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PERSONALITY AND INTERPERSONAL PREDICTORS AMONG MINISTERS:
PREFERENCE FOR PASTORAL COUNSELING TASKS

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of
Philosophy at Virginia Commonwealth University

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Abstract

PERSONALITY AND INTERPERSONAL PREDICTORS AMONG MINISTERS: PREFERENCE FOR PASTORAL COUNSELING TASKS

By Jessica Young Brown,

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of
Philosophy at Virginia Commonwealth University

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Department of Psychology

A review of vocational assessment in ministry populations revealed that since the 1950s, ministers have been assessed using psychological and vocational assessments in an effort to ascertain goodness of fit for ministry tasks. However, ministers consistently produce profile reports that are significantly different from the population as a whole. In addition, while there has been much research on the general ministerial vocation, there has been little research on particular ministerial roles and the predictors for ministers who will excel in those tasks. The literature on ministers is outdated and has not taken into consideration the peculiar characteristics of the ministry population, such as a special set of societal standards and the “call” from God to

engage in ministry. The purpose of this study was to investigate whether a personality profile exists that can predict the types of ministers that would be most likely to exhibit a preference in pastoral care and counseling tasks as a specific ministerial vocation. Based on a review of the literature, several variables from psychological and vocational assessments emerged as possible predictors. In addition, it was hypothesized that the relationship between these variables could be explained by a friendly-dominant style of interpersonal behavior. Results suggest that there is in fact a personality profile that can predict whether ministers will exhibit a preference for pastoral care and counseling tasks. This profile was different based on setting, as was the goodness of fit with the theoretically proposed interpersonal style. Implications and limitations are discussed.

Personality and interpersonal predictors among ministers

For several decades, it has been an accepted assertion that one of the ways that personality is expressed in adults is through a vocational choice. Theorists such as John Holland (1959) worked on developing theories of vocational choice and how it related to personality. Holland suggested that one's personality style dictates that type of profession he or she would be most likely to choose. In addition, the greater the level of match between the personality of the person and the characteristics of the job, the more satisfied the person will be in said profession. For example, a person who has interests that are highly social (helping) and highly enterprising (influencing) might be very happy in a job as a sales associate, which capitalizes on those particular skill sets. These theories have been solidified with consistent empirical support (Holland, 1992, Holland, 1996).

One special population that has been studied in relation to vocational choice has been in Christian ministers. While much of their vocational process is similar to that of other adults, ministers are different than people in other occupations in several regards. First, a part of choosing the ministry is accepting that one has been "called," a very personal process that has not yet been measured accurately (Christopherson, 1994; Dittes, 1990). The call process involves a person feeling set apart by God for a particular type of work. Second, the nature of ministry is one that requires dedication to others at a higher level than many other occupations necessitate (Campbell, 1974). Third, success might be defined differently for ministry populations than for other professions (Malony, & Majovski, 1986). For instance, success in a business job might be demonstrated by promotions and consistent increases in pay. In ministry however, the number of members attending Sunday morning church services often defines pastoral success.

The fact that the ministry is different than other professions does not mean that vocational theory cannot be used for ministerial populations. However, this fact does make assessment more challenging, because there are various ambiguous factors to be considered, such as call and the way success is operationally defined (Booth, 1963; McGlone, Ortiz, & Karney, 2010). For instance, what is considered “within normal limits” on a personality assessment might look different in a ministry population than it would for people in other occupations. Several researchers have aimed to provide a framework for ethically responsible clergy assessment which takes into account the sacred nature of this vocational choice, and the caveats that must be understood.

When vocational assessment in clergy is done responsibly, it can be helpful in a variety of ways. Several researchers have suggested that it is not appropriate to use assessment as the only marker for acceptance or rejection into preparation programs for ministry, because of some of the concerns raised above (Maloney & Majovski, 1986; Plante & Boccaccini, 1998). However, personality assessment that takes into account the idiosyncrasies of the profession can help ministers to better understand themselves and how they can expect to operate in ministerial roles. In fact, for several decades, researchers have investigated the personality traits that are most significantly associated with the decision to enter the ministry. Assessment can help clergy to understand how their own needs and preferences might have propelled them in the ministry, and can help them make decisions about specific roles they wish to undertake.

One such role, which is a major part of the responsibilities of many ministers who lead religious communities, is the role of pastoral counseling. Pastoral counseling entails providing emotional and spiritual support for parishioners (Mollica, Streets, Boscarino, & Redlich, 1986).

While there has been research done on the personality characteristics that best describe ministers, there has been little research which investigates the personality characteristics of those who exhibit a preference for the specific role of pastoral counseling. While pastoral counseling is a part of the larger context of ministry, there may be certain personality characteristics that are specific to those who prefer counseling over roles such as preaching, teaching, or community activism. This study was developed to add to the literature in this area.

In addition to understanding the personality characteristics of those who are most interested in pastoral counseling, it is also important to understand the motivation behind these preferences. Several theorists have developed rationales for why people enter the ministry. Some have argued that entering in the ministry is a way to meet various deep-seated intra-psychic needs such as belonging to a group or feeling needed by others (e.g., Nauss, 1973). Others argue, like Holland, that there is simply a personality style that is most suited to such a profession. However, if we consider pastoral counseling as an expression of interpersonal behavior in the same manner that psychotherapy has been conceptualized on many occasions, we can attempt to explain the choice of a pastoral counseling role as an expression of a consistent interpersonal style, such as those explained by the interpersonal circumplex (Kiesler, 1996). This study will test the theory that there is a certain interpersonal style, which can explain why select ministers exhibit preferences for pastoral counseling tasks.

Counseling, by nature, is an interpersonal process. In secular therapies, the relationship between client and therapist is often cited as a curative factor and an important part of the therapeutic process (Strong, 1968). This relationship is even more relevant in the context of pastoral counseling, where often a relationship has previously been established where the

minister acts as a spiritual leader for the parishioner. Kiesler's (1996) theory highlights the fact that people are likely to perform in similar ways because an inherited disposition. However, Kiesler's interpersonal theory also highlights a complementary experience. Thus, parishioner's interactions with pastors will also be discussed.

Study Purpose

The purpose of this study is twofold. First, it will investigate whether there is a specific personality profile that can best describe the characteristic of ministers who exhibit a preference for pastoral counseling roles in ministry as opposed to other roles. There has been research which has attempted to ascertain the personality profile of ministers in general, but few studies have broken down the ministerial vocation by the preference for specific roles within the vocation. Second, a theoretical premise of this proposal is that if a specific personality profile for pastoral counselors exists, the relationship between these personality characteristics and preference for pastoral care and counseling tasks can best be explained by an enduring friendly-dominant interpersonal style.

Literature Review

Vocational Choice- Holland's Theory

Holland (1959) proposed a theory of vocational choice which included a person's interests, cultural and familial forces, and the physical environment. He also outlined "occupational environments" which provided a way to organize the knowledge about vocational choice. These environments were categorized as Motoric, Intellectual, Supportive, Conforming, Persuasive, or Esthetic. A person's "adjustive orientations" were consistent ways of behaving that were related to specific roles. At the time, these adjustive orientations were termed in the same manner as were environments. Initially, Holland (1959) suggested that people chose occupations based on limitations (or advantages) of class, and self-evaluation of skills. Thus, people with more accurate self-knowledge are more likely to make vocational choices that would lead to greater satisfaction and success.

Over the next several decades, Holland extended and elaborated on his original work (ex: Holland, 1992; Holland, 1996). He argued for a typology of persons and environments such that when people are in a work environment that matches their personality style, they are happier and more successful in their work environment. Holland termed this level of match "congruence." Holland credited congruence with job stability and higher levels of achievement. Holland (1996) provides some further explanation of the benefits of congruence by describing vocational identity. The more stable a person's vocational identity is, the more likely he or she is to have a clear picture of what occupations would be a best fit. He argued that vocational identity was correlated with personality traits such as Neuroticism, and Extraversion.

According to this theory, people and environments can be categorized using six different types: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional. Realistic types enjoy machines, tools, and working with their hands. They value material rewards and are practical, conservative, and may avoid interaction with others. Investigative types are fed by exploration and gaining knowledge. They can be seen as analytical and intelligent, but might also be seen as antisocial. Artistic types enjoy literary, musical, or artistic endeavors, value creativity, and are open to experience. They might be seen as unconventional or innovative. Social types enjoy helping, teaching, or serving others. They are seen as empathic, agreeable, and extroverted. Enterprising types enjoy persuading and directing others. They enjoy material accomplishment and social status, and may be seen as energetic and gregarious. Conventional types enjoy establishing and maintaining routines. They enjoy material accomplishment and pride themselves on having technical skills. They may be seen as careful or conforming.

These types can also be applied to job tasks and work environments. The six categories are arranged on a hexagon such that categories that are closer together on the hexagon (also called a circumplex) are more likely to occur together. For instance, it is much more likely that someone have high interests in both Social and Enterprising domains, than it would be that they had high interests in both Artistic and Conventional domains (See Figure 1.) A person's codetype is made up of the three categories on which he or she displays the most interest. This theory has been empirically tested with much support (Holland, 1992; Holland, 1996).

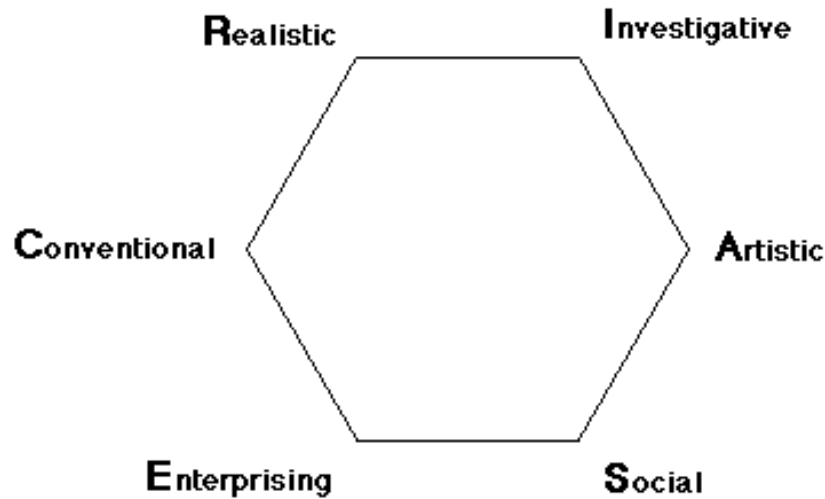


Figure 1. John Holland's Vocational Types.

Thus, Holland's theory of vocational choice set the precedent for personality becoming an important theoretical precursor to job choice and vocational success. It is now a common practice for employers to administer personality assessments during the application and orientation phases of hiring. There has also been a large body of research which investigates the personality variables of people entering a particular workforce such as policemen, firemen, teachers, and ministers (Holland, 1996; Siegelman & Peck, 1960). These studies have attempted to develop a prototypical personality for people entering these professions, much like the codetypes that Holland argued could be used to classify both people and work environments. As an example, some researchers have studied Holland codes in concert with personality measures such as the Myers-Briggs Type Indicator (MBTI). Armstrong, Day, McVay, and Rounds (2005) argued that the Holland model can be used to integrate various forms of personality measurement into one conceptual framework. Similar to Holland's assertion, they note that vocational preferences are trait-relevant information and can therefore be examined as measures of

personality. They found that the MBTI extraversion-introversion dimension could be related to the Social-Enterprising area of Holland's hexagonal structure, while the Thinking-Feeling dimension was not incorporated as well. Armstrong and colleagues (2005) also make the point that context is vitally important when talking about interpersonal behavior.

While Holland's theory has been used extensively for secular occupations, it has not been well researched in populations of ministers. Vocational development for ministers has an added layer of spiritual development and exploration that is not addressed by a purely secular theory. A ministerial vocational choice also involves an internal process of being compelled spiritually called the "call." While this topic is widely discussed in the theological literature as the foundation of a journey into ministry, it is largely ignored in the context of psychological study. Therefore, a review of the theological literature is necessary to understand this very important process in the development of a ministerial call.

Vocation and Call

While entering into the ministry is most certainly a vocational choice, it is one that is very different from secular occupations. In addition to the matter of job choice and environmental fit, there is the issue of "call." While we can measure, to an extent, the personality characteristics of people who might be best suited for ministerial work, there is an unmeasurable component to the choice of a religious vocation—whether or not the person believes he or she is called by God to engage in a particular vocation (Maag, 2004).

The term "call" can mean a variety of things, but is generally thought to represent the idea that one has been set apart or chosen by God to act in a certain vocation. Gustafson (1982) outlines Calvin's description of the "secret call" and the "churchly call." The "secret call" is the

process that happens between the person and God, and is connected to the person's realization that they have been called to a vocation. The "churchly call," involves living a holy life, going through preparation for ministry, and being called to a specific job by a specific congregation. Being "called" is a spiritual and intrapsychic process which has not yet been successfully assessed or quantified. Thus, it remains an unknown inherent in the study of ministry populations. As Siegelman and Peck (1960) note, a sense of call and relationship with God is primary in the way ministers conceptualize their occupational and personal goals. While it is yet unmeasured, it is an inherent confound that must be addressed.

Niebuhr and colleagues (1956) enumerated four levels of call in Christianity as a model of vocational development for ministry. The first stage of call is the call to be a Christian, which is extended to all who choose to be a part of the faith system. It involves the promise of salvation, a call to stewardship, and a call to engage in ministry as a citizen of the world. At the second level, they described a "secret call" which is similar to the concept described by Calvin with the same name. During this stage, the person feels spiritually stirred, and begins to attempt to discern the nature of the call to which they feel compelled to respond. At the third stage is what Neibuhr called the "providential call." At this level, the clergy person begins to discern their gifts and challenges in ministry, and understand which ministerial roles best fit their gifts, essentially vocational choice within ministry. In the final stage, the person experiences an "ecclesiastical call," during which they are called into a specific ministry, such as pastoring or education. As is evident, the process of vocational choice for ministers is a much more mystical experience than can be explained by a simple categorization of personality and work

environment. It involves unseen spiritual processes and observable dynamic processes between the minister and his or her environment.

The “call” is hard to specify because while there is a call to ministry, there might also be a call to a particular ministerial function. In addition, the definition of the call is depending upon denominational doctrine and personal conviction (Dittes, 1990). Christopherson discussed this conflict in his (1994) review. While ministers go through many of the same decisions as do other people selecting occupations, these life values necessarily intersect with the “secret call” that they feel has been placed upon them. This call may or may not be in line with their personal preferences. Fichter (1966) described religious vocations as one of the few occupations where there is little boundary between the personal life and the professional life. Persons in this role may feel a moral obligation to accept a vocation, and may consider their vocation a large part of personal identity. People in religious vocations might feel a sense of responsibility to take on this role, and may feel the need to be loyal to something other than their own wishes—perhaps a “higher calling.” This sense of responsibility for people in religious vocations can be a form of weakness because it can lead to extreme selflessness (Gustafson, 1982). Thus, self in relationship to calling would appear to have serious implications for clergy self-care and burnout, which have become important topics discussed in seminary and continuing education in recent years (Blackmon & Hart, 1990).

Christopherson (1994) highlighted that in some regards, ministers can be seen as being employed by the laity in the community for which they serve. This might mean that they are required to do tasks which do not necessarily fit their personal preferences. At the same time, a part of the laity-clergy relationship as a sense of connectedness and communion. In some sense,

their lives are not their own. Still, some of the processes at work are the same as those experienced by people in other occupations. For instance, Webb and Hultgren (1973) note that even though clergy choose vocations differently than do people in other professions, vocational interests are still highly related to satisfaction and persistent in an occupation. Therefore, being able to assess and accurately describe the vocational process of clergy allows for a better understanding of what allows them to thrive in such a unique occupation.

Roles in ministry

The vocation of ministry is further complicated because of the variety of roles that can be found within the profession. Unlike many jobs, the types of tasks performed by ministers in different roles can closely resemble totally different occupations (Webb & Hultgren, 1973). For instance, ministers who act as pastoral counselors and those who act as scholars pull from totally different sets of skills. Francis and Rodger (1994) describe some of the attempts to quantify the number of roles possible in the ministerial vocation. Most theorists posit that there are six or seven different ministerial roles, but some say there are as many as ten. Hoge, Dyble, and Polk (1981) outline Blizzard's (1958) extensive study of ministerial roles. Blizzard outlined six basic roles for the protestant minister: preacher, teacher, priest, pastor, organizer, and administrator. Thus, not only are ministers called to the clergy as a general profession, but they might also be called to a specific type of ministry. This choice is just as important as the vocational choice to enter ministry or not. Hoge and colleagues (1981) make the argument that when a minister is forced to spend time acting in roles which he or she does not enjoy, there is a higher level of dissatisfaction and a lower level of commitment to the vocation.

Blizzard (1958) also argues that the primary occupational role for a minister is his or her “master role.” The “integrative role” is the way the minister operates in the community and with parishioners. The integrative role is the personal interpretation of what the master role should look like. This integrative role also encompasses what the minister hopes to achieve by operating in this role. For instance, one minister might view preaching as a way to provide education to believers, while another might preach to warn the community about behavior that is not in line with God’s plan. Blizzard argues that these integrative roles are the combination of one or more simpler ministerial roles. For instance, the interpersonal relations specialist is a counselor, a community leader, and lover of people.

