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Psychological type profile and work-related psychological health
of clergy serving in the Diocese of Chester

Leslie J Francis*

University of Warwick, UK

Henry Ratter

Glyndŵr University, Wales, UK

Gareth Longden

Glyndŵr University, Wales, UK

Author note:

*Corresponding author:

Leslie J Francis

Warwick Religions & Education Research Unit

Centre for Education Studies

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

This study examines the psychological type profile and work-related psychological health of 99 clergy serving the Diocese of Chester alongside normative data for the Church of England published in previous studies. The data demonstrated that these clergy share the general psychological type profile of Church of England clergy, with preferences for introversion (60%), intuition (55%), feeling (57%), and judging (76%). Compared with the normative data they show slightly better work-related psychological health, with lower levels of emotional exhaustion in ministry and higher levels of satisfaction in ministry. The relevance of such profiling is discussed for the wider Church.

Keywords: psychology, clergy, psychological type, burnout

Introduction

The Church of England comprises 42 mainland dioceses, clustered within two Provinces: Canterbury in the South and York in the North. While these 42 dioceses operate as one Church, there are many variations between the dioceses as demonstrated by recent studies focusing on different rates of growth and decline (Francis, Laycock, & Village, 2010), different responses to ordained local ministry (Jones, Village, & Francis, 2011), different responses to the ordination of women (Roberts, Robbins, Francis, & Hills, 2006), and different outcomes from the Decade of Evangelism (Francis & Roberts, 2009). Issues like the deployment and pastoral care of clergy may also vary from diocese to diocese. It could be a sensible research question, therefore, for individual dioceses to review from time to time the profile of their clergy. Such profiling would be particularly useful if there were more general data against which individual dioceses could locate their particular profile. Such data have become available from recent studies which have focused on the psychological type profile of clergy and on the work-related psychological health of clergy. These two fields will be discussed in turn.

Psychological type

Psychological type theory has its roots in the work of Jung (1971) and has been extended and operationalised through a series of psychological measures, including the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978) and the Francis Psychological Type Scales (Francis, 2005). When applied to studies of clergy, psychological type theory is not concerned to argue that some types make better clergy than others, but to argue that different psychological type profiles may be associated with bringing particular strengths to particular aspects of ministry. The psychological type profile of clergy is constructed from considering four psychological

constructs, each of which can be expressed in two contrasting ways: two orientations, two perceiving functions, two judging functions, and two attitudes.

The orientations are concerned with the source of psychological energy and distinguish between extraversion (E) and introversion (I). Individuals who prefer extraversion are energised by meeting people, taking part in social events, and being actively engaged. Extravert clergy respond well to the public side of ministry. Individuals who prefer introversion are energised by the inside world of ideas. They enjoy solitude, working alone, and being contemplative and reflective. Introvert clergy respond well to the more private and personal side of ministry. Given the chance to work to their strengths, introvert and extravert clergy may express ministry in different ways.

The perceiving process is concerned with the way in which people perceive and apprehend the world around them, and distinguishes between sensing (S) and intuition (N). Individuals who prefer sensing are concerned most with seeing the world as it is. They have a keen eye for facts and for figures in the here and now. They tend to be practical people who value tradition and avoid experimentation and change. Sensing type clergy are comfortable with a conservative approach to ministry. Individuals who prefer intuition are concerned most with seeing the world as it could be. They have a keen eye for possibilities and potentiality for the future. They tend to be visionary people who value experimentation, change, and development. Given the chance to work to their strengths, sensing type and intuitive type clergy may express ministry in different ways.

The judging process is concerned with the way in which people evaluate situations and issues and how they reach decisions, distinguishing between thinking (T) and feeling (F). Individuals who prefer thinking are concerned with the objective analysis of situations and take a systems approach to sorting out difficulties. They tend to be logical people who value truth, fairness and justice. Thinking type clergy can confront conflict and put other people in

their place. Individuals who prefer feeling are concerned with subjective values and with interrelational issues among people. They tend to be humane people who value harmony, peace, and mercy. Feeling type clergy may prefer to avoid conflict and try hard to avoid disagreements between people. Given the chance to work to their strengths thinking type and feeling type clergy may express ministry in different ways.

