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Work-related psychological health and psychological type: A study  
among Catholic priests in Italy

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### **Abstract**

This paper explores the connection between psychological type and burnout among a sample of 155 Catholic priests serving in Italy. Burnout was assessed by the Francis Burnout Inventory (FBI) that draws on Bradburn's classic model of balanced affect to conceptualise poor work-related psychological health (burnout) in terms of high levels of emotional exhaustion in ministry in the absence of good levels of satisfaction in ministry. Psychological type was assessed by the Francis Psychological Type Scales (FPTS) that draw on the development of Jung's classic model that distinguishes between two orientations (extraversion and introversion), two perceiving functions (sensing and intuition), two judging functions (thinking and feeling), and two attitudes (judging and perceiving). The data demonstrated that higher levels of burnout were experienced by introverts than by extraverts. These findings are consistent with the view that the clerical profession has been shaped by inter-personal expectations that are more readily met by extraverts.

*Key words:* burnout, psychological type, clergy, psychology of religion

## **Introduction**

The scientific study of work-related psychological health among the clergy has been gaining interest in recent years (see Lewis, Turton, & Francis, 2007; Francis, Gubb, & Robbins, 2012). Two main research questions are of particular concern in this developing research literature. The first research question concerns the conceptualisation and measurement of work-related psychological health among the clergy. The second research question concerns identifying the personality correlates and predictors of individual differences in work-related psychological health among the clergy. The present study addresses both of these questions among a sample of 155 Catholic priests serving in Italy.

### **Conceptualisation and measurement of work-related psychological health**

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

In the original form of the Maslach Burnout Inventory, emotional exhaustion is assessed by a nine-item subscale. The items describe feelings of being emotionally overextended and exhausted by engagement in professional care. 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 towards the recipients of professional care. An example item on this dimension is 'I feel I treat some recipients as if they were impersonal objects.' Personal accomplishment is assessed by an eight-item subscale. The items describe feelings

of competence and successful achievement in work with people. An example item on this dimension is 'I feel I'm positively influencing other people's lives through my work.'

The model of burnout proposed by Maslach and Jackson (1986) and operationalized through the *Maslach Burnout Inventory* has been used (in its original form) in a series of studies among clergy, including those reported by Warner and Carter (1984), Strümpfer and Bands (1996), Rodgerson and Piedmont (1998), Stanton-Rich and Iso-Ahola (1998), Virginia (1998), Evers and Tomic (2003), Golden, Piedmont, Ciarrocchi, and Rodgerson (2004), Raj and Dean (2005), Miner (2007a, 2007b), Doolittle (2007), Buys and Rothmann (2010), Joseph, Corveleyn, Luyten, and de Witte (2010), Parker and Martin (2011), Joseph, Luyten, Corveleyn, and de Witte (2011) and Küçüksüleymanoğlu (2013). The Maslach Burnout Inventory has also been specifically modified for use among clergy and employed in a series of studies, including those reported by Francis and Rutledge (2000), Francis, Loudon, and Rutledge (2004), Francis and Turton (2004a, 2004b), Randall (2004, 2007, 2013), Rutledge and Francis (2004), Rutledge (2006), Francis, Turton, and Loudon (2007), and Turton and Francis (2007).

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

Challenging the adequacy of the empirical foundations for this sequential model and recognising the apparent independence of personal accomplishment from the other two components (emotional exhaustion and depersonalisation), Francis, Kaldor, Robbins, and Castle (2005) revisited the insights of Bradburn's (1969) classic notion of 'balanced affect' in order to give a coherent account of the observed phenomena of poor work-related

psychological health. Drawing on Bradburn's notion of balanced affect, they proposed a model of work-related psychological health according to which positive affect and negative affect are not opposite ends of a single continuum, but two separate continua. According to this model it is reasonable for individuals to experience at one and the same time high levels of positive affect and high levels of negative affect. According to this model of balanced affect, warning signs of poor work-related psychological health occur when *high* levels of negative affect coincide with *low* levels of positive affect.

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

The Scale of Emotional Exhaustion in Ministry drew together items expressing lack of enthusiasm for ministry, frustration, impatience, negativity, cynicism, inflexibility, profound sadness, the sense of being drained and exhausted by the job, and withdrawal from personal engagement with the people among whom ministry is exercised. The Satisfaction in Ministry Scale drew together items expressing personal accomplishment, personal satisfaction, the sense of dealing effectively with people, really understanding and influencing people positively, being appreciated by others, deriving purpose and meaning from ministry, and being glad that they entered ministry.