Definition of Pastoral Care and Counseling

As mentioned earlier in this document, the particular ministerial role of interest for this study is that of pastoral counseling as a “master role”. However, this role is consistently mentioned in concert with the role of pastoral care in the literature about ministerial duties. According to Wimberly (2006), pastoral care, “facilitate[s] personal agency and efficacy” by allowing parishioners to examine their problems in a holistic manner. Pastoral care is, by definition, oriented toward spiritual growth of the parishioner (Godin, 1965). Pastoral care tasks include visitation and care for parishioners, and begin a source of emotional and spiritual support during baptisms, deaths, and other important life events. A specific function of pastoral care is pastoral counseling, during which parishioners go and talk to the clergy person about their problems in a one-on-one environment. Campbell (1974) asserted that while “care of souls” has always been a part of the duties of those engaging in ministry, pastoral counseling only began to develop as a distinctive ministerial role in the middle of the 20th century. Around the 1950s, the

discipline of pastoral counseling emerged, and it was built upon the skills that are common to all counseling professions such as social work and psychology. These skills would then be honed in various areas of the community such as hospital, prisons, and more traditional church environments. In the vocational assessments used for this study, pastoral care is defined as “Bringing comfort and encouragement to lonely, troubled and sick people. Visiting in homes, hospitals and at times of bereavement. Premarital counseling, presence in crises. Healer and caretaker.” In contrast, Pastoral Counseling is defined as “Specialized clinical and pastoral services for troubled persons, couples, families, and groups.” Thus, pastoral care is best described as providing support to parishioners in times of emotional and spiritual need. Pastoral counseling is a special segment of pastoral care during which the minister sets aside a set amount of time to help the parishioner work through problems or come to a decision using clinical skills. It is conceptually distinct from other pastoral care roles such as visiting with the sick or bereaved for short periods of time (See Figure 2).

Distinguishing pastoral care and pastoral counseling. While pastoral counseling and pastoral care are conceptually distinct, they are obviously related. Based on the definitions provided in the field of ministerial vocation, pastoral counseling is a subset of the skills representative of the larger role of pastoral care. However, it is quite possible that a minister might exhibit a preference for pastoral counseling but not have interest in more general pastoral care tasks. In this case, it would be more appropriate to consider these two roles as separate constructs. Likewise, it is likely that ministers who exhibit a preference for pastoral care tasks might also find pastoral counseling tasks interesting and exciting. In this case, it is appropriate to group the two smaller roles as one larger role. One methodological question that this study seeks

to answer is whether these tasks represent one or two distinct constructs. For the purposes of this study, pastoral care and pastoral counseling will be defined using the vocational definitions discussed above. See Figure 2 for a general description of the tasks which represent pastoral care, pastoral counseling, and secular psychotherapy roles in practice.

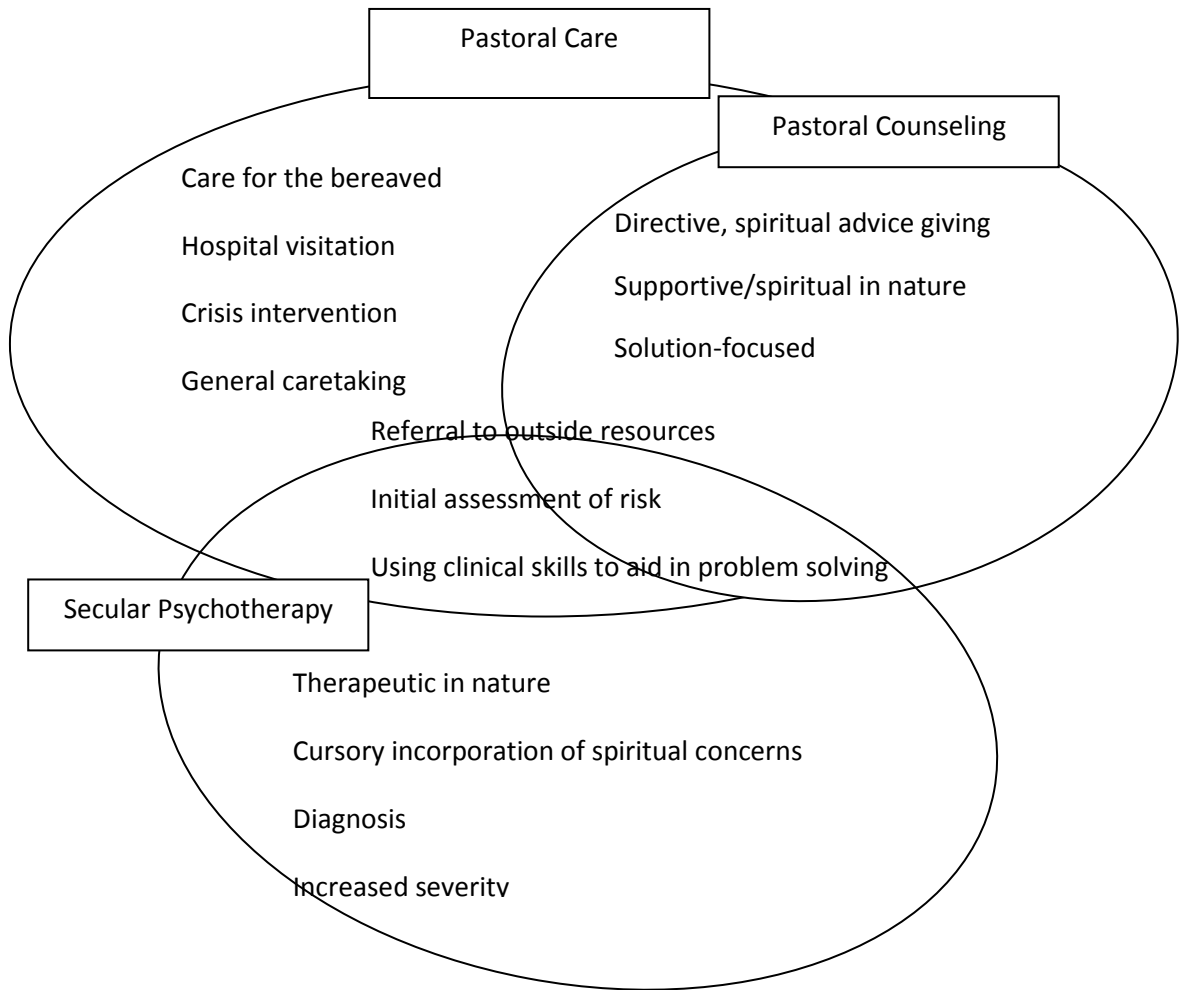


Figure 2. Venn diagram of pastoral care, pastoral counseling, and secular counseling.

Young and Griffith (1989) distinguish between three separate types of pastoral counseling: religious counseling, pastoral mental health, and pastoral psychotherapy. From their descriptions,

religious counseling is the type most exercised in the church; it is characterized by a focus on relationships or spiritual-emotional crisis, a therapeutic relationship based on a communion with God, and religious guidance. Typically, rather than the traditional conceptualization of counseling, this definition better describes what happens in church counseling sessions, and in African American churches in particular. Likewise, Mollica, Streets, Boscarino, and Redlich (1986) describe the hallmark of pastoral counseling in the African American church as its full integration of spiritual and religious aspects (quoting scripture, religious service attendance) into the helping relationship. This is the major difference between pastoral counseling, and a secularly based psychotherapy where spirituality is talked about and explored. While spirituality is the forefront of pastoral counseling, it is the background in traditional therapy, even if this therapy is inclusive of religious/spiritual issues.

Psychologists who seek to collaborate with clergy must keep in mind the distinction that should be made between psychotherapy and pastoral counseling. Pastoral counseling can be described as “supportive” rather than therapeutic in many cases. For people who may need to simply talk through a specific problem, or are seeking reassurance from a trusted authority, it is perfectly suitable in order to address the symptoms or problem currently being faced. Often, the fact that these supportive conversations can take place in a familiar setting makes them more effective than traditional psychotherapy might be (Young & Griffith, 1989). Wiley (1991) describes the church in particular as “a caring community” in which there is an inherent support system against oppression and struggle. She argues that this system should help people work toward spiritual and emotional freedom. This system is holistic in nature and seeks to address mental, emotional, sociological and economic needs. This kind of support provides a wonderful

foundation for clergy to begin the process of healing in the church community. However, clergy recognize that there are some problems that cannot be tackled purely within the context of the church. As such, an important function of pastoral care is referral (Richardson, 1989), and this function is what makes clergy attitudes and relationships with mental health professionals important.

Unique responsibilities of pastoral care and counseling. Clemens, Corardi, and Wasman (1978) describe the unique role of the clergy in the care of the community. They are, in a manner of speaking, the front line for mental and emotional problems. Because of their stature in the community, and the perception that clergy operate as compassionate caretakers in the community, they are often the first to hear about an emotional concern. In addition, ministers are often integrally a part of important life events such as marriages, deaths, births, and other events. Thus, they are in the prime position to provide psychoeducation and intervention to promote mental health in their communities. Robertson, Maholick, & Shapiro (1959) suggest that because of this role, it is the responsibility of pastors to work with other allied health professionals in the community to ensure that their parishioners are getting the best of care. This too, can be considered part of the mission of pastoral counseling as a field. Dahlberg (1960) echoed this sentiment.

Bier (1959) suggests that there should be two goals in pastoral counseling. The proximate goal is the counseling; that the person would consider their problem resolved and experience symptom relief. This would happen if the person is able to gain understanding about what might have contributed to his or her conflict, and is able to develop (or at least plan out) new ways of behavior. According to Bier, the ultimate goal should be a religious one, and is essential in

separating pastoral counseling from other forms of counseling or psychotherapy. This religious goal involves bringing people closer to God and strengthening the spiritual relationship. Brooks (1951) also raised the point that the very nature of pastoral counseling brings up some limitations. For instance, because ministers are dedicated to include their religious beliefs in their practice, there might be a certain element of judgment when dealing with their parishioners. For instance, if a parishioner reports that they are engaging in a behavior that is against the beliefs of the church, the minister is obligated to raise that concern. Hendrix (1977) argued that pastoral counselors should view the nature of human problems as two fold. People experience emotional, mental, or social distress because of a disconnection between themselves and the environment. In addition, they are experience a disconnection between themselves and the divine. Thus, the ultimate goal of pastoral counseling is to help their parishioners experience oneness with God, which will then help them to connect more adaptively to the environment. In this role, the minister works in the roles of counselor, priest, and prophet. They help the person identify behaviors that have served to alienate them with the divine, and serve as the catalyst for reunification.

Current practices in pastoral care and counseling. Frequent problems addressed by clergy include marital problems, job pressures, and bereavement (Campbell, 1974). While the problems addressed by pastoral counselors and other counselors are similar, some have suggested that the methods used to address these problems are very different. For instance, pastoral counselors might be more likely to be directive and give specific advice to those who come to them for counseling. Campbell (1974) suggested that these patterns differ markedly based on the denomination, size, and location of the church. For instance, urban ministers might

be more likely to engage in a broader range of community activities than would rural preachers. In addition he suggested that ministers who demonstrated more flexible personalities would be more directive in their approach to their work with parishioners.

Though ministers frequently engage in counseling of their parishioners, many say that they don't feel equipped to do so in a skillful way. Campbell (1974) found that only those ministers with specialized training in mental health were able to recognize psychological disturbances in their parishioners. These ministers were also found to have higher levels of confidence and self-efficacy after training. While these skills might not be directly related to competence on how to handle these concerns, they are related to the ability to handle challenging presentations, a skill that ministers certainly need to have if they are involved in the roles of pastoral care and pastoral counseling. However, there is research which suggests that many ministers do not receive their desired level of training in relation to pastoral counseling (e. g., Robertson, Maholick, & Shapiro, 1959). In fact, they are at a particular disadvantage when dealing with people who are experiencing several emotional disturbance or psychotic symptoms (Holinger, 1980). Firmin and Tedford (2007) assessed the adequacy of pastoral counseling training in a sample of seminaries. They found that most seminaries required little or no coursework in pastoral counseling as a part of the professional degree in ministry (Master of Divinity; M.Div.). In addition, they echo the concerns of other researchers that pastors and ministers consistently report that they feel inadequate in this ministerial role.

As is evident from the above review, pastoral care and counseling are an integral part of the role of ministerial leaders in faith communities. Though they are not synonymous, these two constructs are integrally related and represent similar tasks and skills for a minister. Both sets of

tasks engage the Social and Enterprising component of vocational preference. The challenge is that by proportion, very little of ministerial education is focused on developing these skills. As such, an assessment of ministerial preference for pastoral care and counseling tasks is an important discussion. People with a higher interest in these roles are more likely to engage in extended training in these areas of ministry and are more likely to seek out these types of tasks as a part of their ministerial duties. Because of the importance of this role for the emotional well-being of members of faith communities, predicting which ministers will show interest in pastoral care and counseling is an especially important task for psychological researchers who wish to understand the well-being of people who identify as religious.

Vocational and Personality Assessment in Ministry

Because ministers fulfill so many roles, there are bound to be different personality characteristics that make individuals a match for particular roles. However, it is important to consider that most ministers need to be equipped to operate in more than one of these roles within their professional and spiritual responsibilities. For instance, ministers who are in pastoral leadership may act as priests, teachers, preachers, counselors, and community leaders on a consistent basis. As with any job, there are likely to be certain roles that individuals prefer more than others. An assumption of this project, flowing from Holland's vocational theory, is that preference for these roles is an expression of personality. Thus, different personality profiles will predict preferences for different ministerial roles. This project seeks to address which ministers exhibit the greatest preference for pastoral care and counseling tasks.

Historically, there has been a body of research which discussed why people choose the ministry (in general) as a vocation. Bloom (1971) made the case that choosing ministry as a

profession is an effort to satisfy personality needs. For ministers who were lonely or different as children, ministry might allow them the opportunity for connectedness with and respect by others. He even suggested that introverted people might choose ministry as a way to overcome their innate desires to withdraw from others. They might also have a strong need to overcome some sense of personal inadequacy. Similarly, Dittes (1962) argued that choosing to be a clergyperson might be a way to deal with interpersonal ambivalence. They can be both intimately connected to people and separate from them simultaneously. This is a product of the fact that while ministers build close spiritual relationships with their parishioners, they must maintain appropriate professional boundaries. Nauss (1973) termed this phenomenon “skillful introversion.” While ministers tend to register as introverts on psychological assessments, their necessary interaction with many people necessitates that they often function as extroverts.

Some researchers have argued that entering into the ministry serves the purpose of resolving intrapsychic conflicts resulting from childhood experiences. For instance, Nauss (1973) posited that ministers were more likely to manifest defensiveness, hostility, trouble, and impulse control. The structured expectations and warm relationships that are a part of the ministerial roles of pastoral care and counseling might serve as a corrective experience for those supposed character flaws. Siegelman & Peck (1960) found that ministers were more likely than chemists and military officers to express a strong desire to overcome personal inadequacies on a projective measure of personality, a sentence completion task. They indicated that these personal problems were very distressing, and they were working actively to eliminate them. They also demonstrated a higher need for support and nurturance, and a strong desire to help and mold others. Siegelman

and Peck (1960) also suggest that ministers might subconsciously be trying to dominate or control people, and that the ministerial field gives them an acceptable venue to act in that way. In addition to the intrapsychic theories reviewed above, ministers have been assessed using a variety of psychological theories and assessments, which sought to shed insight into the types of people that choose and are happy in ministerial professions.

Personality variables related to ministry

Holland's Vocational Theory. Using Holland's theory, ministers are categorized as Social-Enterprising-Artistic personalities (ONet Online, 2011). Barry and Bordin (1967) found that ministers demonstrated a strong tendency toward Social interests. This means that they enjoy working with and helping people, enjoy having influence on others and operating in planning roles, and appreciate aesthetic or other artistic ventures or being able to engage in self-expression. Ministers perform tasks that are similar to various other helping professions, such as organization, oral and written expression, problem solving, helping others, leading others, and program planning. However, unlike other occupations, ministers are also responsible for conveying religious messages and providing spiritual guidance to others. They also need to possess the ability to read and understand sacred texts, and translate them to others. They hold primary responsibility for being the representatives of faith to their congregations, and help others by providing guidance in their own experiences with faith. These religious responsibilities make clergy operate in different ways than do people in other helping professions. So, while Holland's model for vocational choice is still applicable, it is not enough to explain the complexity of vocational choice in ministry.

General Descriptors. Fichter (1966) asserted that good ministers are mature, capable of integrating various ideas and beliefs, and demonstrate a balanced personality. Since their role is “care of the soul,” they need to demonstrate significant stability in order to be successful. Other researchers have indicated that ministers from various denominations tended to be lower on Eysenck’s psychoticism scale, also demonstrating a pattern of emotional stability (Francis & Kay, 1995; Loudon & Francis, 1999). Barry and Bordin (1967) reported that ministers are typically introspective and adopt a service role. They must be both authoritarian and nurturing, and must be comfortable with a certain level of self-abandon because of the nature of the “secret call” discussed earlier. Other researchers have described ministers as experiencing more defensiveness, more social discomfort, and more social responsibility (Plante, Aldridge, & Louis, 2005). Siegelman and Peck (1960) found that ministers were higher on nurturance than other populations, similar to the assertions of Barry and Bordin (1967). In addition, ministers demonstrated high interests in idealistic action and introspection. This is not surprising considering the focus of this profession on adherence to religious ideals and self-examination.