The attitudes are concerned with the way in which people respond to the outside world and distinguish between judging types (J) and perceiving types (P). Individuals who prefer judging employ their preferred judging function in the outside world, either thinking or feeling. For judging types the outside world is rationally organised and structured. They tend to rely on being able to plan and to schedule their lives, and are disoriented when they have to change plans or achieve new things at the last minute. Judging type clergy organise their ministry and do not respond so well to the unexpected. Individuals who prefer perceiving employ their preferred perceiving function in the outside world, either sensing or intuition. For perceiving types, the outside world is more spontaneous and flexible. They tend to respond well to last minute changes and developments and may feel unduly constrained and confined by inflexible structures and plans. They often do their best and more creative work at the last minute working under pressure. Perceiving type clergy may find it difficult to plan the Sunday service much in advance and may wish to make last minute changes to the readings and to the music to fit with their changing perceptions. Given the chance to work to their strengths, judging type and feeling type clergy may express ministry in different ways.

It would follow from this analysis that the overall profile of ministry within a given diocese may reflect the balance in the profile of clergy between extraversion and introversion, between sensing and intuition, between thinking and feeling, and between judging and perceiving. A first attempt to provide an overall psychological type profile for Anglican clergy in England was published by Francis, Craig, Whinney, Tilley, and Slater (2007)

drawing on data from 626 clergymen. In this study, they found more introverts (57%) than extraverts (43%), more intuitive types (62%) than sensing types (38%), more feeling types (54%) than thinking types (47%), and more judging types (68%) than perceiving types (32%). In a second study, drawing on data from 622 clergymen, Francis, Robbins, Duncan, and Whinney (2010) found very similar results. Parallel studies, drawing on data from clergywomen reported by Francis, Craig, Whinney, Tilley, and Slater (2007) found that the differences in psychological type profile between clergymen and clergywomen were much smaller than the differences found among men and women in the wider population (Kendall, 1998).

Work-related psychological health

One well-established model of work-related psychological health was proposed by the Maslach Burnout Inventory (Maslach & Jackson, 1986). Although this model has been employed internationally and ecumenically in studies conducted among clergy, there are also recognised difficulties regarding the way in which the items used in this inventory function among clergy (see Rutledge & Francis, 2004). Fundamental questions have also been raised about the sequential model of burnout proposed by Maslach and Jackson (1986), namely the progression from emotional exhaustion, through depersonalisation, to lack of personal accomplishment. The alternative model of work-related psychological health proposed by the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005) was developed specifically for use among clergy and employs in place of the sequential model, a balanced affect model of work-related psychological health.

The balanced affect model of work-related psychological health builds on Bradburn's (1969) classic notion of balanced affect, according to which positive affect and negative affect are not opposite ends of a single continua, but two separate (and somewhat independent) 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 have been recently tested and supported in a study by Francis, Village, Robbins, and Wulff (2011). More importantly, this study has tested and supported the balanced affect model of work-related psychological health by demonstrating how high levels of positive affect serve to offset high levels of negative affect in order to maintain a form of psychological equilibrium. 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), and Francis, Payne, and Robbins (2013).

Among the studies that have employed the Francis Burnout Inventory among clergy, the study of particular relevance to the present enquiry was reported by Brewster, Francis, and Robbins (2011) from data provided by a balance of clergymen and clergywomen serving in rural dioceses of the Church of England (N = 521). These data allow mean scores to be computed for the two instruments: Scale of Emotional Exhaustion in Ministry and Satisfaction in Ministry Scale. These mean scores can then serve as a benchmark for scores recorded in subsequent studies.

Research question

Against this background the aim of the present study was to collect data on psychological type (using the Francis Psychological Type Scales) and on work-related psychological health (using the Francis Burnout Inventory) from a sample of clergy serving in the Diocese of Chester. These data were generated as part of a larger enquiry supported by the Diocese and reported in Ratter (2015). The profiles on psychological type and work-related psychological health are to be compared with the normative data provided by Francis, Craig, Whinney, Tilley, and Slater (2007) and by Brewster, Francis, and Robbins (2011).

Method

Procedure

The *Ministry Today* survey was delivered by post to 203 clergy serving in the Anglican Diocese of Chester in the north of England. Participation was voluntary and participants were assured of anonymity and confidentiality. The survey comprised eight sections, including several standard and recognised instruments. Of the 203 surveys

distributed, 104 were returned of which 99 were thoroughly completed and useful for the analysis undertaken in the present paper.

Participants

Of the 99 clergy whose data were analysed in the present study, 24 were female and 75 were male; 3 were in their thirties, 20 in their forties, 51 in their fifties and 25 in their sixties; 80 were married, 12 were single, 2 were widows, 2 were divorced, and 3 were divorced and remarried.

Measures

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). 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'.

Work-related psychological health was assessed by the two scales reported by the Francis Burnout Inventory (FBI: Francis, Kaldor, Robbins, & Castle, 2005). This 22-item instrument comprises the Scale of Emotional Exhaustion in Ministry (SEEM) and the Satisfaction in Ministry Scale (SIMS). Each item is assessed on a five-point scale: ranging from agree strongly (5) to disagree strongly (1).