The internal consistency reliability and construct validity of the two component scales of the Francis Burnout Inventory 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).

Against this background, the first aim of the present study is to explore the psychometric properties of the Francis Burnout Inventory among a different group of clergy, namely Catholic priests serving in Italy, and to assess the levels of work-related psychological health reported by this group.

### **Conceptualisation and measurement of psychological type**

Among the range of personality theories currently employed in studies conducted among clergy, psychological type theory has played an increasingly central part in recent years within the United Kingdom. Psychological type theory has its roots in the pioneering work of Jung (1971) and has been developed and made more widely known through a series of type indicators, including the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978), and the Francis Psychological Type Scales (Francis, 2005). At its core psychological type theory identifies four key psychological characteristics and distinguishes between two expressions of each of these characteristics. The first characteristic is concerned with the source of psychological energy, and distinguishes between the two orientations of introversion and extraversion. The second characteristic is concerned with the way in which information is gathered, and distinguishes between the two perceiving functions of sensing and intuition. The third characteristic is

concerned with the way in which information is evaluated, and the way in which decisions are made, and distinguishes between the two judging functions of thinking and feeling. The fourth characteristic is concerned with the way in which the outside world is approached, and distinguishes between the two attitudes of judging and perceiving.

The orientations are concerned with identifying the sources of psychological energy. In this area, the two discrete types are defined as extraversion and introversion. For extravert types, the source of energy is located in the outer world of people and things. Extraverts are exhausted by large periods of solitude and silence; and they need to re-energize through the stimulation they receive from people and places. Extraverts are talkative people who feel at home in social contexts. For introvert types, the source of energy is located in the inner world of ideas and reflection. Introverts are exhausted by long periods of social engagements and sounds; and they need to re-energise through the stimulation they receive from their own company and tranquillity.

The perceiving processes are concerned with identifying ways in which individuals take in information. For Jung, the perceiving processes were described as irrational processes because they were not concerned with data evaluation, but simply with data gathering. In this area, the two discrete types are defined as sensing and as intuition. For sensing types, the preferred way of perceiving is through the five senses. Sensors are motivated by facts, details and information. They build up to the big picture slowly by focusing first on the component parts. They are more comfortable in the present moment rather than in exploring future possibilities. They are realistic and practical people. For intuitive types, the preferred way of perceiving is through their imagination. Intuitives are motivated by theories, ideas and connections. They begin with the big picture and gradually give attention to the component parts. They are more comfortable planning the future than making do with the present. They are inspirational and visionary people.



The judging processes are concerned with identifying ways in which individuals evaluate information. For Jung, the judging processes were described as the rational processes because they were concerned with data evaluation and with decision making. In this area, the two discrete types are defined as thinking and as feeling. For thinking types, the preferred way of judging is through objective analysis and dispassionate logic. They are concerned with the good running of systems and organizations and put such strategic issues first. They are logical and fair-minded people who appeal to the God of justice. For feeling types, the preferred way of judging is through subjective evaluation and personal involvement. They are concerned with the good relationships between people and put such inter-personal issues first. They are humane and warm-hearted people who appeal to the God of mercy.

The attitudes (often more fully expressed as the 'attitudes toward the outer world') are concerned with identifying which of the two processes (judging or perceiving) individuals prefer to use in the outer world. In this area, the two discrete types are defined by the name of the preferred process, either judging or perceiving. For judging types, their preferred judging function (either thinking or feeling) is employed in their outer world. Because their outer world is where the rational, evaluating, judging or decision-making process is deployed, judging types appear to others to be well-organized decisive people. For perceiving types, their preferred perceiving function (either sensing or intuition) is employed in their outer world. Because their outer world is where the irrational, data gathering process is deployed, perceiving types appear to others to be laid-back, flexible, even disorganized people.