Personality Style. In addition to possessing certain virtues, researchers have also proposed that ministers would present in certain ways when taking various psychological assessments. For instance, Bloom (1971) found that ministers demonstrated elevated validity scales on the MMPI. This was especially the case for people that were currently in seminary. This suggests that ministers are more likely to manage self-presentation and might be more susceptible to the pressures of social desirability. However, an elevation of validity scales is also reflective of the social role ministers have to be more upstanding or more morally responsible than the general population. Ministers also tend to have scores on the scale that relates to

stereotypical gender roles, such that they tend to act in more stereotypically feminine ways. Bloom (1971) associated this with the caring nature of the ministerial profession. Plante, Aldridge, and Louie (2005) reported research that replicated these findings related caring nature to defensiveness and ministerial populations. Dittes (1961) also reported on studies where ministers demonstrated higher scores on the scales related to anxiety, depression, and paranoia than did other populations. They also demonstrated scales scores that suggested lower energy than others. Phillips (1970) demonstrated similar results in a population of marriage counselors, who found were higher on scales related to defensiveness and anxiety than other populations. Nauss (1973) also found that ministers were high on anxiety and paranoia and were low in social anxiety.

In reference to the Myers-Briggs Type Inventory (MBTI), which is also an assessment of personality, Nauss (1973) found that ministers were more likely present as introspective, intellectual, and being aware of abstract patterns in interpersonal interactions. In addition, they demonstrated high scores on the scale related to preference for decisiveness and structure. These patterns are echoed in the research presented by Oswald and Kroeger (1988). In addition, ministers were more concerned with ultimate questions about right and wrong. In general, ministers demonstrated a pattern of behavior that was marked by directing and receiving energy from others and from the outer world. This was combined with a pattern of basing conclusions on personal and social values rather than objectivity or logical analysis. Mehl (1979) also found that one sample of ministers also demonstrated much higher scores toward the pattern of using personal values and much less of a tendency toward operating from rigid rule systems. These data present ministers as emotional, sensitive, careful people who work to present themselves

carefully to others. They make decisions about right and wrong based on personal values, and may be more comfortable with things that are flexible or abstract. Across various assessments, there is evidence which suggests that the personality profile of ministers is, on average, different than the normal population.

Leadership Style. Another important construct that has been studied in ministry populations is leadership. Ministers act as spiritual and community leaders and must possess qualities which make them seem like people who can be trusted with leadership positions. Pino (1980) found that seminarians were more likely to desire social control and communicate that control to others based on scores on the Fundamental Interpersonal Relations Orientation-Behavior (FIRO-B). The same researchers also found seminarians who identified as pastoral counselors were more likely to express and desire control than those who chose other ministerial roles. They also found that over the 1970s, seminarians increased in their desires for achievement and order and decreased in their levels of psychopathology as measured by the MMPI. However, this study is outdated and it is unclear whether these patterns still hold true in more contemporary seminary populations. This seeming pattern toward desire for more control in ministers is consistent with Enterprising interests in the Holland code for minister, and reflects a desire to have an impact on and persuade others.

The role of pastoral counseling is especially relevant to the desire for control as a leadership style, as it is an especially directive form of clinical intervention. It is an expected part of the ministerial vocation, and especially those roles of pastoral care and counseling, that parishioners will seek out their ministers for guidance and advice. In addition, ministers act as the spiritual leaders of the congregation by leading people in their understanding of biblical texts

and setting guidelines for others to follow, either explicitly or by example. Thus, it is expected that having some desire to have influence over others is an essential part of the ministerial personality profile.

Emotional intelligence. Emotional intelligence can be described as the ability to acknowledge, respond to, and understand emotions in oneself and in others (Harms & Crede, 2010.) Not many studies on the Emotional Quotient Inventory (EQI) have focused on ministerial populations. However, there have consistently been studies which examine the effects of emotional intelligence on ability to lead effectively. It has been suggested that such components of emotional intelligence as empathy, compassion, emotional regulation, and self-awareness are necessary for effective community and group leadership (Harms & Crede, 2010). For example, empathy and compassion are essential in building meaningful and supportive relationships with others. This seems like a necessary precursor to a relationship between parishioner and minister. A minister who is perceived as empathetic and compassionate is more approachable and will be able to build a more trusting relationship with members.

This has even greater implications for people who find themselves in ministerial roles because the very nature of ministry is one of connectedness with others and with a higher being. An important component of emotional intelligence is intrapersonal awareness, the ability to know oneself and regulate the internal emotional experience. It could be assumed that if emotional intelligence is helpful for community leadership, it would also be a highly important personality characteristic to have for ministers. While this is an important aspect of the ministerial role in general, it has special meaning for the related vocational roles of pastoral care and pastoral counseling. Each of these roles necessitates an ability to attend to the emotional

reactions of others, and to respond in ways that parishioners find helpful and comforting. This is true whether the interaction is a response to a family crisis or personal problem (as in pastoral care) or whether it is a more clinically-oriented problem solving interaction (as in pastoral counseling).

Interpersonal Style. One popular mechanism for theorizing interpersonal behavior has been the interpersonal circumplex. Kiesler (1996) talked about the circumplex model of interpersonal behavior which involves two dimensions, affiliation and control. The types of interpersonal acts a person demonstrates determine where they fall on such dimensions. The hypothetical arrangement of these various possible combinations of varying levels of affiliation and control create a circular structure (the circumplex; see Figure 3). There have been several scales developed expressly for the purpose of measure this circular model of interpersonal behavior such as the Impact Message Inventory (IMI; Perkins, Kiesler, Anchen, Chirico, Kyle, & Federman, 1979), and the Interpersonal Behavior Inventory (IBI; Hurley, 1990). These measures have been related to other personality assessments such as the NEO-PI, and even attachment styles (Acton & Revell, 2002). For instance, a person who is high on the affiliation dimension and high on the control dimension would be considered “friendly-dominant.” This is a person who exerts control over others, but does it in a way that is nurturing or pleasant.

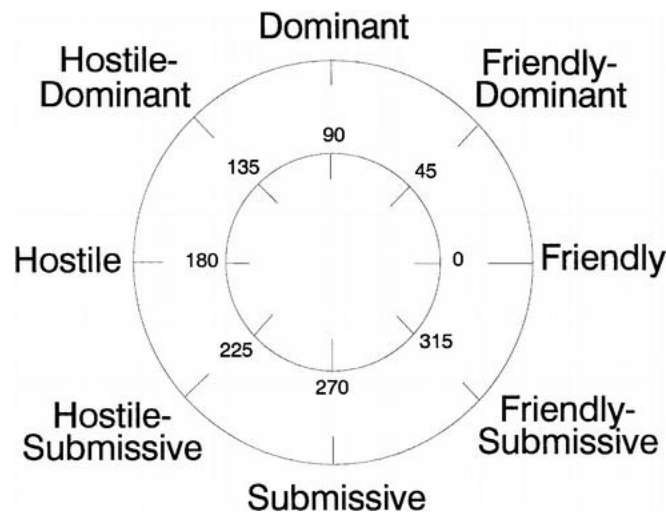


Figure 3. Interpersonal Circumplex (Kiesler, 1996)

In addition to interpersonal behavior being arranged in a circular pattern, circumplex models argue for the complementarity of interpersonal behaviors. This is the assertion that a certain type of interpersonal act (for example, friendly-dominant) pulls for, or elicits, a certain type of behavior in others (friendly-submissive). Interpersonal acts are considered complementary when they are similar on the affiliation dimension, and opposite on the control dimension (Tracy, Ryan, & Jaschick-Herman, 2001). In relationships that are continuing, then this complementarity would extend beyond specific encounters and into trait conceptualizations of personality. Thus, the circumplex theory of interpersonal behavior reflects consistencies in interpersonal behavior as a marker for personality type (Wiggins & Pincus, 1992). There has been some mixed support for the consistency of complementary interpersonal behaviors across situations. Moskowitz (1995) found that while many subjects exhibited consistent interpersonal behaviors with platonic interactions, they acted differently with romantic partners than they did with others. While interpersonal style changes slightly based on who a person is interacting with, there are stable patterns of behaving which demonstrate a person's natural tendencies toward

interpersonal behavior (Brown & Moskowitz, 1998). Interpersonal theorists argue that a person's self-concept allows for certain interpersonal styles to be consistent over time. Thus, people can exhibit generalized tendencies to be friendly-dominant, or hostile-submissive (Talley, Strupp, & Morey, 1990).

Personality characteristics and interpersonal behavior

While there are no studies which have assessed directly where ministers fall on the interpersonal circumplex, there have been some connections between rich history of personality assessment on this population and studies of interpersonal behavior. Though this is not direct research, several of the measures used to assess ministers have been compared to the interpersonal circumplex. For instance, Wiggins and Broughton (1991) found that scales related to hostility and conflict on the MMPI were significantly correlated with the quadrant of the circumplex marked by low affiliation and high levels of control (hostile-dominant). Phillips (1970) related the MMPI results of ministers who were marriage counselors to Leary's interpersonal domains of dominance and affiliation. He argued that those who were higher on scales related to anxiety and social desirability would be in the friendly-dominant quadrant of the interpersonal circumplex. Lippa (2001) argued that the MF scale on the MMPI is related to the people/things distinction that is a part of Holland's vocational model and to the interpersonal circumplex, such that people who identify in more stereotypically feminine ways are more likely to identify in the friendly dimensions and would also be more likely to have a friendly dominant style. In addition, these same people are likely to tend toward more social or enterprising interests.

Fisher, Fraser, and Kent (1998) also investigated the relationship between the MBTI and a circumplex measure of interpersonal behavior. They found that the Judging-Perceiving (decision-making) dimension on the MBTI was related to the Dominance quadrant of the interpersonal circumplex in a group of teachers, such that those who were higher scales related to the preference for coming to conclusions based on the available information were more dominant. Another study by Gonsowski indicated that MBTI dimensions can be related to the interpersonal circumplex dimensions of dominance and affiliation (1999).

The FIRO-B has been related to at least one circumplex measure of interpersonal behavior, the Interpersonal Behavior Inventory (IBI). Hurley (1990) found that the FIRO-B correlated best with the circumplex model of interpersonal behavior as related to the social dimensions. This was especially the case for both Expressed Affection and Wanted Affection. In addition, Expressed Control was significantly related to a high dominance score on the IBI, as expected. Thus, Hurley argued that the FIRO-B can be cautiously used to measure interpersonal behavior. A study by Marosson (2000) also confirmed that the FIRO-B Control scales are closely related to dominance on the interpersonal circumplex.

Emotional intelligence has been associated with a similar profile of scores on the MMPI as that which has been observed in ministers (Gerrits, Derksen, & Verbruggen, 2004). In addition, high emotional intelligence has been related to higher levels of Intuition on the Myers-Briggs, a trait that has also been found in ministerial samples (Higgs, 2001). In addition, emotional intelligence has been associated with other measures of interpersonal behavior such as the FIRO-B (Schutte, Malouff, Bobik, et al., 2001). In another study, Amitay and Mongrain (2007) found that high emotional intelligence was positively correlated with a friendly-dominant

style of interpersonal behavior in romantic relationships. Conversely, interpersonal coldness based on Wiggins' interpersonal circumplex has been found to be related to lower emotional intelligence, specifically identifying emotions in others (Moeller, Robinson, Wilkowski, & Hanson, 2012).

Holland's hexagon and Kiesler's Circumplex can be mapped onto each other in ways that support the relationship between vocational variables and the interpersonal circumplex. For instance, in the Holland hexagon, Social and Enterprising interests are close to each other and are theoretically likely to co-occur. These two types combined essentially represent a friendly dominant style- helping and influencing. Wiggins and colleagues (1991, 1992) highlight the interrelated nature of the psychological circumplex theories, which is represented well with these two graphical representations.

The evidence that ministers are typically high on scales related to anxiety, social desirability, and tend to exhibit great preferences for making decisions and coming to conclusions, provides support for the theoretical assertion that pastoral counselors would be on the friendly-dominant quadrant of the interpersonal circumplex. In addition, research which indicates that ministers are high in both wanted and expressed control also provides support for this assertion. The above reviewed research provides some precedent for the fact that the chosen assessments are related to interpersonal behavior, but this research will build on these assertions, which are sparse and not related to ministerial populations.

Personality variables related to Counseling and Pastoral Care and Counseling

Of specific interest in the research examining personality characteristics of ministers was any research which addressed personality traits of ministers who acted in pastoral care and

counseling tasks. Because of the paucity of research in this area, related research in secular counseling was also included for review.

Phillips (1970) conducted a study examining the MMPI profiles of successful marriage counselors, many of whom were also ministers. In this study, success was defined in terms of client ratings. As general values, Phillips reported that the best marriage counselors possessed accurate empathy, non-possessive warmth, and genuineness, values which echo Rogers' proposed fundamental elements of the therapeutic relationship. He found that the best marriage counselors exhibited low social introversion, high ego strength, and ability to exhibit characteristics of both gender roles. In some cases, he argues, the profiles of people going into ministry with a specific interest in pastoral counseling might be more like counseling psychologists than they are like more traditional parish ministers (preachers, educators, etc.). Francis (2002) also found that ministers who were more emotionally stable and more tender-minded were more likely to exhibit a preference for pastoral care roles in ministry.

Another personality variable that has been consistently related to effective therapy and meaningful therapeutic relationships has been empathy. Interestingly, Daane and Schmidt (1957) found that empathy, defined as ability to predict client-responses to personality- or emotionally-related words, was related to several scores on the MMPI. For instance, scores on the scales related to anxiety and worry were related to higher levels of empathy. In contrast with some of the research about ministers, researchers in this study found that empathy was negatively related to the gender role inflexibility. Empathy is also a major component of emotional intelligence, which is a construct that is highly related to counseling tasks.

Researchers have also examined the impact of counselor personality on the outcome of the counseling relationship. Rowe, Murphy, and De Csipkes (1975) found that interpersonal dominance was related to greater outcomes and higher perceived effectiveness (by supervisors) for counselor education students. However, in general, personality variables were found to be poor predictors of actual success from the perspective of clients. Nelson and Stake (1994) found that Extroversion and Feeling scores on the MBTI were the best predictors of good perceptions of the therapeutic relationship by both clients and counselors. It is unclear whether this would remain true in a group of ministers, who tend to be more introverted than other populations.

In reference to general pastoral care tasks, Francis and Robbins (2002) suggest that pastors who demonstrate high scores in the Feeling dimension of the MBTI are better equipped to care for their parishioners. These ministers would be characterized by their commitment to harmony, peace, and justice. They would also likely value the care of others.

It can be assumed that because of the similarity of the roles, there would be similar patterns of relationships between personality variables and pastoral counseling effectiveness to those seen in populations of secular counselors. Indeed, Gibling and Barz (1993) found that that competencies that were most highly rated as important by pastoral counseling educators were similar to the competencies developed in more secular training. They included basic and advanced helping skills, comprehension of basic counseling theories, and ability to use the self effectively in the counseling process.

Pastoral Care and Counseling as interpersonal behavior

In combination with the personality characteristics discussed above, it is also important to consider the internal process of the minister in the discussion of his or her vocational choice.

Because of the level of connectedness that ministers must have with their parishioners and with the community, the choice to go into ministry is one that is heavily based on interpersonal style. Several authors have highlighted ways that the decision to go into the ministry may satisfy a ministers own personal needs, while still allowing them to be a service to others. Pastoral counseling, the intimate, individual interaction with parishioners, would be even more representative of an interpersonal act where a minister's own personality and tendencies would have a major influence on what occurs.

Pastoral counselors and clergy tend to take a more active stance than would typical mental health professionals. They might be more likely to give advice, be more directive, and tell parishioners what they "should" do. This is fitting with their place of authority in the church. Barry & Bourdin (1967) called the process of pastoral guidance "handling people for their presumed good" and describe it as a process that is simultaneously authoritarian and compassionate. Again, this aspect of pastoral counseling is a clear connection to desire for control and more enterprising vocational interests.

Franzblau (1960) argued that ministers have gone beyond their bounds in trying to treat emotional problems. He asserted that while ministers can help people with general life problems and with difficult transitions, they are not equipped to help people with severe emotional concerns, mostly because of the restraints that are placed upon them by the sometimes dogmatic beliefs associated with a particular religious system. Necessarily, religious beliefs are a part of the way ministers present themselves to their parishioners. Because this explicit conversation (and even suggestion) of religious beliefs would probably not be explicitly addressed on other forms of counseling, pastoral counseling is colored by this distinction. West and Key (1963)

eloquently describe pastoral counseling as an interpersonal process. Just as in any therapeutic dyad, the counselor's personality has an impact on the direction and tone of the experience. However, West and Key suggest that those working in pastoral counseling have an added layer of the ministerial role that they have a tendency to view themselves in. They argue that ministers typically view themselves as either a "feeder," a "messenger," a "fashioner," or a "saver." These roles are directly related what the minister feels is his or her responsibility to the client/parishioner. Thus, their own needs and values to take on almost as much importance as those of the person with the problem. Because of the intimacy of these interactions, LaMothe (1998) argues that the relationship in the pastoral counseling dyad should be monitored very closely and that the process occurring between the two people should be made explicit and brought to the forefront of the conversation.