Data 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 this table will, however, be restricted to those aspects of the data strictly relevant to the research question.

Results and discussion

- insert table 1 about here -

Table 1 presents the type distribution for the 99 clergy participating in the survey from the Diocese of Chester. The core information is found in the section on dichotomous preferences, showing preferences for introversion (60%) over extraversion (40%), for intuition (55%) over sensing (46%), for feeling (57%) over thinking (43%) and for judging (76%) over perceiving (24%). These findings are basically in line with the normative data provided by Francis, Craig, Whinney, Tilley, and Slater (2007). In this sense clergy in the Diocese of Chester are typical of the psychological type profile of clergy within the Church of England as a whole.

Clergy who prefer introversion may bring many strengths to ministry, including the ability to work by themselves on tasks, to invest time in reading and in preparation, to welcome one-to-one encounters in counselling and in spiritual direction, to develop an inward life of prayer and spirituality. On the other hand, introverts may be drained by many of the social expectations of ministry, working with large groups of people, remembering names, visiting strangers and assuming a high profile in the local congregation and the wider local community.

Clergy who prefer intuition may bring many strengths to ministry; including the capacity to formulate visions for the church's future, the capacity to welcome change and experimentation in liturgy, and the capacity to see new and imaginative solutions to old problems. On the other hand, intuitive types may find it more difficult to pay attention to the details of the environment in which they work, to care about the precise facts on which judgements and choices are made, and to understand the reticence of many in their congregations to depart from the traditions that they have supported over the years and to embrace their rector's new vision.

Clergy who prefer feeling may bring many strengths to ministry, including the desire to affiliate with others, the gifts of empathy and sympathy, a commitment to harmony, a deep understanding of people and a respect for inter-personal values. On the other hand, feeling types may find it more difficult to take tough decisions which affect other people's lives, to chair troublesome meetings, to be assertive on points of truth and justice, and to put other people in their place.

Clergy who prefer judging may bring many strengths to ministry, including the ability to organise their own lives, to organise the life of their parishes, to arrange services and events well in advance, to keep on top of administration and to manage local affairs. On the other hand, judging types may become too inflexible and restricted by their own strategies, plans and routines, too unwilling or unable to abandon their plans in order to respond to unexpected crises, emergencies or opportunities, and too bound to the present structure to embrace new ideas and possibilities.

A second way of reading from the type table is to give attention to the dominant types. The dominant types profile draws attention to the main strengths of individuals. In this case the most prevalent dominant type is dominant sensing that characterises the practical person (35%), followed by dominant intuition that characterises the imaginative person

(30%). Less prevalent is the dominant feeling type that characterises the humane person (19%) and the dominant thinking type that characterises the logical person (15%).

A third way to read the type table is to give attention to the 16 complete types. The 16 complete types draw attention to the prominence of two types ISTJ and ISFJ who together account for one in three of the clergy serving in the Diocese of Chester. The profiles of these two types offered by Myers (1998, p. 7) provide helpful insights into the expectations that may be placed on these clergy.

ISTJ: Serious, quiet, earn success by concentration and thoroughness. Practical, orderly, matter-of-fact, logical, realistic and dependable. See to it that everything is well organised. Take responsibility. Make up their own minds about what should be accomplished and work towards it steadily, regardless of protests or distractions.

ISFJ: 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.

- insert table 2 about here -

Table 2 presents the scale properties of the two indices proposed by the Francis Burnout Inventory, in terms of the item rest-of-test correlation, and the item endorsement as the sum of the agree and agree strongly responses. Both scales function with a high level of internal consistency reliability: Satisfaction in Ministry Scale, $\alpha = .88$; Scale of Emotional Exhaustion in Ministry, $\alpha = .86$. The mean scores recorded on these scales show the clergy serving in the Diocese of Chester as recording slightly higher levels of satisfaction in ministry (Mean = 43.4, SD = 7.3) compared with the normative data (Mean = 39.5, SD = 4.9) provided by Brewster, Francis, and Robbins (2011); and slightly lower levels of emotional exhaustion in ministry (Mean = 27.6, SD = 7.3) compared with the normative data (Mean =

29.6, SD = 7.4). Overall the item endorsements suggest that the clergy who participated in the study display a high level of satisfaction in ministry, coupled with significant indicators of emotional exhaustion in ministry.