Working within the context of practical theology, pastoral theology, and empirical theology, a series of studies published over the past twenty years has profiled the psychological type characteristics of men and women working in pastoral ministry within various churches in the United Kingdom, as illustrated by studies conducted among: clergy

within the Church of Wales (Francis, Payne, & Jones, 2001; Francis, Littler, & Robbins, 2010), clergy within the Church of England (Francis, Craig, Whinney, Tilley, & Slater, 2007; Francis, Robbins, Duncan, & Whinney, 2010; Village, 2011; Francis, Robbins, & Whinney, 2011; Francis & Holmes, 2011; Francis, Robbins, & Jones, 2012; Francis & Village, 2012; Village, 2013), ministers within the Methodist Church (Burton, Francis, & Robbins, 2010), ministers within the Free Churches (Francis, Whinney, Burton, & Robbins, 2011), priests within the Roman Catholic Church (Craig, Duncan, & Francis, 2006), lead elders within the Newfrontiers network of churches (Francis, Gubb, & Robbins, 2009), and leaders within the Apostolic Networks (Kay, Francis, & Robbins, 2011).

### **Work-related psychological health and psychological type**

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

Building on this earlier research, a series of seven recent studies have examined the connection between psychological type and work-related psychological health among different groups of clergy. All seven studies have assessed work-related psychological health by means of the two measures of emotional exhaustion and satisfaction in ministry proposed by the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005). All seven studies have assessed psychological type by means of the Francis Psychological Type Scales

(Francis, 2005). These seven studies have been conducted among 748 clergy serving in the Presbyterian Church (USA) by Francis, Wulff, and Robbins (2008), among 3,715 clergy from Australia, England and New Zealand by Francis, Robbins, Kaldor, and Castle (2009), among 521 clergy serving in rural ministry in the Church of England by Brewster, Francis, and Robbins (2011), among 874 clergywomen serving in the Church of England by Robbins and Francis (2010), among 134 lead elders within the Newfrontiers network of churches serving in the United Kingdom by Francis, Gubb, and Robbins (2012), among 212 Australian clergywomen drawn from 14 denominations or streams of churches by Robbins, Francis, and Powell (2012), and among 266 clergymen serving in the Church in Wales by Francis, Payne, and Robbins (2013).

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

### **Research question**

The research so far reported on the connection between work-related psychological health and psychological type have been conducted in Australia, the UK and the USA, and among Protestant, Reformed, and Anglican clergy. The aim of the present study is to extend this research tradition to Roman Catholic priests serving in Italy. Specifically there are three

research questions addressed by this study. The first research question concerns testing the psychometric properties of the scales proposed by the Francis Burnout Inventory among Roman Catholic priests serving in Italy. The second research question concerns profiling the psychological health of Roman Catholic priests serving in Italy in terms of the levels of positive affect (satisfaction in ministry) and negative affect (emotional exhaustion in ministry) reported by these priests. The third research question concerns testing the association between psychological type and work-related psychological health among Roman Catholic priests serving in Italy.

## **Method**

### **Procedure**

In the context of programmes operated in Rome for Catholic priests on the topic of personality and spirituality, participants were invited to complete a questionnaire covering issues relevant to the programme. Participation in the programme was voluntary and responses to the questionnaire were confidential and anonymous. Full data were provided by 155 priests.

### **Participants**

Three fifths of the participants were Italians (63%) and the remaining 37% were from a number of other countries; 56% were diocesan priests, and 44% were religious priests. Participants' age ranged from 24 to 76 years with an average age of 46 years ( $SD = 12.16$ ); 8% of the participants were in their twenties, 29% in their thirties, 30% in their forties, 21% in their fifties, 6% in their sixties, and 7% in their seventies.

### **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). 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'.

*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 data were analysed by means of the SPSS statistical package using the reliability and t-test routines.

### **Results**

- insert table 1 about here -

Table 1 presents the scale properties of the two indices proposed by the Francis Burnout Inventory, in terms of the item rest-of-test correlations, together with the item endorsement as the sum of the agree strongly and agree responses. Both scales function with a high level of internal consistency reliability: SIMS,  $\alpha = .79$ ; SEEM,  $\alpha = .81$ . The item endorsement suggests that overall the priests display a high level of satisfaction in ministry, coupled with significant indicators of emotional exhaustion in ministry.

In terms of satisfaction in ministry, over three-quarters of the priests are really glad that they entered the ministry (90%), feel that their ministry gives real meaning and purpose to their life (83%), feel that they have accomplished many worthwhile things in their current ministry (77%), feel that this pastoral ministry has a positive influence on people's lives (77%), and feel that their teaching ministry has a positive influence on people's faith (76%). Over two-thirds of the priests say that they can easily understand how those among whom they minister feel about things (75%), feel that their ministry is really appreciated by people (74%), feel that they deal very effectively with the problems of people in their current ministry (73%), gain a lot of personal satisfaction from fulfilling their ministry roles (71%), gain a lot of personal satisfaction from working with people in their current ministry (70%), and feel very positive about their current ministry (68%).