There have been few investigations on the personality of pastoral counselors. Therefore, some assumptions must be made which synthesizes the research that has been done on both ministers and on counselors. Based on the research examining the personality characteristics of both ministers and counselors, it can be deduced that pastoral counselors might have a tendency to fall in the friendly-dominant quadrant of the interpersonal circumplex. It has been well established that both groups display a social orientation that is marked by the desire to help others. In addition, ministers demonstrate the desire to influence others, and a strong leadership component that should be marked by a dominant nature. However, because of their desire to nurture and provide support for others, this dominance is benevolent rather than authoritarian. These preference toward influence and persuasion in ways that are helpful and supportive to others highlight the interpersonal style described as friendly-dominant according to Keislers's

(1996) interpersonal circle. Thus, it is theorized that pastoral counselors will demonstrate a friendly-dominant pattern of behavior.

It is important to distinguish the work of a minister operating in the pastoral counseling role from the interpersonal behavior displayed by secular counselors. For secular counselors, the focus on the client and limited instances of self disclosure or personal sharing can send an implicit message of distance. While clients often feel close to their therapists and have warm supportive relationships, there are clear boundaries that are a part of the mental health professions which create a boundary between client and therapist. For ministers operating in this pastoral care role, ministers do not perceive this boundary in the same way that a client would. In fact, many parishioners may feel as if their ministers are close friends or consider them members of their family. This is a function of the inherent social relationships that are a part of faith communities, and are a reflection of the safety that many members of faith communities may be looking for when they choose to go to a minister rather than a secular mental health professional. While ministers may hold these boundaries internally, they do not communicate these boundaries to parishioners because of the protected nature of the pastoral counseling relationship.

If ministers operate in a typically friendly-dominant way, it would be expected that their parishioners would operate in complementary (friendly-submissive) ways. A friendly dominant pastoral counselor would be directive and persuasive. However, he or she would exert power in a way that is protective or helpful to the parishioner. For instance, pastoral counselors often give parishioners explicit advice or encourage them to attend church services as a way to be helpful. According to interpersonal theory, the complementary set of behaviors in the face of a friendly-dominant style is friendly-submission. The friendly-submissive parishioner takes the direction of

the friendly-dominant counselor and is glad to be helped by him or her. In fact, the process by which pastoral counseling sessions are initiated are friendly submissive in nature, which would then pull for friendly- dominance. Parishioners go to their spiritual leaders and ask for help, admitting their own vulnerability and confusion and seeking direction.

Of course, not all pastoral care and counseling interactions occur in such a cooperative manner. Parishioners also bring their personality and interpersonal tendencies to the interaction. However, the ministers' interpersonal style still has a major impact on the progression of the care relationship.

Limitations in Ministerial Assessment

Because of the long history of assessment in clergy populations, there have been several empirical studies which have sought to understand the personality characteristics of people who enter the ministry. Some of this work has been more qualitative in nature and based on heuristic assumptions about the demands of ministry. Other work has been the result of the use of various psychological and vocational instruments. One limitation of this body of research is that was mostly conducted during or before the 1960s. Because of the changes that have happened in the field and in assessment since that time, an update on the research is needed. However, this body of research provides as important framework for understanding the current relationship between personality variables and clergy vocational choice.

In addition, the decision to apply norms from the general population to a sample of ministers may, in fact, be inappropriate. Dittes (1970) described attempts to place personality testing within this ambiguous theological context as “presumptuous” (p. 18). He also made the argument that clergy are inherently different from people in other occupations (Dittes, 1962).

Thus, he argued that the data for secular vocational choice should not be cavalierly applied to ministerial populations. In his time, he highlighted the paucity of theoretical concern and conceptual labor related to building this body of research. The scarcity of empirical work concerning the vocational choice of clergy still exists, almost 50 years later. Dittes (1962) argued that the conventional personality variables used to measure assess vocational choice might not be relevant for this population.

For instance, as a population, ministers tend to be high on several scales of the Minnesota Multiphasic Personality Inventory (MMPI), which might signal pathology in other populations. Since the MMPI is one the most widely used instruments in psychological assessment, comparing ministers to an inappropriate norm group has happened consistently throughout the history of clergy assessment. Bier (1971) even argued that there should be a modified version of the MMPI for use with ministers that could distinguish better between well-adjusted and poorly adjusted ministers, as opposed to providing a comparison between ministers and the general population. Dittes (1970) also argued that even when the possible differences in population norms are taken into account, psychological data still do not give good predictive data for effectiveness in ministry. This is a sentiment that is echoed over 40 years later, as researchers still work to find the best way to use psychological assessments appropriately with ministry populations (Bonney, & Park, 2012). Thus, it is difficult to make a case for using psychological testing as way to determine whether people are “fit for ministry (Dittes, 1970),” as has been the case in seminaries across America and abroad. Maloney and Majovski (1986) echoed these concerns. They report that cut-offs on psychological tests for persons who are unfit for ministry have not been established. They also found that psychological tests were not good predictors of

recommendation for ministers to be ordained and be able to perform priestly duties such as baptism and communion. Despite the years of research, it is unclear what the appropriate assessments or variables would be to predict success in ministry, because the term itself has an elusive definition.

There are various markers of so-called ministerial success, such as church growth, sense of connectedness with laity, support for clergy leadership, and more. However, depending on how ministerial effectiveness is defined, the most relevant psychological data would be different. For instance, with church growth as a marker, personality characteristics such as charisma and extroversion might be most relevant, because they are attractive characteristics to parishioners. This makes the question of person-environment fit, which was raised as a part of Holland's theory, very difficult to define in this special population.

Booth (1963) argued that denominational leaders who advocate for personality assessment as a way to determine appropriateness for the vocation of ministry may be asking the wrong question. Rather than assigning a broad categorical label to a person as the result of testing, information can be gathered about how that person will function in ministerial environments and how they might react to interpersonal information. Bloom (1971) also argues that a major part of the benefit is for the actual minister—he or she is provided the opportunity to understand and grapple with an objective view of his or her own personality, and the implications of that personality style on the ability to perform in a ministerial role. Despite these warnings, many denominations are consistently using psychological testing for screening purposes rather than personal development purposes (McGlone, Ortiz, & Karney, 2010). A recent survey of psychologists who performed assessment batteries on Catholic seminarians

revealed that they typically administer cognitive, objective, and projective assessments, and make recommendations for inclusion or exclusion based on denominational guidelines.

Ashbrook's (1970) chapter on testing for ministerial selection helps to place testing of ministers within the appropriate, larger context of psychological testing in general. During the 1960's psychological tests came under attack for being too invasive. However, psychologists argued that testing could make judgments about human behavior more objective, reliable, and valid. Since the 1920s, students entering seminary have undergone psychological examinations. Despite extensive testing procedures, examiners have consistently found it difficult to make concrete decisions about whether people should or should not engage in ministry tasks. Similar procedures have been used by Catholic, Episcopal, Presbyterian, Baptist, and Lutheran denominations. Ashbrook (1970) notes that denominations with the most clearly defined doctrines were more likely to rely heavily on psychometric testing of seminarians. Much of the original push to implement testing for ministers was in light of the implications of mental and emotional breakdown for ministers. Testing has been seen as a way to ensure the mental stability of persons entering into the profession.

Ashbrook (1970) argues, like Bloom (1971), that it would be more helpful to conceptualize ministerial testing in a different way. Rather than using testing as a way to "weed out" people who would be ineffective ministers, it would be more beneficial to use assessment data to work toward a clearer understanding of ministry on the global and personal levels. For instance, use of both projective and objective testing can help to understand how the individual came to ministry as a vocational choice, how his or her ministerial performance might be influenced by personality and family history, how specific ministerial roles might be selected,

and what a person's "career output" might be. Career output can be considered a combination of a person's goals, skills, sense of calling, and relationships with the specific ministerial environment.

In addition to selection purposes, psychological assessment in ministry has also been implemented because of the high rates of clergy burnout and the desire to understand the factors that make people more susceptible to these types of problems. Because ministry requires such a wide range of skills, it can be a very stressful occupation. Blackmon and Hart (1990) highlight five areas of "emotional hazard" that might be especially challenging for people in the ministry. They are personal relationships, depression, stress and burnout, sexuality, and assertiveness. As Fichter (1996) noted, the nature of ministry as a profession is one that requires intense personal involvement and sometimes, denial of self. This can mean that the personal needs of ministers may often go unmet. Some ministers might be less inclined to take vacations and breaks, and may not set appropriate boundaries to protect themselves from high levels of stress. Blackmon and Hart (1990) suggest that testing can be used as a way to pinpoint personality characteristics of ministers that might be more prone to burnout. Examples of such personality characteristics would be people who are overly ambitious, competitive, aggressive, avoidant, or overly dependent. For instance, the MMPI can be used as an indicator of anxiety and depression, as well as general demoralization.

Plante and Boccaccini (1998) contest that while assessment has been used for clergy preparation practices, the lack of standardized assessment practices makes it difficult to develop an understanding of what is happening in the field in a larger context. The lack of standardized assessment practice makes it difficult for practitioners to develop intervention and prevention

programs for that help clergy understand the influence of their psychological idiosyncrasies on their functioning in ministry. These researchers found, not surprisingly, that the MMPI has been the most consistently used psychological assessment for clergy selection and development. They also note that since much of the work in this area was done in the 1970s or earlier. Because of the significant cultural and historical changes that have occurred since that time, it is unclear whether or not the patterns demonstrated in previous research still hold true in modern clergy populations. They argue that a great benefit to the field in this regard would be the development of a clergy database that would allow ministerial authorities and those who implement the assessments to have a broader field of information to pull from when making recommendations from clergy assessment. Plante and Boccaccini (1998) suggest that a consistent, efficient testing protocol for clergy should include a resume, a biographical sketch, both objective and projective personality assessments (e.g., MMPI-2, sentence-completion tests), a semi-structured clinical interview, and an assessment of spiritual development. Assessment of such a thing as “spiritual development” is an extremely difficult task because of the subjective nature of spirituality.

In sum, while the research on ministers, particularly those in seminary, is rich, it is severely dated, and is still reflective of a time when assessment was used for the purposes of supporting or denying admission for seminary. Current practice related to ministerial assessment focuses on providing ministers with data which helps them to make educated vocational decisions and understand where they fit best in ministry. In addition, it can afford them opportunity to address possible risk areas for burnout and build a wholistic understanding of self-as-minister. Not only can this body of research help ministers with adjustment to the ministerial

vocation, but it has the capacity to provide guidance about which particular ministerial roles are best suited to one's personality, and can provide assistance in discerning the "secret call."

Statement of the Problem

For many years, personality assessments have been used to assess interest in and skill level for various occupations. Holland (1996) talked about occupation as an expression of personality, and personality assessment has been a consistent part of career and vocational counseling in various disciplines. Personality assessments are frequently used to match people into various different vocations, and the level of match between personality characteristics and occupational demands have been associated with happiness in an occupation as well as amount of time spent in an occupation (Holland, 1996).

A particular occupation in which personality assessment has been used in various form is the ministry. Personality assessments have been used by various denominations for entrance into seminary and vocational training, recommendations for ordination, and placement into particular ministerial roles (Maloney & Majovski, 1986; Plante & Boccaccini, 1998). There is a body of evidence that suggests that for some of the most frequently used psychological assessments, norms for ministerial populations are different from the standardized norms represented by test publishers (Dittes, 1965). In addition, much on the research on psychological assessment of clergy was done well before the 1980's and 1990's. Therefore, much of the empirical research currently available is out of date. Some assessments that have been used in clergy populations have been the Myers-Briggs Type Indicator, the Emotional Quotient Inventory, the Minnesota Multiphasic Personality Inventory, and the Strong Interest Inventory.

The various personality assessments discussed above have all been used in vocational and psychological assessment of clergy. In several instances, these assessments have been studied in concert in ministerial populations (e.g., MBTI and FIRO-B, Pino, 1980). Patterns for these assessments that seem to be peculiar to clergy populations have been enumerated in the literature review. While the relationship between elevations on some of the assessments and entrance into the ministry has been established, the relationship between these inventories and preference for specific ministerial roles is unclear. In addition, at present there has been little research which attempts to explain the relationship between certain clergy preferences and these personality variables. Of particular interest are the pastoral care and pastoral counseling roles. While there has been research which investigates that personality traits associated with secular counselors (ex: Daane & Schmidt, 1957), the literature on pastoral counselors is almost nonexistent. Therefore, it is unclear which personality traits are best representative of a minister who is most interested in pastoral care and counseling is primary ministry roles. The present study seeks to investigate this question.

It is hypothesized that:

1. Pastoral care and pastoral counseling represent two related, but distinct constructs. If they are distinct, subsequent hypotheses will be evaluated separately for pastoral care and pastoral counseling. If they are not distinct, one analysis involving both constructs will be run. It is hypothesized that a factor will emerge from the Preferences in the Pastoral Role assessment that will represent this preference. If no such factor emerges, data from the Pastoral Functions and Roles ranking sheet will be used to represent interest in pastoral care and counseling.

2. Means on each of the variables of interest will vary significantly by setting (career center or school). Subsequent analyses will be run with the whole data set and with each individual setting.
3. The relationship between various scale scores on certain psychological and vocational assessments will significantly predict preference for pastoral care tasks, as measured by two vocational assessments developed by a clergy career center. Based on previous research and some a priori assumptions, subscales from the following assessments were predicted to be predictors: the Strong Interest Inventory, the Minnesota Multiphasic Personality Inventory, the Fundamental Interpersonal Relations Orientation- Behavior, the Myers-Briggs Type Indicator, and the Emotional Quotient Inventory.
4. The relationship between these measures and preference for pastoral care and counseling tasks can be explained by a tendency to represent a dominant-friendly style of interpersonal behavior. This hypothesis will be tested using structural equation modeling.
5. The predictive validity of personal assessments will differ between two distinct sample groups, a career center which represents a population more established in ministry and mostly Caucasian, and school sample, which represents current seminary students who are mostly African American.

Methodology

Participants

Participants were 602 ministers (mostly Baptist) who completed psychological and vocational testing as a part of the Formation for Ministry program conducted through the ministerial career development center.. Participants completed these batteries between the years of 2007 and 2010 in either in the career development center (318 participants) or as a part of a seminary course (284 participants). Participants who completed the battery at the center were mostly Caucasian and had been operating in ministry for a variety of years. Participants who completed the battery in school were mostly African American, and were more likely to be new to ministry. Participant age and gender were also recorded.

Of the total sample, 51% were female and the average age was 44.01 ($SD=12.34$). For the career center sample, 170 (53%) were female and the mean age was 43.51 ($SD= 13.02$). For the school sample, 137 (48%) were female and the mean age was 44.57 ($SD= 11.53$).

Materials

Participants completed an extensive battery of test which includes 10 psychological and vocational assessments. For the purposes of this study, the assessments used were the Minnesota Multiphasic Personality Inventory, 2nd Edition (MMPI-2), the Myers-Briggs Type Indicator (MBTI), the Emotional Quotient Inventory (EQI), the Strong Interest Inventory (SII), and the Fundamental Interpersonal Relations Orientation-Behavior (FIRO-B). In addition, participants completed several vocational assessments which were created by the Center for Career Development in Ministry. The two used in this study will be the “Preferences in the Pastor’s Role” form (PPR) and the “Pastoral Functions and Roles” form (PFR).

MMPI-2. The Minnesota Multiphasic Personality Inventory, 2nd Edition (MMPI-2; McKinley & Hathaway, 1989), is a 567-item forced choice (true/false) assessment which is used to measure various levels of personality. The assessment was developed using the criterion-keying method and the second revision of the assessment was published in 1989. The interpretive report provides validity scales, clinical scales, and content scales which assess a wide range of functioning.

For the purposes of this study, the focus will be on the clinical scales, where higher t-scores indicate more pathological behavior. The Hypochondriasis scale (Scale 1) measures degree of concern regarding body functioning and covers a wide range of vague somatic complaints. The Depression scale (Scale 2) asks about lack of happiness and personal worth, social withdrawal, physical complaints, and other symptoms consistent with feelings of depression. The Hysteria scale (Scale 3) taps into specific somatic complaints and denial of psychological concerns and may assess level of psychological insight. The Psychopathic Deviate scale (Scale 4) addresses anti-social acting out or thought processes that are inconsistent with social norms. The Masculinity-Femininity scale (Scale 5) taps into cultured gender stereotypical attitudes and interests. This is the only scale scored differently for men and women. A high score for either gender would indicate a high level of interests that are stereotypically consistent with the opposite gender. The Paranoia scale (Scale 6) assesses obviously psychotic content and interpersonal hypersensitivity, suspiciousness, or moral self-righteousness. The Psychasthenia scale (Scale 7) assesses anxiety, general dissatisfaction, concentration problems, and other symptoms consistent with persistent anxiety. The Schizophrenia scale (Scale 8) taps into feelings of isolation, unusual thought or sensory processes, and tendency to withdraw into fantasy. The

Hypomania scale (Scale 9) measures energy level, flight of ideas, elevated mood, and increased activity. The Social Introversion scale (Scale 0) assesses level of introversion and shyness.

