2012): one implication for church practice and one implication for further research.

In terms of church practice, Walker (2012) identified and drew attention to the characteristics of the cathedral carol service that may account for the appeal to higher proportions of intuitive types and to higher proportions of thinking types compared with the provisions made by Sunday church services. Walker theorises that the imagination of intuitive types may be inspired by ‘a performance with very high production values’ involving a professional choir and organist operating within an ‘evocatively lit Grade 1 listed ancient listed building’ (p. 993). Moreover,

The lessons and carols tell the Christmas story in a way that goes beyond the services and hints at a deeper mystery understood or appreciated in the depths of the human soul; a process that fits well with an intuitive style. (Walker, 2012, p. 993)

Walker theorises that thinking types may engage more easily on their own terms with the atmosphere of the cathedral carol service than with the other special services offered around Christmas in Anglican parish churches that comprise predominantly of Christingle services, Nativity services, and Family services. Compared with the structure of the cathedral carol service each of these other provisions may be seen to have a more strongly relational atmosphere that may speak more strongly to the heart of the feeling types and may be less appealing to or less accessible to thinking types. Moreover,

The carol service provides a distinctive opportunity which, whilst it makes no direct appeal to logic or analysis, is not couched in a context of emotional and relational engagement and... a service that is not cast in a ‘feeling’ idiom will attract the thinking type even without the need to cater explicitly for this preferred judging process. (Walker, 2012, pp. 993-994)

It is these observations that may enable churches to design more opportunities to widen and to deepen access to church life for intuitive types and for thinking types.

In terms of further research, the present conclusions are still based on the study of only two cathedrals, Worcester Cathedral and Bangor Cathedral. An established characteristic of scientific research is the need to build on studies of this nature by patient replication and by perceptive extension. The challenge remains for other cathedrals to invite participants of their carol services to engage in projects of this nature. At the same time, the research is ready for extension within carol services and carol concerts conducted in other environments, including smaller parish churches, greater churches, and civic centres. Only in this way will it become possible to test whether it is the context of the cathedral, or the phenomenon of the carol service that really counts.

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Table 1

*Type distribution for Anglican congregations from Francis, Robbins and Craig (2011)*

The Sixteen Complete Types				Dichotomous Preferences		
ISTJ <i>n</i> = 598 (18.1%) +++++	ISFJ <i>n</i> = 729 (22.1%) +++++	INFJ <i>n</i> = 108 (3.3%) +++	INTJ <i>n</i> = 128 (3.9%) ++++	E <i>n</i> = 1527 (46.2%)	I <i>n</i> = 1775 (53.8%)	
				S <i>n</i> = 2641 (80.0%)	N <i>n</i> = 661 (20.0%)	
				T <i>n</i> = 1319 (39.9%)	F <i>n</i> = 1983 (60.1%)	
				J <i>n</i> = 2830 (85.7%)	P <i>n</i> = 472 (14.3%)	
				Pairs and Temperaments		
ISTP <i>n</i> = 36 (1.1%) +	ISFP <i>n</i> = 88 (2.7%) +++	INFP <i>n</i> = 61 (1.8%) ++	INTP <i>n</i> = 27 (0.8%) +	IJ <i>n</i> = 1563 (47.3%)	IP <i>n</i> = 212 (6.4%)	EP <i>n</i> = 260 (7.9%)
				EJ <i>n</i> = 1267 (38.4%)		
				ST <i>n</i> = 1046 (31.7%)	SF <i>n</i> = 1595 (48.3%)	NF <i>n</i> = 388 (11.8%)
				NT <i>n</i> = 273 (8.3%)		
ESTP <i>n</i> = 22 (0.7%) +	ESFP <i>n</i> = 116 (3.5%) ++++	ENFP <i>n</i> = 89 (2.7%) +++	ENTP <i>n</i> = 33 (1.0%) +	SJ <i>n</i> = 2379 (72.0%)	SP <i>n</i> = 262 (7.9%)	NP <i>n</i> = 210 (6.4%)
				NJ <i>n</i> = 451 (13.7%)		
				TJ <i>n</i> = 1201 (36.4%)	TP <i>n</i> = 118 (3.6%)	FP <i>n</i> = 354 (10.7%)
				FJ <i>n</i> = 1629 (49.3%)		
ESTJ <i>n</i> = 390 (11.8%) +++++	ESFJ <i>n</i> = 662 (20.0%) +++++	ENFJ <i>n</i> = 130 (3.9%) ++++	ENTJ <i>n</i> = 85 (2.6%) +++	IN <i>n</i> = 324 (9.8%)	EN <i>n</i> = 337 (10.2%)	IS <i>n</i> = 1451 (43.9%)
				ES <i>n</i> = 1190 (36.0%)		
				ET <i>n</i> = 530 (16.1%)	EF <i>n</i> = 997 (30.2%)	IF <i>n</i> = 986 (29.9%)
				IT <i>n</i> = 789 (23.9%)		

  

Jungian Types (E)			Jungian Types (I)			Dominant Types		
	<i>n</i>	%		<i>n</i>	%		<i>n</i>	%
E-TJ	475	14.4	I-TP	63	1.9	Dt.T	538	16.3
E-FJ	792	24.0	I-FP	149	4.5	Dt.F	941	28.5
ES-P	138	4.2	IS-J	1327	40.2	Dt.S	1465	44.4
EN-P	122	3.7	IN-J	236	7.1	Dt.N	358	10.8