In terms of emotional exhaustion in ministry, at least one in every five priests say that fatigue and irritation are part of their daily experience (28%), have been discouraged by the lack of personal support for them in their ministry (23%), and recognise that their humour has a cynical and biting tone (20%). At least one in every ten priests feel themselves spending less and less time with those among whom they minister (16%), are less patient with those among whom they minister than they used to be (15%), feel drained by fulfilling their ministry roles (14%), find themselves frustrated in their attempts to accomplish tasks important to them (14%), are invaded by sadness they cannot explain (13%), are becoming less flexible in their dealing with those among whom they minister (13%), and are feeling negative or cynical about the people with whom they work (12%).

- insert table 2 about here -

Table 2 sets the mean scale scores recorded by the Roman Catholic priests on the two indices of emotional exhaustion in ministry and satisfaction in ministry alongside the scores of the clergy recorded within the previous seven studies in this series. These data suggest that

in terms of satisfaction in ministry, the Roman Catholic priests record the highest mean score among the eight groups; and in terms of emotional exhaustion in ministry, the Roman Catholic priests are close to the lowest scores recorded by the eight groups.

- insert table 3 about here -

Table 3 presents basic information about the type profile of the Roman Catholic priests. These data demonstrate that among these priests there are preferences for introversion (59%) over extraversion (41%), for sensing (81%) over intuition (19%), for feeling (60%) over thinking (40%), and for judging (92%) over perceiving (8%). Table 3 also examines the relationship between the dichotomous type preferences and scores recorded on the two indices of emotional exhaustion in ministry and satisfaction in ministry. These data confirm that the statistically significant link between psychological type and work-related psychological health is in respect of the orientations. Compared with extraverts, introverts recorded significantly higher scores on the index of emotional exhaustion and significantly lower scores on the index of satisfaction in ministry. These data did not find significant differences in terms of the perceiving process (sensing and intuition), the judging process (thinking and feeling) and the attitudes (judging and perceiving).

### **Conclusion**

Building on an established research tradition among Protestant, Reformed, and Anglican clergy in Australia, the UK and the USA, the present study was designed to address three research questions among Roman Catholic priests serving in Italy. The first research question concerned testing the psychometric properties of the two scales proposed by the Francis Burnout Inventory (the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale) among Roman Catholic priests in Italy. Both scales reported satisfactory alpha coefficients of internal consistency reliability, suggesting that the instruments transferred satisfactorily to this different population.

The second research question concerned profiling the psychological health of Roman Catholic priests in Italy in terms of the levels of positive affect (satisfaction in ministry) and negative affect (emotional exhaustion in ministry) as identified by the Francis Burnout Inventory. Closer inspection of the individual items of the two scales suggested a high level of satisfaction in ministry, coupled with significant indicators of emotional exhaustion in ministry. When the mean scale scores recorded by these Roman Catholic priests on the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale were set alongside the mean scale scores recorded by clergy in other studies, this group of priests fared somewhat better than the other groups with which they were compared.

The third research question concerned testing the association between psychological type and work-related psychological health among Roman Catholic priests in Italy. Here the new data confirmed the main conclusion emerging from previous studies among other groups of clergy. This conclusion is that introverted priests experience a poorer level of work-related psychological health in comparison with extraverted priests both in terms of recording higher levels of emotional exhaustion in ministry and in terms of recording lower levels of satisfaction in ministry. The finding that introverts fare less well in ministry than extraverts is particularly interesting in light of the fact that ministry attracts a higher proportion of introverts than extraverts: in the present sample, 59% of the priests are introverts.

The reported observation that extraverts record better levels of work-related psychological health in ministry than introverts is explicable in light of the nature of the roles and functions that priests are called upon to fulfill. The clerical profession requires considerable periods of extraverted activity. Priests can often be seen as the public face of the Church, and as such they are expected and required to engage with a wide range of people across a wide range of contexts. It is such activities that introverts may experience as particularly draining. Those exercising a duty of care for the psychological wellbeing of



priests may need to reflect on ways in which an introverted priesthood can be better resourced and better equipped to respond to the extraverted demands of ministry.