Because of the derogatory names associated with several of the scale, scale numbers will be used to identify clinical scales from this point forward.

This assessment is one of the most widely used psychological assessments available and has consistently been used for clinical and vocational purposes. It demonstrates excellent internal consistency and construct validity (Graham, 2006). It also has demonstrated utility in ministerial populations (e. g. Plante, Aldridge, & Louie, 2005). In fact, Bier (1971) developed a scoring method for the MMPI which was exclusively for ministers. However, Bier’s scoring method was developed for an older edition of the scale and will not be used in this study.

Based on previous research, Scale 5 of the MMPI was selected as a predictor of preference for pastoral care and counseling tasks. High scores on this measure indicate high gender conforming behaviors. Scores on this scale were recoded onto a scale coded 1-3 such that high scores (score of 3) represented high identification with stereotypically female behaviors and low scores (score of 1) indicated high identification with stereotypically male behaviors. It was predicted that high scores on this adapted scale would be predictive high interest in pastoral care and counseling.

Table 1.

MMPI Scales and Abbreviations

Scale Number	Scale Name	Scale Abbreviation	Scale Description
1	Hypochondriasis	Hs	Concern with bodily symptoms
2	Depression	D	Depressive Symptoms

3	Hysteria	Hy	Awareness of problems and vulnerabilities
4	Psychopathic Deviate	Pd	Conflict, struggle, anger, respect for society's rules
5	Masculinity/Femininity	Mf	Stereotypical masculine or feminine interests/behaviors
6	Paranoia	Pa	Level of trust, suspiciousness, sensitivity
7	Psychasthenia	Pt	Worry, Anxiety, tension, doubts, obsessiveness
8	Schizophrenia	Sc	Odd thinking and social alienation
9	Hypomania	Ma	Level of excitability
0	Social Introversion	Si	People Orientation

FIRO-B. The Fundamental Interpersonal Relational Orientation- Behavior (FIRO-B) is a 56-item questionnaire developed by Schutz (1966). It is a measure of how people behave in interpersonal situations. Questions are answered on a 6-point rating scale and are based on participants' perception of both self-expressed and wanted interactions with others on the levels of Inclusion, Control, and Affiliation. The Inclusion dimension relates to being included or excluded, belongingness, commitment to others, and desire to be distinguished from others. The Control dimension has to do with interests in decision making processes and desired levels of power, influence, and authority. The Affiliation dimension has to do with close emotional connections with others. Scores for both expressed and wanted levels of each of these three dimensions are produced. This instrument has high internal consistency and good concurrent validity (Pino, 1980). However, some have argued that this assessment does not consistently

measure actual interpersonal behavior (Hurley, 1990). The interpretive report used in this sample is the Leadership Report, which combines FIRO-B results with MBTI results, and is frequently used in vocational testing. This form of the interpretive report became available in 1999. There is also a history of use of this instrument with ministerial populations (Pino, 1980).

Based on previous research, the subscale from this assessment that was selected to be predictive of pastoral care and counseling was the Wanted Control scale. This scale is a measure of how much a person communicates his or her desire for leadership and control to others. This was based on descriptions of pastoral care and counseling as directive and influential.

MBTI. The Myers-Briggs Type Indicator (Myers, 1962; Myers & McCaulley, 1985) measures individuals' preferences on four basic dimensions of perception and judgment: Extraversion–Introversion (EI), Sensing–Intuition (SN), Thinking–Feeling (TF), and Judging–Perceiving (JP). The EI dimension relates to orientation toward the outer world of people (Extraversion) versus the inner world of thoughts and ideas (Introversion). The SN dimension represents ways of perceiving, though direct empirical data (Sensation) or through unconscious or intuitive information (Intuition). The TF dimension assesses ways of making judgments, whether through logical, analytical processes (Thinking), or through subjective, evaluative assessment (Feeling). The JP dimension relates to preferences in how conclusions are drawn, either through evaluating information as it is presented (Judging), or by remaining open and storing data for later use (Perceiving). The four preferences are then combined to create a type (e. g. ENFP).

Myers and McCaulley (1985) describe a way to take MBTI types and calculate continuous scores for correlational purposes. The four bipolar scales (eight scale scores) are

converted into four continuous scale scores. These continuous scores are thought to be more valid for clinical practice than the eight bipolar scores. The MBTI demonstrates good reliability and validity (Fisher, Fraser, & Kent, 1998). This measure has also been used frequently in ministerial populations (e. g. Nauss, 1973). The scores were converted to continuous scores such that higher scores indicate preferences toward Introversion, Intuition, Feeling, and Perceiving, respectively.

Based on previous research, the Thinking-Feeling scale has been found to be significantly related to counseling and pastoral care. It was hypothesized that higher scores on the Thinking-Feeling scale (greater tendency make judgments through subjective evaluation) would be related to higher preferences for pastoral care and counseling.

EQ-i. The Emotional Quotient Inventory is a 133-item instrument which measures emotional intelligence (Bar-on, 1997). It gives an overall emotional intelligence score and four validity indices. In addition, it gives scores on 5 factors of emotional intelligence including Intrapersonal (five subscales: Self-regard, Emotional Self-Awareness, Assertiveness, Independence, and Self-Actualization); Interpersonal (three subscales: Empathy, Social Responsibility, and Impulse Control); Stress Management (two subscales: Stress Tolerance and Impulse Control); Adaptability (three subscales: Reality Testing, Flexibility, and Problem Solving) and General Mood Scale (two subscales: Optimism and Happiness).

In college populations, the EQ-i has demonstrated good internal consistency and convergent validity (Dawda & Hart, 2000). While other measures of emotional intelligence have been used specifically with ministerial populations (see for example, Kanne, 2005), there has been little work to specifically validate this measure with a ministerial sample. It has clear

implications for occupational assessment, and has been used consistently as a way to enhance the study of leadership (Harms & Crede, 2010). The study of leadership is clearly related to the role of ministers and leaders of religious communities.

Based on the research on emotional intelligence and knowledge of the skills necessary for pastoral care and counseling, it was hypothesized that the Interpersonal factor on the EQI would be a significant predictor of preference for pastoral care and counseling.

SII. The Strong Interest Inventory (Strong, 2004) is a 291-item vocational assessment which is measured on a 5 point rating scale. It provides General Occupational Themes, Basic Interest Scales, Occupational Scales, Personal Style Scales, and Administrative Indices which serve as validity checks. The General Occupational Themes give information about broad interest patterns that describe work personality. They mirror Holland's six occupational types: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional, and test-takers are assigned a Holland Code based on the three highest General Occupational Themes. The Basic Interest Scales break the General Occupational Teams into more specific areas of interest that are related to careers, academic endeavors, and leadership activities. Occupational Scales give information about how an individual's responses compare with people who are employed in and satisfied with various occupations, based on empirical criterion keying procedures. The Personal Style Scales provide information on Work Style, preferred Learning Environment, Leadership Style, capacity for Risk Taking, and preference for Team Orientation. This scale has been used frequently and has a ministers norm group to which scores can be compared (Celeste & Walsh, 1995).

Based on the extensive research on vocational style and career tasks, it was hypothesized that the Social scale on the SII would be a significant predictor of preference for pastoral care and counseling. This is based on the fact that ministry and counseling are vocational roles that are highly related to Social vocational interests.

Pastoral Function and Roles. This assessment, created by a ministry vocational center, asks ministers to rank their interest and ability in each of 16 ministerial roles, with 1 being the highest possible ranking. The interest and ability rankings were independent of one another and each role could receive only one ranking. Scores from this assessment were coded into ordinal scales where each participant was categorized as high, medium, or low in the following categories: interest in pastoral care, ability in pastoral care, interest in pastoral counseling, ability in pastoral counseling. Rankings of 10 or above were considered “low”, rankings from 6-9 were considered “medium”, and rankings below 6 were considered “high”.

Preferences in the Pastoral Role. Similar to the “Pastoral Functions and Roles,” this instrument presented ministers with 50 tasks that ministers might engage in different roles such as “minister to the sick and dying” and “counsel people about their personal problems.” Candidates were asked to rate each task on a 5-point rating scale with 1 being *very unimportant to me* and 5 being *very important to me*. They are also asked to rate on a 5-point scale their ability for each task, with 1 being *weak* and 5 being *very strong*. Items from this scale were put into a factor analysis to determine whether a factor would emerge that represents pastoral care and/or counseling. The factor(s) that emerge will make up the Pastoral Counseling Composite (PCC).

Procedure

The purpose of this vocational battery was to help ministers ascertain their current level of psychological functioning, their skills and preferences for ministry, and help to identify potential strengths and challenges in ministry. The program also stressed how organizational culture can relate to individual job satisfaction and growth. In contrast to many of the assessment programs cited in the literature review, assessment data were not used for the purposes of seminary admissions, selection for priestly duties, or assessment of readiness for ministry. In fact, ministers are given their results as a method of personal discovery and exploration. After taking the instruments over the course of several month, ministers come together in a group setting to receive and process feedback from the assessments. Facilitators encourage ministers to think about ways in which their personality traits, family history, and vocational choices intersect with their call process.

Participants in both settings completed the EQ-i, the SII, the FIRO-B, and the MBTI online. The MMPI, and the two vocational assessments were administered separately and on paper. All participants completed instruments at least two weeks prior to a scheduled feedback session, during which they were given the results of the assessments and implications of those assessments to their careers in ministry. These data were obtained by the researchers through an inquiry placed to the director of the center responsible for the vocational assessment, who consented to release the data for analysis pending clarification on requirements from the Institutional Review Board (IRB). Consultation with the IRB clarified that data that was previously collected not for the intent of research purposed could be analyzed under Exempt Category 4: “Research involving the collection or study of existing data, documents, records,

pathological specimens, or diagnostic specimens, (a) if these sources are publicly available, or (b) if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects” (Virginia Commonwealth University Office of Research, 2011). This study was approved by the Institutional Review Board of Virginia Commonwealth University (VCU IRB #: HM14014).

Data were obtained from two sites where the Center data was stored: the Center headquarters in a New England city, and the Seminary in a Southeastern city. Data were obtained electronically, and stored securely for analysis. In order to protect the identity of the participants, demographic information was not collected with the assessment data. Thus, no demographic information aside from age and gender are included in these analyses. T-scores from selected scales on the psychological assessments were entered into SPSS by undergraduate research assistants who had been informed of the confidential nature of the study. Though specific participant demographic data was not obtained, some general assumptions can fairly be made about the populations from each site based on . The career center population was more likely to be established in ministry (though not different in age), Caucasian, and were representative of a larger geographic area. Participants from the school group were less likely to be established in ministry, more likely to be African American, and more likely to be from the mid-Atlantic states.

Factors Included in Analysis

For the purposes of this analysis, relevant scale scores were pulled from each of the above mentioned psychological assessments. These scales were selected based on their relevance to the skills involved in pastoral care and counseling, and based on the information gathered from the literature review. From the MMPI-2, the Mf scale (scale 5) will be used. Scale 5 is a

measure of adherence to stereotypical gender roles such that higher scores on this scale are indicative of endorsement of gender-opposite norms. From the Myers-Briggs Type Indicator, the Thinking-Feeling dimension will be transformed into a continuous variable such that lower scores indicate a stronger preference for Thinking and higher scores indicate a stronger preference for Feeling. It has been demonstrated that ministers are higher on the MBTI Feeling dimension. In addition, it might be expected that ministers who show preferences for pastoral counseling behaviors will also be higher on this dimension. From the Strong Interest Inventory, scores on the Social dimension will be investigated. As indicated in the literature review, ministers tend to demonstrate a strong Social preference, as do those in counseling professions, so it is expected that the same will be the case in this sample. From the EQi, the Interpersonal subscale will be investigated. It is expected that people who would exhibit preference for pastoral counseling tasks would demonstrate high interpersonal intelligence. In addition to the psychological inventories, preference for pastoral care and counseling tasks will be indicated by the Pastoral Counseling Composite from the PPR assessment. If no such factor emerges, ratings from the PFR instrument will be used as indicators of preference for pastoral care and counseling tasks.

Data will be analyzed using the Statistical Package for the Social Sciences (SPSS) 17.0 and MPlus, a software for latent variable modeling (Muthen, & Muthen, 2010). To test the hypothesis that MMPI Scale 5, the MBTI Thinking-Feeling Dimension, the SII Social score, the FIRO B Wanted Control score, the EQi Interpersonal scale, and Pastoral Counseling Composite are significantly correlated with each other, scale scores for each participant will be entered into SPSS and correlated.

Proposed Measurement Model. It was theorized that the Pastoral Counseling Composite is an observed variable which can be predicted by five indicator variables: MMPI Scale 5, MBTI Thinking-Feeling, SII Social, Firo-B Wanted Control and EQi Interpersonal. Essentially, this prediction relationship involves a set of 5 linear regression equations, with each individual indicator predicting the outcome variable (Benton, 1980). In addition, it is theorized that the relationship between the five indicator variables can be explained by a latent variable, Friendly-Dominant Interpersonal Behavior. A latent variable is a theoretical construct that is unmeasured, and often cannot be measured. The structural equation model is a test of how well this theoretical model fits the observed data (Benton, 1980). Using Friendly-Dominant interpersonal behavior as a latent variable makes the assumption that that relationships between the five indicator variables and the outcome variable can be explained by (are caused by) this type of interpersonal style. See Figure 4 for a pictorial representation of the theoretical model.

The theoretical model will be evaluated using goodness of fit statistics. In structural equation modeling, the first and most prominent measure of goodness of fit is the χ^2 test. The assumptions for the χ^2 test include random sampling and multivariate normality. The χ^2 statistic tests the null hypothesis that the proposed theoretical model can perfectly explain the observed data. With a significant χ^2 test, the null hypothesis would be rejected, and the assertion would be made that the model does not fit the data well (Mulaik, 2009).

However, recent researchers have noted that because the χ^2 statistic is especially sensitive to large sample size, using the χ^2 as the only measure of goodness of fit might mean that a well-fitting model would be rejected (Bentler, 1990). Thus, if the χ^2 statistic reaches significance, it will be important to examine other goodness of fit statistics such as the root mean

square error approximation (RMSEA), the Tacker-Louis Index (TLI), and the Comparative Fit Index (CFI). These indices are more accurate estimations of fit because they are less sensitive to sample size than the χ^2 test. For RMSEA, good fit is indicated by an index value between .05 and .08. For the RLI and CFI, good fit is indicated by values between .9 and 1.0 (Mulaik, 2009).

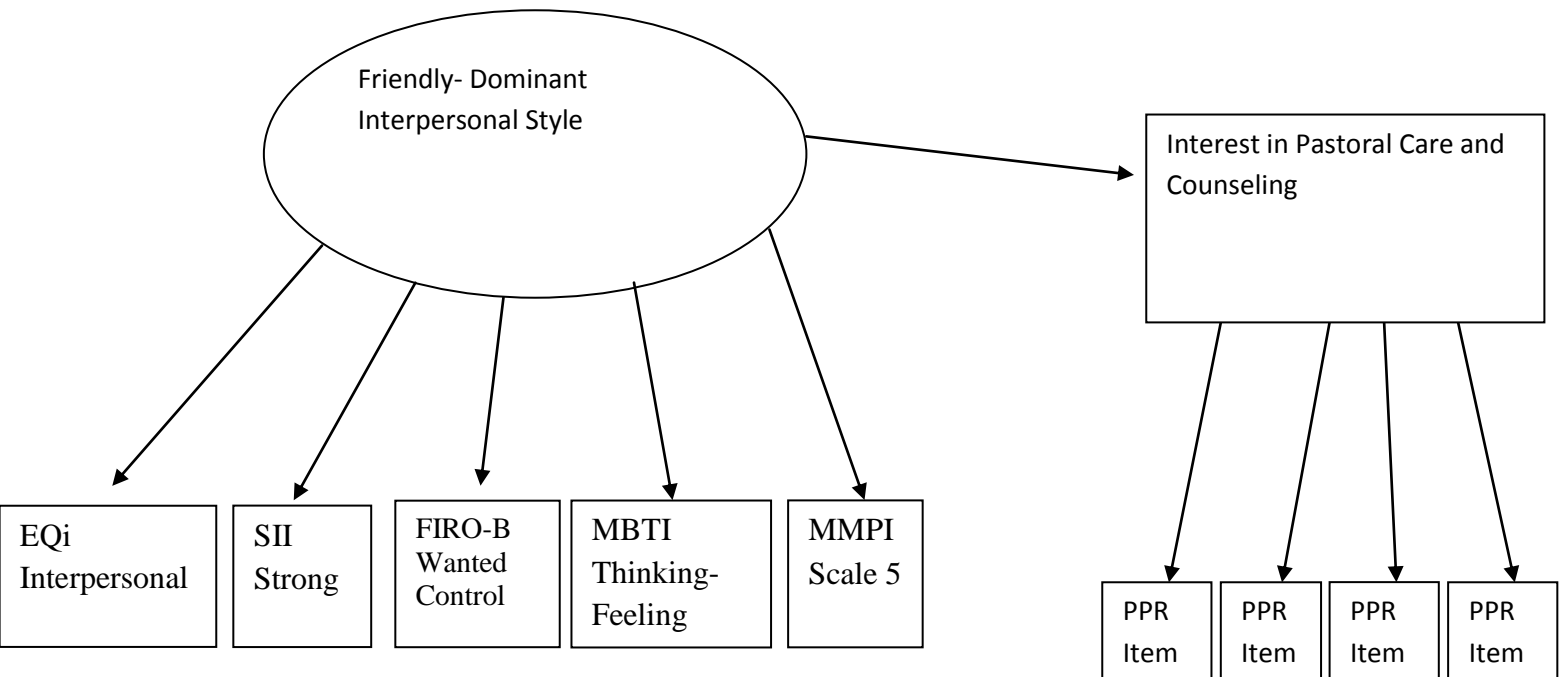


Figure 4. Proposed Theoretical Model

Results

Hypothesis 1: Pastoral care and Pastoral counseling represent two distinct constructs.