In terms of satisfaction in ministry, at least three-quarters of the clergy feel that their pastoral ministry has a positive influence on people's lives (96%), feel that their ministry is really appreciated by people (89%), feel really glad that they entered the ministry (87%), gain a lot of personal satisfaction from fulfilling their ministry roles (86%), gain a lot of personal satisfaction from working with people in their current ministry (86%), feel that their teaching ministry has a positive influence on people's faith (81%), feel that they have accomplished many worthwhile things in their current ministry (77%) and feel that their current ministry gives real meaning and purpose to their life (75%). The proportions drop slightly to 71% who feel that they can easily understand how those among whom they minister feel about things, to 68% who say that they feel very positive about their current ministry, and to 59% who feel that they deal very effectively with the problems of people whom they encounter in their current ministry.

In terms of emotional exhaustion in ministry, half of the clergy say that they feel drained by fulfilling their ministry roles (51%). Over one third of the clergy say that they find themselves frustrated in their attempts to accomplish tasks important to them (39%) and that fatigue and irritation are part of their daily experience (38%). Over one third of the clergy cannot say that they always have enthusiasm for their work (40%). Almost one third of the clergy say that they find themselves spending less and less time with those among whom they minister (31%). At the same time, at least one in ten of the clergy feel they are less patient with those among whom they minister than they used to be (17%), feel they have been discouraged by the lack of personal support for them in their current ministry (14%), feel invaded by a sadness they cannot explain (12%), feel their humour has a cynical and biting

tone (12%), and feel negative or cynical about the people with whom they work (11%). Almost one in ten of the clergy feel they are becoming less flexible in their dealings with those among whom they minister (9%).

Conclusion

This study set out to explore the psychological type profile and the work-related psychological health of Anglican clergy serving in the Diocese of Chester and to test the findings against normative data published in earlier and larger studies covering a wider range of clergy. The data were set alongside the psychological type profile of 626 clergymen published by Francis, Craig, Whinney, Tilley, and Slater (2007) and alongside the work-related psychological health profile of 521 clergy serving in rural ministry published by Brewster, Francis, and Robbins (2011). Two main conclusions emerged from these comparisons.

First, the psychological type profile of clergy serving in the Diocese of Chester closely resembled that of the clergy profiled by Francis, Craig, Whinney, Tilley, and Slater (2007). Overall the style of ministry in the Diocese is shaped by preferences for introversion, intuition, feeling and judging. These psychological preferences may make it more difficult for the Diocese to engage with those members of the wider community who prefer extraversion, sensing, thinking and perceiving. To extraverts in the community Anglican clergy may seem to be withdrawn and inward looking. To sensing types in the community Anglican clergy may seem too impractical, too unrealistic, too heavenly to be much earthly good. To thinking types in the community Anglican clergy may seem too accommodating and too concerned for people's feeling to tackle divisive and significant issues. To perceiving types in the community Anglican clergy may seem too rigid and too inflexible and just too up-tight. It is these characteristics, especially the preference for feeling, that may cause men to stand at a

distance from the Church. While 57% of these clergy preferred feeling, the proportion falls to 35% of men in the general population (Kendall, 1998).

Second, the work-related psychological health profile of clergy serving in the Diocese of Chester identified a group of clergy enjoying a better level of work-related psychological health compared with the clergy profiled by Brewster, Francis, and Robbins (2011). Overall clergy serving in the Diocese of Chester showed lower levels of emotional exhaustion; yet 51% felt drained by fulfilling their ministry roles. Overall clergy serving in the Diocese of Chester showed higher levels of satisfaction in ministry; yet 32% did not feel very positive about their current ministry. The Diocese of Chester would be right to feel encouraged by aspects of these data, but would be wrong to feel complacent.

There are two clear limitations with the current research. First, there are flaws in treating the statistics provided by Francis, Craig, Whinney, Tilley, and Slater (2007) or by Brewster, Francis, and Robbins (2011) as 'normative' data, although they are currently the best benchmarks that are available from the Church of England. More systematic collection of representative data would be needed to provide a more authoritative national picture. Second, the present sample of 99 clergy is too small to facilitate stable analyses for clergymen and clergywomen separately. A larger response from the Diocese would be needed to achieve such a comparison.

In spite of these limitations, the present study can provide the Diocese of Chester with useful insights into its clergy that could be useful for influencing diocesan strategy and for supporting and resourcing ministry. Moreover, such a study would now be easy to replicate in other dioceses.