Note: *N* = 3,302 (NB: + = 1% of *N*)



Table 2

*Type distribution for participants at cathedral carol service compared with Anglican congregations*

The Sixteen Complete Types				Dichotomous Preferences			
ISTJ <i>n</i> = 44 (22.8%) <i>I</i> = 1.26 +++++	ISFJ <i>n</i> = 37 (19.2%) <i>I</i> = 0.87 +++++	INFJ <i>n</i> = 9 (4.7%) <i>I</i> = 1.43 +++++	INTJ <i>n</i> = 12 (6.2%) <i>I</i> = 1.60 +++++	E <i>n</i> = 81 (42.0%) <i>I</i> = 0.91	I <i>n</i> = 112 (58.0%) <i>I</i> = 1.08	S <i>n</i> = 141 (73.1%) <i>I</i> = 0.91*	N <i>n</i> = 52 (26.9%) <i>I</i> = 1.35*
ISTP <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	ISFP <i>n</i> = 2 (1.0%) <i>I</i> = 0.39 +	INFP <i>n</i> = 4 (2.1%) <i>I</i> = 1.12 ++	INTP <i>n</i> = 4 (2.1%) <i>I</i> = 2.53 ++	T <i>n</i> = 100 (51.8%) <i>I</i> = 1.30***	F <i>n</i> = 93 (48.2%) <i>I</i> = 0.80***	J <i>n</i> = 165 (85.5%) <i>I</i> = 1.00	P <i>n</i> = 28 (14.5%) <i>I</i> = 1.01
ESTP <i>n</i> = 0 (0.0%) <i>I</i> = 0.00	ESFP <i>n</i> = 3 (1.6%) <i>I</i> = 0.44 ++	ENFP <i>n</i> = 9 (4.7%) <i>I</i> = 1.73 +++++	ENTP <i>n</i> = 6 (3.1%) <i>I</i> = 3.11** +++	<b>Pairs and Temperaments</b>			
ESTJ <i>n</i> = 27 (14.0%) <i>I</i> = 1.18 +++++	ESFJ <i>n</i> = 28 (14.5%) <i>I</i> = 0.72 +++++	ENFJ <i>n</i> = 1 (0.5%) <i>I</i> = 0.13* +	ENTJ <i>n</i> = 7 (3.6%) <i>I</i> = 1.41 ++++	IJ <i>n</i> = 102 (52.8%) <i>I</i> = 1.12	IP <i>n</i> = 10 (5.2%) <i>I</i> = 0.81	EP <i>n</i> = 18 (9.3%) <i>I</i> = 1.18	EJ <i>n</i> = 63 (32.6%) <i>I</i> = 0.85
				ST <i>n</i> = 71 (36.8%) <i>I</i> = 1.16	SF <i>n</i> = 70 (36.3%) <i>I</i> = 0.75***	NF <i>n</i> = 23 (11.9%) <i>I</i> = 1.01	NT <i>n</i> = 29 (15.0%) <i>I</i> = 1.82***
				SJ <i>n</i> = 136 (70.5%) <i>I</i> = 0.98	SP <i>n</i> = 5 (2.6%) <i>I</i> = 0.33**	NP <i>n</i> = 23 (11.9%) <i>I</i> = 1.87**	NJ <i>n</i> = 29 (15.0%) <i>I</i> = 1.10
				TJ <i>n</i> = 90 (46.6%) <i>I</i> = 1.28**	TP <i>n</i> = 10 (5.2%) <i>I</i> = 1.45	FP <i>n</i> = 18 (9.3%) <i>I</i> = 0.87	FJ <i>n</i> = 75 (38.9%) <i>I</i> = 0.79**
				IN <i>n</i> = 29 (15.0%) <i>I</i> = 1.53*	EN <i>n</i> = 23 (11.9%) <i>I</i> = 1.17	IS <i>n</i> = 83 (43.0%) <i>I</i> = 0.98	ES <i>n</i> = 58 (30.1%) <i>I</i> = 0.83
				ET <i>n</i> = 40 (20.7%) <i>I</i> = 1.29	EF <i>n</i> = 41 (21.2%) <i>I</i> = 0.70**	IF <i>n</i> = 52 (26.9%) <i>I</i> = 0.90	IT <i>n</i> = 60 (31.1%) <i>I</i> = 1.30*

  

Jungian Types (E)			Jungian Types (I)			Dominant Types					
	<i>n</i>	%	<i>Index</i>		<i>n</i>	%	<i>Index</i>		<i>n</i>	%	<i>Index</i>
E-TJ	34	17.6	1.22	I-TP	4	2.1	1.09	Dt.T	38	19.7	1.21
E-FJ	29	15.0	0.63**	I-FP	6	3.1	0.69	Dt.F	35	18.1	0.64**
ES-P	3	1.6	0.37	IS-J	81	42.0	1.04	Dt.S	84	43.5	0.98
EN-P	15	7.8	2.10**	IN-J	21	10.9	1.52	Dt.N	36	18.7	1.72***

Note: *N* = 193 (NB: + = 1% of *N*)

\**p* < .05, \*\**p* < .01, \*\*\**p* < .001