Factors will emerge from the PPR that represent these constructs.

This hypothesis was tested by loading the 49 items from the PPR into a principal components analysis using varimax rotation. A twelve factor solution was determined to be the best fit based on examining Eigenvalues above one and the scree plot. Items that had a highest loading of .4 or below factor were removed (three items). Two items loaded on more than one factor, and were retained within the factor that was most appropriate conceptually. This 12-factor solution

accounted for 64.42% of the variance cumulatively. Results partially supported hypothesis one. One distinct factor emerged that represented both pastoral care and counseling. Therefore, subsequent analyses examined these preferences as one construct (PCC). See Table 2 for factor names and loadings.

Table 2.

Factor Loadings for Preferences in the Pastoral Role.

Factor	Item	Factor Loading
Executive Leadership		
	8. oversee the church office	.612
	9. maintain harmony and resolve conflict	.469
	20. lead financial drives	.702
	24. church budget and finances	.703
	34. plan and promote church programs	.539
	38. conduct music program	.502
Pastoral Care and Counseling		
	3. minister to the sick, dying, and bereaved	.692
	12. counsel people about problems	.766
	29. visit homes of the congregation	.629
	30. counsel people facing major life decisions	.723
Spiritual Dedication and Direction		
	6. maintain a program of prayer and devotion	.773
	21. talk with individuals about spiritual development	.509
	36. provide spiritual direction	.667
	39. engage in evangelistic activities	.490
International Ministry and Church Growth		
	41. address multicultural or multi ethnic issues	.447
	42. form a special ethnic group ministry	.566
	43. conduct a bilingual pastorate	.586
	44. champion international ministries	.642
	48. new church planting or growth	.513
	49. church restarts and revitalization	.583

Community Awareness and Involvement		
2. be involved with community projects and organizations		.694
15. work against social injustice and prejudice		.686
26. serve as a high moral character		.559
37. speak out against social evils		.753
Children's and Youth Ministries		
13. children's Christian Education		.787
17. lead an adolescent or youth ministry		.818
40. coordinate and lead youth work		.766
Fellowship and Recruiting		
11. visit and recruit new members		.436
25. foster fellowship at gatherings		.548
31. supply new ideas for activities		.655
Committee and Denominational Work		
5. work with church committees		.513
22. attend denominational activities and conferences		.869
23. present denominational programs to the congregation		.787
33. participate in ecumenical groups		.463
Vision and Strategy		
27. map out objectives and strategy		.726
28. interest and recruit lay leaders		.593
46. visionary leadership		.636
Pastoring		
4. lead public worship		.740
10. preach sermons		.680
18. perform funerals, baptisms, weddings, etc.		.596
Personal Time		
16. maintain private study time		.740
19. cultivate outside interests		.717
Scholar-Speaker		
1. adult religious education		.474
7. accept community speaking engagements		.585
13. follow a program of continuing education		.468
35. engage in scholarly writing		.796

Hypothesis 2: Means on each of the variables of interest will vary significantly by setting (career center or school).

This hypothesis was tested by running a series of t-tests comparing the means of the career center subsample with the means of the school subsample. The following means were tested: Age, Firo-B Wanted Control, Strong Social, Myers-Briggs Thinking-Feeling, EQI Interpersonal, and composite scores on the Pastoral Care and Counseling composite from the PPR. See Table 3 for group means for each of the variables of interest.

The two groups were not significantly different in age $t(599) = -1.04, p = .30$. The two groups were significantly different on their scores for Firo-B Wanted control, such that ministers from the career center exhibited higher levels of wanted control than did those at the school, $t(588) = 8.10, p < .001$, Cohen's $d = .67$. The groups were also significantly different on Strong Social scores, such that ministers from the school group demonstrated higher Social interests than did those from the career center, $t(594) = -2.36, p < .05$, Cohen's $d = .19$. On the Myers-Briggs Thinking-Feeling scale, ministers from the career center demonstrated significantly higher tendencies toward Feeling than did their school counterparts, $t(592) = 3.73, p < .001$, Cohen's $d = .30$. The two groups were significantly different on the recoded MMPI Scale 5 such that participants from the school group were more likely to demonstrate more stereotypically female ways of behaving than were participants from the career center sample, $t(573) = -3.285, p < .001$, Cohen's $d = .27$. There were no significant differences between groups on scores for the EQI Interpersonal scale, $t(587) = .119, p = .91$. There was also no significant difference found between the groups on the PCC composite score, $t(537) = .514, p = .61$.

Table 3.

Group Means on Variables of Interest.

Variable	Setting	N	Mean	SD
Age	Career Center	318	43.51	13.03
	School	283	44.57	11.54
Firo Wanted Control***	Career Center	307	3.83	1.85
	School	283	2.64	1.70
Strong Social*	Career Center	314	61.50	8.17
	School	282	63.09	8.21
Myers-Briggs T-F***	Career Center	310	105.13	12.32
	School	284	101.52	11.15
EQI Interpersonal	Career Center	307	106.15	11.12
	School	282	106.03	12.93
MMPI Scale 5***	Career Center	302	2.25	1.07
	School	273	2.56	1.14
PCC Factor	Career Center	272	15.7537	3.08
	School	267	15.6142	3.22

Note: ***indicates significance at the $p < .001$ level. ** indicates significance at the $p < .01$ level. * indicates significance at the $p < .05$ level.

A X^2 analysis was conducted to determine if there were group differences between levels of preference for pastoral care and counseling tasks according to the Pastoral Function and Roles ranking sheet (high, medium, or low). The following variables were included: PFR Interest in Pastoral Care, PFR Ability in Pastoral Care, PFR Interest in Pastoral Counseling, PFR Ability in Pastoral Counseling.

The X^2 analysis for Setting (school or career center) x Interest in Pastoral Care (high, medium, or low) was significant $X^2(2) = 9.48, p < .01$. An examination of the X^2 table (Table 4) indicates that participants from both settings were more rank preference in either the high or low

categories, as opposed to the medium ranking. A greater proportion of the career center participants (42.8%) demonstrated a low interest in pastoral care than those the school sample (38.5%). A greater proportion of school participants indicated a high interest in pastoral care (47.6%) than did their career center counterparts (36.1%). This suggests that participants in the school sub-sample ranked their interest in pastoral care relatively highly when compared with other ministerial tasks.

The X^2 Analysis for Setting x Ability in Pastoral care was also significant $X^2 (2) = 6.84$, $p < .05$. An examination of the X^2 table (see Table 4) indicates that this pattern of frequencies closely matches that of Interest in Pastoral Care. Both settings demonstrated the smallest frequencies in the middle range of ability. Career center participants had the greater proportion of participants who ranked their ability in the low range (43.5%) and the lower proportion who ranked ability in the high range (37.3%). School participants demonstrated the opposite pattern. There was a greater proportion of participants in the high range (48.2%) and a lower proportion of participants in the low range (36.5%).

The X^2 analysis for Setting x Interest in Pastoral Counseling was nonsignificant, $X^2 (2) = 2.10$, $p = .35$. The X^2 analysis for Setting x Ability in Pastoral Counseling was also nonsignificant, $X^2 (2) = 2.50$, $p = .29$.

Table 4.

Frequency Table for Setting and Pastoral Care and Counseling Rankings.

		<u>Interest in Pastoral Care**</u>			
		Low	Medium	High	
Career Center		128 (42.8%)	63 (21.1%)	108 (36.8%)	299 (52.1%)
School		106 (38.5%)	38 (13.8%)	131 (47.6%)	275 (47.9%)
		234 (40.8%)	101 (17.6%)	239 (41.6%)	
		<u>Ability in Pastoral Care*</u>			
		Low	Medium	High	
Career Center		127 (43.5%)	56 (19.2%)	109 (37.3%)	292 (51.6%)
School		100 (36.5%)	42 (15.3%)	132 (48.2%)	274 (48.4%)
		227 (40.1%)	98 (17.3%)	241 (42.6%)	
		<u>Interest in Pastoral Counseling</u>			
		Low	Medium	High	
Career Center		81 (27.2%)	84 (28.2%)	133 (44.6%)	298 (52.0%)
School		81 (29.5%)	63 (22.9%)	131 (47.6%)	275 (48.0%)
		162 (28.3%)	147 (25.7%)	264 (46.1%)	
		<u>Ability in Pastoral Counseling</u>			
		Low	Medium	High	
Career Center		81 (27.8%)	77 (26.5%)	133 (45.7%)	291 (51.7%)
School		60 (22.1%)	78 (28.7%)	234 (49.3%)	272 (48.3%)
		141 (25.0%)	155 (27.5%)	267 (47.4%)	

Note: Cell percentages indicate the percentage within setting for a particular ranking category.

Column and row totals are accompanied by the corresponding percentage of the entire sample.

***indicates significance at the $p < .001$ level. ** indicates significance at the $p < .01$ level. *

indicates significance at the $p < .05$ level.

Hypothesis 3: The relationship between various scale scores on certain psychological and vocational assessments will significantly predict preference for pastoral care tasks, as measured by two vocational assessments developed by a clergy career center.

A linear regression tested the hypothesis that the five selected indicators would significantly predict preference for pastoral care and counseling tasks as identified by the subscale pulled from Factor 2 of the Preferences in the Pastoral Role assessment (PCC). A statistically significant model emerged, $F(5) = 16.49, p < .001$, R-square = .14. Four of the five indicators demonstrated significant predictive value, with only Firo Wanted Control being nonsignificant. See Table 5 for regression statistics. This model accounted for 37.9% of the variability in the criterion.

Table 5.

Regression Statistics for the PCC Factor

Variable	B	SE (B)	β	<i>t</i>	Sig. (<i>p</i>)
Constant	.763	1.78		.428	.67
Firo Wanted Control	.098	.070	.060	1.40	.162
Strong Social	.103	.016	.270	6.36	.000
Myers-Briggs T-F	.034	.012	.125	2.77	.006
EQI Interpersonal	.036	.011	.136	3.16	.002
MMPI 5	.323	.124	.113	2.60	.010

Because there were significantly different frequency patterns between the two settings on rankings for pastoral care and pastoral counseling, predictive relationships were tested separately for the career center and for the school on the PFR. The indicators of preference for pastoral care and counseling tasks were entered into regression models with each of the five personality variables of interest as predictors. A series of logistic regression analyses was used to test the

hypothesis that the personality variables would significantly predict rankings on the PFR. For each logistic regression, the predictors were, Firo Wanted Control, Myers-Briggs Thinking-Feeling, the recoded MMPI Scale 5, Strong Social, and EQI Interpersonal. The ranking categories were dummy coded into “low” interest and “high” interest, with “medium” interest being the reference category.

Career Center Predictions

Interest in Pastoral Care. The overall model including all 5 predictors and interest rankings in pastoral care provided no significant advantage over a constant only model when attempting to distinguish participants who ranked high interest in pastoral care from those who ranked low or medium interest in pastoral care. $X^2(5, N=263)=2.16, p=.83$, Nagelkerke pseudo R-square = .01. This model had poor predictive validity, with an overall prediction success rate of 64.3%. A model which compared those who ranked a low interest in pastoral care with those who had both high and medium rankings was also nonsignificant $X^2(5, N=263)=3.13, p=.68$, Nagelkerke pseudo R-square = .016.

Ability in Pastoral Care. The overall model including 5 predictors and rankings of ability in pastoral care had no significant advantage over a constant only model when comparing those who had high rankings of ability in pastoral care with those who had low and medium rankings, $X^2(5, N=257)=1.74, p=.88$. The Nagelkerke pseudo r-square indicates that the model accounted for less than 1% of the variance. When participants who ranked a low level of ability in pastoral care were compared with those who ranked their ability high or medium, a model emerged that provided no statistically significant advantage over a constant only model, $X^2(5, N=257)=3.22, p=.66$, Nagelkerke pseudo r-square = .017.

Interest in Pastoral Counseling. A model which included all five predictors and compared participants who ranked a high interest in pastoral counseling with those who indicated medium or low interests provided no significant advantage over a constant only model, $X^2(5, N=262) = 9.49, p=.09$, Nagelkerke pseudo R-square = .048. A model which compared participants with low rankings of interest in pastoral counseling with all others also produced a nonsignificant model, $X^2(5, N= 262)= 1.66, p=.89$, Nagelkerke pseudo R-square = .009.

Ability in Pastoral Counseling. A model comparing participants who ranked a high level of ability in pastoral counseling to all others provided no significant improvement over a constant only model, $X^2(5, N=256)=8.78, p=.12$, Nagelkerke pseudo r-square =.045. Another model comparing low rankers with all others yielded similar results, $X^2(5, N= 256)= 3.81, p=.58$, Nagelkerke pseudo r-square = .021. Overall, these results suggest that the selected personality variables are not predictors for rankings of interest or ability in pastoral care or pastoral counseling.

Preferences for Pastoral Care and Counseling. Because of the differences in means between the two settings, linear regression models were also performed for each setting separately to determine goodness of fit. A model using each of the 5 indicator variables predicting PCC scores for the career center participants was also found to be statistically significant, $F(5) =10.08, p<.001$, R-square = .18. This model accounted for 42.1% of the variance, and Strong Social and EQI Interpersonal were found to be significant predictors of PCC scores. See Table 6 for regression statistics. A comparison of the R-square for this model

and the overall model suggest the subsample regression explains slightly more variance than the overall model with fewer predictors.

Table 6.

Regression Statistics for the PCC Factor (Career Center subsample)

Variable	B	SE (B)	β	t	Sig. (p)
(Constant)	-.109	2.418		-.045	.96
Firo Wanted	.102	.099	.062	1.03	.31
Control					
Strong Social	.086	.023	.233	3.68	.000
Myers-Briggs	.017	.017	.067	1.03	.30
T-F					
EQI	.071	.018	.253	4.02	.000
Interpersonal					
MMPI 5	.318	.181	.109	1.76	.08

School Predictions

Interest in Pastoral Care. For the school group, a model assessing the predictive validity of the five indicators for identifying those who ranked high levels of interest in pastoral care when compared with all others provided no significant advantage over a constant-only model, $X^2(5, N=261)= 3.61, p=.61$, Nagelkerke pseudo r-square = .018. When low rankers were compared with medium and high rankers, the model was also nonsignificant, $X^2(5, N=261)= 6.98, p=.22$, Nagelkerke pseudo r-square = .036.

Ability in Pastoral Care. For ability in pastoral care, a model using each of the five indicators to predict whether participants ranked highly or not provided no significant advantage over the constant-only model, $X^2(5, N= 257)= 1.74, p=.88$, Nagelkerke pseudo r-square= .009. A model comparing low rankers with all others did provide significant predictive information, $X^2(5, N=260)= 12.45, p<.05$, Nagelkerke pseudo r-square= .064. Scores on the Strong S were found

to be the only significant predictor ($p < .05$). Though this model was statistically significant, it provided only moderate predictive validity, with 67.7% of cases being accurately predicted.

Interest in Pastoral Counseling. A model testing the predictive validity of the 5 indicators for predicting those who ranked high interest in pastoral counseling provided no significant advantage over a constant-only model, $X^2(5, N=261) = 6.26, p = .29$, Nagelkerke pseudo r-square = .031. A model testing the predictive validity for low rankers when compared with all others was also found to be nonsignificant. $X^2(5, N=261) = 3.65, p = .60$, Nagelkerke pseudo r-square = .020.

Ability in Pastoral Counseling. A model testing the predictive validity of the five indicators for identifying those who ranked high ability in pastoral counseling provided no significant advantage over a constant-only model, $X^2(5, N=256) = 8.78, p = .12$, Nagelkerke pseudo r-square = .045. A model testing the validity of the indicator for identifying low rankers on ability in pastoral counseling was also found to be nonsignificant $X^2(5, N=258), 5.86, p = .32$, Nagelkerke r-square = .035. In a pattern consistent with the career center sample, the selected variables do not provide adequate predictive validity for rankings of interest and ability in pastoral care and counseling.

Preference for Pastoral Care and Counseling. A model using each of the 5 indicator variables predicting PCC scores for the school participants was also found to be statistically significant, $F(5) = 8.10, p < .001$, R-square = .139. This model accounted for 37.3 % of the variance and Strong Social and Myers-Briggs Thinking-Feeling were found to be significant predictors of PCC scores. See Table 7 for regression statistics. While less of the variance was accounted for in this model than was in the overall model, fewer predictors were found to be

statistically significant, suggesting that it is conceptually more helpful to examine the subsample model than the overall model.