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Table 1

Type distribution for Anglican clergy

The Sixteen Complete Types				Dichotomous Preferences				
ISTJ <i>n</i> = 16 (16.2%) +++++ +++++ +++++ +	ISFJ <i>n</i> = 16 (16.2%) +++++ +++++ +++++ +	INFJ <i>n</i> = 11 (11.1%) +++++ +++++ +	INTJ <i>n</i> = 7 (7.1%) +++++ ++	E <i>n</i> = 40 (40.4%) I <i>n</i> = 59 (59.6%) S <i>n</i> = 45 (45.5%) N <i>n</i> = 54 (54.5%) T <i>n</i> = 43 (43.4%) F <i>n</i> = 56 (56.6%) J <i>n</i> = 75 (75.8%) P <i>n</i> = 24 (24.2%)				
ISTP <i>n</i> = 0 (0.0%)	ISFP <i>n</i> = 1 (1.0%) +	INFP <i>n</i> = 6 (6.1%) +++++ +	INTP <i>n</i> = 2 (2.0%) ++	Pairs and Temperaments IJ <i>n</i> = 50 (50.5%) IP <i>n</i> = 9 (9.1%) EP <i>n</i> = 15 (15.2%) EJ <i>n</i> = 25 (25.3%) ST <i>n</i> = 20 (20.2%) SF <i>n</i> = 25 (25.3%) NF <i>n</i> = 31 (31.3%) NT <i>n</i> = 23 (23.2%) SJ <i>n</i> = 41 (41.4%) SP <i>n</i> = 4 (4.0%) NP <i>n</i> = 20 (20.2%) NJ <i>n</i> = 34 (34.3%) TJ <i>n</i> = 36 (36.4%) TP <i>n</i> = 7 (7.1%) FP <i>n</i> = 17 (17.2%) FJ <i>n</i> = 39 (39.4%) IN <i>n</i> = 26 (26.3%) EN <i>n</i> = 28 (28.3%) IS <i>n</i> = 33 (33.3%) ES <i>n</i> = 12 (12.1%) ET <i>n</i> = 18 (18.2%) EF <i>n</i> = 22 (22.2%) IF <i>n</i> = 34 (34.3%) IT <i>n</i> = 25 (25.3%)				
ESTP <i>n</i> = 1 (1.0%) +	ESFP <i>n</i> = 2 (2.0%) ++	ENFP <i>n</i> = 8 (8.1%) +++++ +++	ENTP <i>n</i> = 4 (4.0%) ++++					
ESTJ <i>n</i> = 3 (3.0%) +++	ESFJ <i>n</i> = 6 (6.1%) +++++ +	ENFJ <i>n</i> = 6 (6.1%) +++++ +	ENTJ <i>n</i> = 10 (10.1%) +++++ +++++					
Jungian Types (E)			Jungian Types (I)			Dominant Types		
	<i>n</i>	%		<i>n</i>	%		<i>n</i>	%
E-TJ	13	13.1	I-TP	2	2.0	Dt.T	15	15.2
E-FJ	12	12.1	I-FP	7	7.1	Dt.F	19	19.2
ES-P	3	3.0	IS-J	32	32.3	Dt.S	35	35.4
EN-P	12	12.1	IN-J	18	18.2	Dt.N	30	30.3

Note: *N* = 99; + = 1% of *N*

Table 2

Francis Burnout Inventory: Scale properties and item endorsement

	r	%
<u>Scale of Emotional Exhaustion in Ministry</u>		
I feel drained by fulfilling my ministry roles	.59	51
Fatigue and irritation are part of my daily experience	.70	38
I am invaded by sadness I can't explain	.64	12
I am feeling negative or cynical about the people with whom I work	.67	11
I always have enthusiasm for my work*	.65	60
My humour has a cynical and biting tone	.33	12
I find myself spending less and less time with those among whom I minister	.44	31
I have been discouraged by the lack of personal support for me here	.57	14
I find myself frustrated in my attempts to accomplish tasks important to me	.64	39
I am less patient with those among whom I minister than I used to be	.57	17
I am becoming less flexible in my dealings with those among whom I minister	.48	9
<u>Satisfaction in Ministry Scale</u>		
I have accomplished many worthwhile things in my current ministry	.63	77
I gain a lot of personal satisfaction from working with people in my current ministry	.65	86
I deal very effectively with the problems of the people in my current ministry	.55	59
I can easily understand how those among whom I minister feel about things	.29	71
I feel very positive about my current ministry	.70	68
I feel that my pastoral ministry has a positive influence on people's lives	.38	96
I feel that my teaching ministry has a positive influence on people's faith	.48	81
I feel that my ministry is really appreciated by people	.61	89
I am really glad that I entered the ministry	.68	87
The ministry here gives real purpose and meaning to my life	.75	75
I gain a lot of personal satisfaction from fulfilling my ministry roles	.79	86

Note r = correlate between the individual item and the sum of the other ten items in the scale

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