This is the first study to have explored the connection between work-related psychological health and psychological type among Roman Catholic priests serving in Italy. The study has been limited by the sample size ( $N = 155$ ) which has restricted the depth at which the connection between work-related psychological health and psychological type can be explored. Further studies are now needed to build on and to extend this initial enquiry.

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Table 1

*Francis Burnout Inventory: scale properties*

	r	%
<u>Scale of Emotional Exhaustion in Ministry</u>		
I feel drained by fulfilling my ministry roles	.57	14
Fatigue and irritation are part of my daily experience	.48	28
I am invaded by sadness I can't explain	.49	13
I am feeling negative or cynical about the people with whom I work	.47	12
I always have enthusiasm for my work*	.10	57
My humour has a cynical and biting tone	.51	20
I find myself spending less and less time with those among whom I minister	.46	16
I have been discouraged by the lack of personal support for me here	.50	23
I find myself frustrated in my attempts to accomplish tasks important to me	.57	14
I am less patient with those among whom I minister than I used to be	.52	15
I am becoming less flexible in my dealings with those among whom I minister	.53	13
<u>Satisfaction in Ministry Scale</u>		
I have accomplished many worthwhile things in my current ministry	.36	77
I gain a lot of personal satisfaction from working with people in my current ministry	.42	70
I deal very effectively with the problems of the people in my current ministry	.31	73
I can easily understand how those among whom I minister feel about things	.25	75
I feel very positive about my current ministry	.61	68
I feel that my pastoral ministry has a positive influence on people's lives	.47	77
I feel that my teaching ministry has a positive influence on people's faith	.24	76
I feel that my ministry is really appreciated by people	.58	74
I am really glad that I entered the ministry	.51	90
The ministry here gives real purpose and meaning to my life	.55	83
I gain a lot of personal satisfaction from fulfilling my ministry roles	.63	71

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

Table 2

*Mean scores of SEEM and SIMS across seven studies*

	N	SEEM		SIMS	
		Mean	SD	Mean	SD
1. United States of America <sup>1</sup>	748	27.8	7.9	44.5	5.7
2. Australia, England and New Zealand <sup>2</sup>	3715	26.0	6.5	43.2	4.9
3. Church of England clergymen <sup>3</sup>	874	27.6	6.6	43.7	4.5
4. Church of England clergy <sup>4</sup>	521	29.6	7.4	39.5	4.9
5. Australian clergywomen <sup>5</sup>	212	24.3	5.9	44.2	4.5
6. Newfrontiers lead elders <sup>6</sup>	134	25.3	6.9	45.2	4.6
7. Church in Wales clergymen <sup>7</sup>	266	28.2	7.4	42.1	5.1
8. Catholic priests in Italy <sup>8</sup>	155	25.5	6.9	42.6	5.1

<sup>1</sup> from Francis, Wulff, and Robbins (2008)

<sup>2</sup> from Francis, Robbins, Kaldor, and Castle (2009)

<sup>3</sup> from Robbins and Francis (2010)

<sup>4</sup> from Brewster, Francis, and Robbins (2011)

<sup>5</sup> from Robbins, Francis, and Powell (2012)

<sup>6</sup> from Francis, Gubb, and Robbins (2012)

<sup>7</sup> from Francis, Payne, and Robbins (2013)

<sup>8</sup> the present study

Table 3

*Mean scores of emotional exhaustion and satisfaction in ministry by dichotomous type preferences*

	N	Mean	SD	<i>t</i>	<i>p</i> <
<u>Satisfaction in Ministry</u>					
extraversion	64	43.9	3.2		
introversion	91	41.6	5.9	3.0	.01
sensing	125	42.6	4.7		
intuition	30	42.7	6.6	0.1	NS
thinking	62	42.9	3.9		
feeling	93	42.3	5.8	0.8	NS
judging	142	42.8	4.9		
perceiving	13	40.4	6.7	1.6	NS
<u>Scale of Emotional Exhaustion in Ministry</u>					
extraversion	64	23.9	6.4		
introversion	91	26.6	7.0	2.5	.01
sensing	125	25.4	7.0		
intuition	30	25.8	6.4	0.3	NS
thinking	62	25.7	6.8		
feeling	93	25.4	6.9	0.3	NS
judging	142	25.4	6.9		
perceiving	13	26.4	6.7	0.5	NS