Table 7.

Regression Statistics for the PCC Factor (School subsample)

Variable	B	SE (B)	β	t	Sig. (p)
(Constant)	.752	2.64		.285	.77
Firo Wanted Control	.071	.111	.038	.642	.52
Strong Social	.120	.024	.299	5.05	.000
Myers-Briggs T-F	.047	.018	.161	2.58	.01
EQI	.014	.015	.058	.97	.33
Interpersonal MMPI 5	.298	.175	.104	1.70	.09

Hypothesis 4: The relationship between these measures and preference for pastoral care and counseling tasks can be explained by a tendency to represent a dominant-friendly style of interpersonal behavior. The predictive validity of personality assessments will differ between the two subsamples.

Results from the regression analyses suggested that 1) not all five individual indicators were significant predictors of preference for pastoral care and counseling and 2) predictors were different for each of the subsamples and the overall model. However, for the sake of testing the hypothesized model, each of the five indicators was entered into a structural equation model for the overall sample and for each subsample. Each model was evaluated separately. Refer to Figure 4 for the proposed structural equation model.

Using MPlus software (Muthen & Muthen, 2010), the above hypotheses were tested in a structural equation model. The assumptions of multivariate normality and linearity were

examined through SPSS 20.0 software. The SEM analysis was run using the full maximum likelihood estimation to account for missing data. To determine whether the data is consistent with the theoretical model, the chi-square, root mean square error of approximation (RMSEA), Tucker-Louis Index (TLI), and comparative fit index (CFI) were examined.

For the overall sample, the model confirmed that the data was consistent with the theorized model. Though Chi-square was significant, other determinants of model fit provided support for the validity of the model ($X^2 (29) 138.28 =, p < .001, RMSEA = .089, CFI = .934, TLI = .912$). Each of the five variables was a significant indicator of the latent variable, and three of the four items on the PPR were significant indicators of preference for pastoral care and counseling. The prediction relationship between the latent variable reached marginal significance. This suggests that each of the five variables do represent a latent variable (interpersonal behavior). However, this latent variable does not seem to adequately predict preference for pastoral care and counseling. Pairing these results with the regression results, individual predictors provide a better explanation of the variance in preference for pastoral care and counseling than do the personality variables as a unit. See Figure 5 for the full specification model.

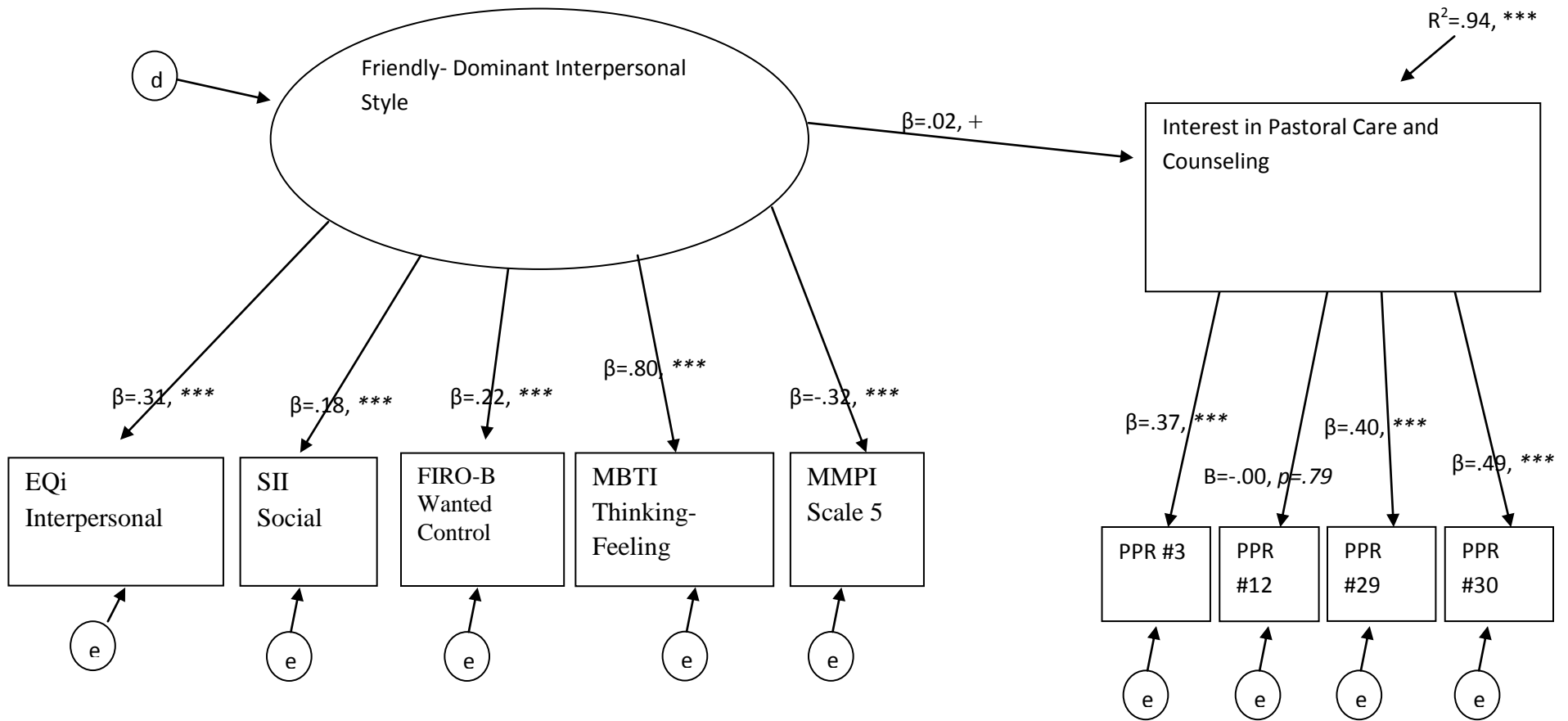


Figure 5. Full specification model for full data set.

Note: *** signifies significance at the $p < .001$ level. ** signifies significance at the $p < .01$ level. + signifies marginal significance ($p < .10$). All β weights reported are standardized.

To determine whether the specification models were significantly different for the subgroups, a multigroup structural equation modeling approach was used. To test for partial measurement invariance across groups, the chi-square from a model with all parameters free (allowed to be unequal) was compared to a model with all the parameters set to be equal in both groups. When factor loadings were freely estimated, the model demonstrated good fit with the data, despite a significant chi-square statistic ($X^2(62) = 192.77, p < .001, RMSEA = .080, CFI = .916, TLI = .894$). When factor loadings were constrained, the result was a model with significantly poorer fit ($X^2(70) = 240.67, p < .001, RMSEA = .102, CFI = .890, TLI = .878$). Table 8 demonstrates the statistically significant difference in chi-square statistics for the compared models. The findings suggest that measurement models for the two subsamples are significantly different and should be evaluated separately, supporting the fourth hypothesis.

Table 8.

Chi-square difference comparisons.

	X^2	df	Comparison to all free model	
			ΔX^2	Δdf
All parameters free	192.77	62		
Loadings only equal	240.67	70	47.90 ($p < .001$)	10

Figures 6 and 7 depict full specification models broken down by subsample. As suggested by the chi-square test, beta values for each of the five predictor variables were different across groups. In addition, while the pathway from Friendly-Dominant Interpersonal Style was significant for the school sample, it was not significant for the career center sample. This suggests that the hypothesized model is most appropriate for the school sample, and another phenomena may be occurring in the career center sample. For the career center sample, it seems

that the selected predictors represent a latent variable, but that this latent variable is not predictive of preference for pastoral care and counseling.

For the school sample, Friendly-dominant interpersonal style significantly predicted interest in pastoral care and counseling. The beta value (.06) is relatively small, which suggests that friendly-dominant interpersonal style is only a small piece of the personality pattern that predicts whether people will want to engage in such tasks. The EQI interpersonal scale was not a significant predictor of friendly-dominant interpersonal style, which was consistent with results from earlier analyses. Also of note, while higher interest in Social tasks was related to interest in pastoral care and counseling for the career center sample, the loading for the Strong Social scale was negative for the school sample, indicating that those with slightly lower scores on the Social scale demonstrated the highest preference for these particular tasks. Higher scores on the Firo Wanted Control scale and high preference toward Feeling on the MBTI Thinking Feeling scale were related to Friendly-Dominant style, consistent with the research and previous hypotheses. Tendency to behave in ways that were inconsistent with gender stereotypes was also significantly related to friendly dominant interpersonal style.

Beta values for the PCC factor were similar across samples, confirming that interest in pastoral care and counseling is reported similarly across samples, despite the difference in predictors. The item that asks whether participants refer to “counsel people about problems” was not significantly related to the overall preference for pastoral care and counseling, that it did load significantly in the factor analysis conducted on the PPR. It is likely that this item was not significantly related because it was redundant and had very similar content to item 30, “counsel people about major life decisions.”

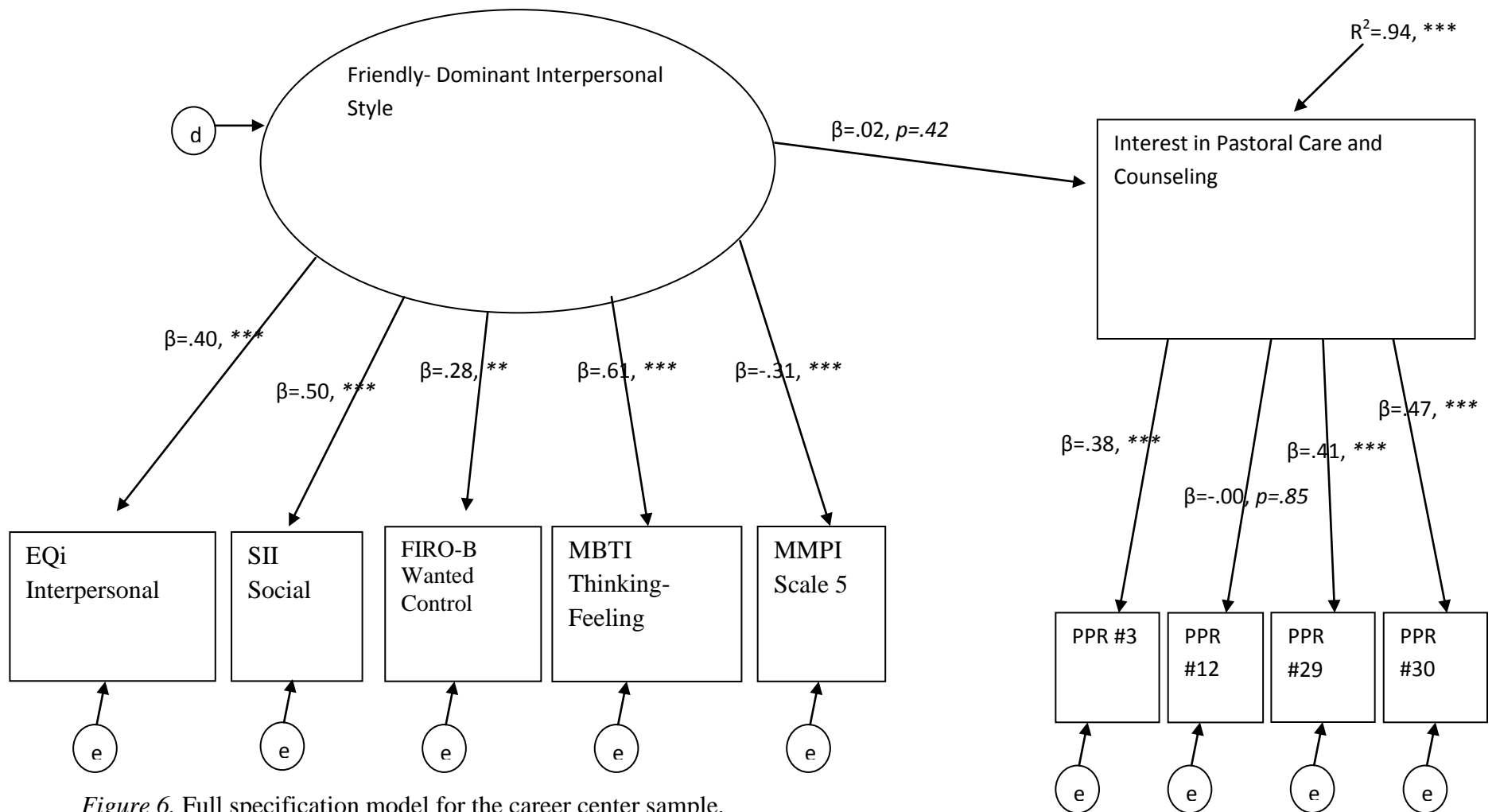


Figure 6. Full specification model for the career center sample.

Note: *** signifies significance at the $p < .001$ level; ** signifies significance at the $p < .01$ level; * signifies significance at the $p < .05$ level; + signifies marginal significance ($p < .10$). All β weights reported are standardized.

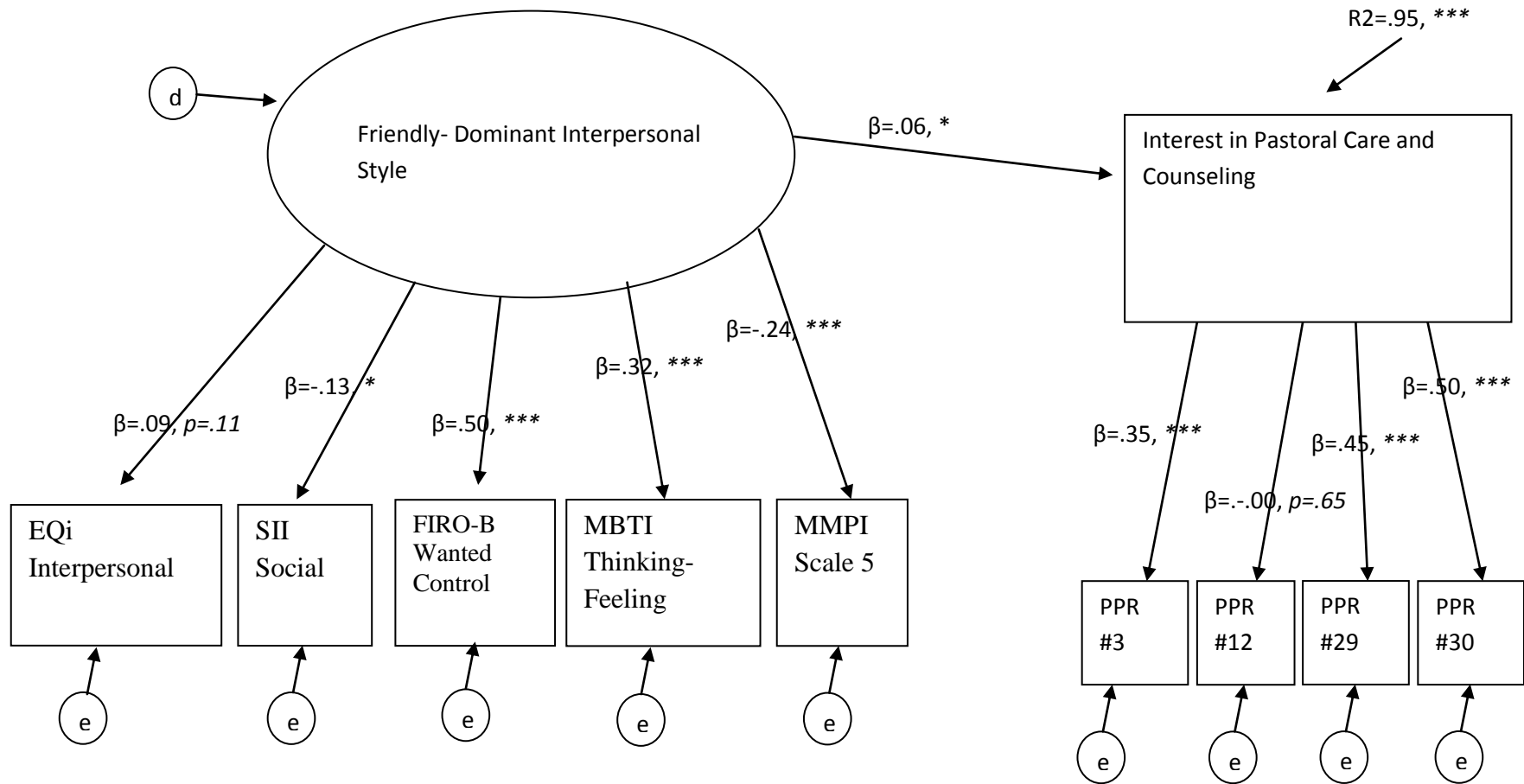


Figure 7. Full specification model for the school sample.

Note: *** signifies significance at the $p < .001$ level; ** signifies significance at the $p < .01$ level; * signifies significance at the $p < .05$ level; + signifies marginal significance ($p < .10$). All β weights reported are standardized.

Discussion

The purpose of this study was twofold. First, it investigated whether there was a specific personality profile that could best describe the characteristic of ministers who exhibit a preference for pastoral counseling roles in ministry as opposed to other roles. Second, a theoretical premise of this proposal is that if a specific personality profile for pastoral counselors exists, the relationship between these personality characteristics can best be explained by an enduring interpersonal style in a population of ministers who have undergone vocational assessment. This discussion will explain conclusions that can be made from these two broad assertions.

Hypothesis 1: Pastoral Care and Pastoral Counseling represent two Distinct Constructs

Results from the factor analysis conducted on the Preferences in the Pastoral Role assessment suggested that Pastoral care and Pastoral counseling were not two distinct constructs, but could be conceptually and statistically separated from the other roles assessed through the use of this instrument. The four items that emerged as a part of this factor represented both pastoral counseling and pastoral care tasks. This suggests that while the semantic definition may differ, it is likely that preference for these tasks are highly related (i.e., ministers who demonstrate interest in pastoral care tasks are likely to also demonstrate interest in pastoral counseling tasks.) Each of the items loaded highly on the factor (above .62), and none of them loaded on any other factor. It appears that the factor named Pastoral Care and Counseling reflects both the care function (items 3 and 29 from the PPR) and the counseling function (items 12 and 30 from the PPR) that have been described at length above. While anecdotally and semantically there are obvious differences between these tasks, in these data they are represented by one set of preferences, not two.

One interesting unexpected finding was a factor which was named Spiritual Dedication and Direction. This factor included tasks related to personal spiritual time, as well as assisting others with spiritual direction and development. For the purposes of this study, these tasks were not included in the working conception of pastoral counseling, but they are certainly a major part of the pastoral role and are conceptually related to pastoral counseling tasks. This spiritual direction factor is one that needs further study, as it is conceptually different from the tasks discussed here. However, it is likely that preference for spiritual direction is related to preference for pastoral care and counseling, considering the similarities in terms of providing individualized attention and support to parishioners.

Though not of interest for this particular study, the factors that emerged from the factor analysis provide a wealth of possibilities for future research. There has been little empirical data to support that validity of the various distinctions between ministerial roles, and this study provides some evidence that such separations are valid and appropriate. Previous attempts to outline these roles have been based on anecdotal evidence or theoretical assumptions (Francis & Rodger, 1984; Hoge, Dyble & Polk, 1981). It is likely that different personality profiles represent preferences for particular roles. This kind of research can be helpful in seminary and vocational training for various ministry professions. In a broader sense, this type of research has implication in terms of ministerial success and clergy burnout. According to Holland's (1959) theory, people are most productive and happiest when they are in vocational roles that match their personality traits. Thus, ministers who find the "right fit" in terms of specific roles are likely to enjoy their work more, have more positive interactions with parishioners, and have better overall well-being.

Hypothesis 2: Means on each of the variables of interest will differ significantly by setting

The groups were significantly different on several of the scores from the personality assessments, particularly the Firo-B, the Strong Interest Inventory, and the Myers-Briggs Type Indicator. It is important to note that the two groups did not differ significantly on the composite score that was produced using the results from the factor analysis (PCC). Aside from highlighting the categorical difference between the two groups, these results were also an indicator that there might be different personality profiles which predicted preference for pastoral counseling tasks based on demographic variables. An unfortunate limitation of this study is that there was no demographic information collected as a part of the assessment battery aside from age and gender. Thus, assumptions we make about differences between the two groups are based solely on what we know about the general demographic make-up in the two settings. In general, students from the school setting were African American, and more likely to be new to ministry. In general, students from the career center setting were more likely to be Caucasian and more likely to have spent a greater time in ministry.

Ministers in the career center sample were higher on the FIRO Wanted Control scale, indicating that they exhibited a stronger preference for having influence or dominance over others than did those in the school sample. This may be a function of their time in ministry or the fact that they sought out this vocational assessment as opposed to it being required as it was in the school sample. This finding is especially interesting considering the fact that the career center sample data did not represent the proposed theoretical model well and did not seem to reflect a friendly-dominant style of interpersonal behavior. It may be the case that preferences for control

are simply not related to pastoral care tasks for this sample. This notion is confirmed by the results for Hypothesis 3.

School ministers scores higher on the Strong Social scale than did the career center ministers. It should be noted that it is unlikely that this 2-point differences in means represents a clinically significant difference in practice. For both samples, these scores represent a high interest in social endeavors, which is consistent with the expected vocational preferences of ministers.

Career center ministers were also higher on the Myers-Briggs Thinking-Feeling Scale, exhibiting a higher preference toward making decisions based subjective reasoning rather than logic and objectivity. It is possible that this is a result of the fact the school ministers are immersed in an educational environment that necessitates arriving at a “right answer” more often than might be likely in everyday ministry. This finding is also an interesting one when considering the results from Hypothesis 3 which indicate that this scale was predictive of PCC preference for the school sample but not for the career center sample. A close examination of the school sample MBTI score reveals that it is very close to the middle point of the scale, and suggests a fluid ability to adapt between objective and subjective forms of reasoning. It is likely that this is the skill that leaves people best suited for PCC tasks. This tendency could also be reflective of school ministers being in a training environment and being required to be more flexible in their thought processes.

Ministers in the school sample were higher on the adapted MMPI5 scale, suggesting more identification with stereotypically feminine attributes. Though this was not a large difference, it is likely clinically significant considering the fact that the adapted scale was only 3 points. This finding is especially interesting considering the fact that there was no gender difference between

the two groups. As will be posited later in this section, it may be possible that this tendency toward more caring and supportive characteristics is adaptive in a population of mostly African American ministers because of the necessity of operating in the care roles in the life of the African American church.

Results from examining differences in the ranking scores for Pastoral Care and Counseling were inconclusive. While there were significant differences when comparing the two groups on interest and ability in Pastoral Care, the pattern which emerged provided little information and the differences were relatively small (typically within 5-10 percentage points). There were no significant differences on rankings for pastoral counseling. Together, these results suggest that while there may not be any difference in magnitude of preference for pastoral care and counseling tasks, the personality profiles for the two groups may differ. These data highlight the importance of considering geographical location, ethnicity, time in ministry, and other important demographic variables are a part of the process for determining best vocational fit.

Hypothesis 3: The relationship between various scale scores on certain assessments will significantly predict pastoral care tasks.

Results for this hypothesis revealed that 4 of the five hypothesized predictors were significantly predictive of PCC in the overall sample. This confirms the theory that personality is related to preference for ministerial roles. Results from the prediction of rankings for the ministerial roles yielded nonsignificant results. These results, along with those which compared groups on the medium, high, or low rankings, suggest that the rankings do not provide sufficient information to understand how personality and role preference are related. It is likely that individual ratings of preference rather than a forced-rank order assessment is likely to provide

results which more closely match the participants own interests. For example, if a participant has equal interest in Christian education and pastoral counseling, this could not be adequately expressed with a forced ranking instrument.

The fact that several of the hypothesized predictors was found to have significant relationships with the PCC factor confirmed that the variables were appropriate for inclusion in a latent variable model. The fact that Firo Wanted Control was not significantly related to the PCC factor calls into question whether Friendly-Dominant interpersonal behavior is the best explanation for the latent variable, but this particular notion was tested with hypothesis four. It is also important to note that both the Strong Social and EQI Interpersonal scales also tap into influence of others. One possible explanation for the fact that Wanted Control was not a predictor for the PCC factor was the fact that in both subsamples, scores on this scale were at or below the mean. Based on the hypotheses, we would predict that high scores would be related to PCC. This sample does not seem to reflect a large sample of high scorers on this scale.

When these predictors were tested in the subsample groups, it was found that only two of the predictors were significantly related to the PCC factor in the career center subsample—Strong Social and EQI Interpersonal. For the school subsample, the Strong Social was still significantly related, as was the Myers-Briggs Thinking/Feeling Dimension. The fact that the predictors were different for the subsamples underscores the notion that while average level of preference is consistent, the personality pathways by which this preference is born seem to be different based on setting and other demographic information. These results confirmed the need to conduct separate models for the latent variable model, in addition to the over sample. It is not surprising that the Strong Social scale was the common predictor among the two subsamples, as it is the

purely vocational test of the predictors selected for this study. Holland's theory (1969) as well recent vocational evidence about occupations indicates that both ministry and counseling are strongly related to social interests (ONet, 2011). For the career center sample, emotional intelligence was most related to PCC, while decision making preferences (thinking or feeling) were most related to PCC in the school sample. There are a couple of possible explanations for this difference is that while personality tends represent stable, innate, tendencies, emotional intelligence can be the direct result of trial and error or skill development. For example, students who are in seminary might be in the beginning of the ministerial vocational process and may therefore be more likely to be influenced by their current personality traits or tendencies (i.e., Myers-Briggs). However, participants in the career center sample were more likely to have been in ministry for an extended period of time and may have found themselves in particular roles on the basis of development and change over time (i.e., emotional intelligence facets).

In addition to context, race/ethnicity is an important variable to consider. While we do not have specific demographic information about individuals, the school group is overwhelmingly African American based on the makeup of the seminary, and the career center group is overwhelmingly Caucasian. The School sample had a mean that was very near the midpoint on the Thinking-Feeling scale, indicating that as a group they were much more likely to display the ability to make decisions based on both subjective and objective data. Previous research has indicated that those most likely to enjoy and be successful at pastoral care tasks demonstrate a high preference for the Feeling tendency (Francis & Robbins, 2002). However, this does not seem to be the case with this sample. It may be that in African American communities, versatility in this domain is more closely related to pastoral care tasks. Conversely, for Caucasian ministers

the ability to exhibit strong interpersonal and relate to others seems to be more important than decision making processes. Krauss (2002) found that African Americans are more likely to receive both emotional and instrumental social support from clergy than are Caucasians. If this is the norm in the African American church, then perhaps interpersonal skills are a part of a general ministerial role and thus not particularly predictive of interest in pastoral care and/or counseling.

Hypothesis 4: The relationship between personality measures and preference for pastoral care and counseling can be explained by a friendly-dominant style of interpersonal behavior.

Results from the structural equation models suggested that the five predictors do represent a latent variable, which was theorized as friendly-dominant interpersonal style. However, this latent variable demonstrated a marginally significant relationship in the overall sample and a nonsignificant relationship in the career center subsample. This suggests that for the career center sample (mostly Caucasian), friendly dominant interpersonal style is not an appropriate predictor for interest in pastoral care and counseling tasks. More research is needed in this area. Perhaps for the career center sample, which mostly comprises Caucasian participants, friendly dominant style is not the best predictor of interest in pastoral care and counseling tasks. Data from this study indicate that individual predictors such as the Strong Social scale and the EQI Interpersonal scale. These scales are general in nature and would likely predict a stance that makes ministers open to having conversations and operating in caring ways with their parishioners. A review of the literature provides overwhelming evidence for the fact that pastoral care and counseling services are used more frequently and for more severe cases in African American contexts when compared with other ethnic groups (Ammerman, Corbie-Smith, St.

George, Washington, Weathers, & Jackson-Christian, 2003; Blank, Mahmood, Fox, & Guterbock, 2002; Corbie-Smith, Thomas, & St. George, 2002; Diala, Mutaner, Walrath, Nickers, LaVeist, & Leaf, 2000; Gamble, 1997; Mattis, 2007; Neighbors, Musick, & Williams, 1998; Snowden, 1999; Thompson, Bazile, & Akbar, 2004; Young, Griffith, & Williams, 2003). Thus, preference for pastoral care and counseling in an African American context might present more of a commitment to actually engage in such behaviors, and a more nuanced decision about whether one would enjoy such tasks. For Caucasian ministers (in general), it might be possible to have a general preference for pastoral counseling that does not involved some of the more specific counseling and clinical tasks that are likely involved for African American ministers.

Another important note to consider is the inherent selection bias because of the qualities of the two sites surveyed. While ministers elected to go to the career center for professional development purposes, ministers in the school sample were mandated to this process as an academic requirement. It is likely that for participants who personally elected to go through a vocational development process, goals might be more defined or they might be more invested in the assessment process. For the seminary students on the other hand, they may not have approached the assessment process with any expectations at all, or at least expectations that are less defined. This may be a possible explanation for the differences between the two groups in the predictive relationships discussed for the PCC factor. Aside from general vocational preferences, it appears that depending on the group, preferences are driven by very different processes—interpersonal skills in the Career center sample and decision making tendencies in the school sample. It makes sense that in a school sample, decision making processes would be closely related to preferences for any vocational task.

Results from both the overall sample and the two subsamples suggest that the variables selected for this study do fall together into a latent variable, which was named Friendly-dominant interpersonal style. However, as discussed earlier, the most powerful predictors are different, depending on sample. This suggests that this interpersonal stance looks different, depending on who is being asked. However, more research is needed to determine whether this interpersonal stance is relevant in various ministry populations. Results from this study suggest that it is more relevant and predictive for the school sample. Because of the nature of this study, it is unclear whether this means that this variable is most relevant in school settings, or with African American ministers, or some other combination of variables. In the context discussed above, it makes sense that this study is most relevant for African-American ministers because of their cultural and historical responsibility to parishioners.

While friendly-dominant interpersonal style was predictive of interest in pastoral care and counseling for the school sample, it is important to keep in mind that the beta value was very low, suggesting that there are many factors (personality or otherwise) that would account for such a preference. It is interesting to note that the EQI was not a significant predictor of friendly-dominant interpersonal style in the school sample. This is consistent with earlier reported data that the EQI was not predictive of preference of pastoral care and counseling tasks. In addition, rather than being the hypothesized direction, the significant relationship between the Strong Social scale and friendly- dominant interpersonal style was a negative one, such that those who had lower scales on the Social scale were more interested in pastoral care and counseling tasks. As discussed above, preference for pastoral care and counseling in an African American context is likely to constitute a much more complex personality style than someone

who is able to relate well to people. Because of the higher usage of pastoral care and counseling in African American communities, a preference for such tasks is likely to represent the personality of a person who is able to relate to others, but also matches the personality traits of more secular counselors (Firo-B, MBTI, and MMPI scales). In fact, Stansbury, Harley, King, Nelson, and Speight (2010) found that African American pastors considered pastoral care as the fundamental duty of a pastor. It might be that because it is the norm for African American ministers to engage in such services, the two variables that are most intuitively related to pastoral care and counseling are irrelevant in predicting preference to perform these tasks.

Implications

Because of the high use of pastoral care and counseling services in the African American community, identifying the ministers in this particular population who would be best suited for this work is an important task. While African Americans show similar rates of mental health issues such as depression and anxiety in comparison to other ethnic groups, research has consistently indicated that they seek and obtain significantly fewer mental health services. Instead of seeking out more traditional mental health services, they frequently go to religious leaders for support (Ammerman, Corbie-Smith, St. George, Washington, Weathers, & Jackson-Christian, 2003; Blank, Mahmood, Fox, & Guterbock, 2002; Corbie-Smith, Thomas, & St. George, 2002; Diala, Mutaner, Walrath, Nickers, LaVeist, & Leaf, 2000). This means that the burden of providing mental health care is great for African American pastors as for many of their parishioners, they are the primary sources of emotional and psychological support. This phenomenon highlights the importance of having the people who are best suited for these roles engaging in pastoral care and counseling tasks. Hollands (1996) research confirms the fact that

when people are in jobs that are a good fit, they are happier and more successful. It is risky for the welfare of parishioners to be receiving pastoral care or counseling services from ministers who are not well-suited for these tasks.

Ministers, especially pastors, are often asked to complete a wide range of tasks, some of which may be more enjoyable or preferential than others. Processes that help ministers ascertain which roles they are best suited for can help develop plans for management of work tasks and self-care, in an effort to prevent burnout. Ministers who are compelled to complete tasks that they do not find engaging or enjoyable are more likely to find themselves disillusioned and worn out (Grosch & Olsen, 2000). Consequently, these ministers are less likely to be effective caretakers for their congregations. From a vocational standpoint, the benefit for this research is twofold because it has implications for the personal well-being of clergy, as well as the people they work with on a daily basis.

Limitations and Further Study

A primary limitation of this study is the lack of demographic data available for examination. Because this data was not collected for the present study, little could be done to gain information about the participants beyond age and setting. Because of the make-up of each setting, general inferences could be made about race. However, there are several relevant variables on which no information could be obtained. These variables present confounds and limit the inferences that could be made based on this data. For instance, data like type of church (church size, location in an urban, suburban, or rural community), education of the minister, years spent in ministry, community resources, work information for those who are bi-vocational, and family history are all relevant to how ministerial preferences might develop. Further research in this area would be

enhanced by including more detailed information in studies such as these. There might also be differences between the two settings that are related to these data, but are unknown. For instance, there might be denominational or geographic differences that impact either personality development or role preferences for ministry.

This study addressed preferences for particular ministerial tasks, but did not assess ability or whether ministers are actually performing these tasks. For some ministers, whether they have engaged in the tasks may have been included in their attributions of preference, but this was not explicitly investigated. While preference for a particular task surely increases the likelihood that one would engage in or be good at a behavior, they are not one in the same. A future study would investigate the personality profile for ministers who are good at pastoral care and counseling tasks. One challenge with this particular type of study would be determining what constitutes a minister who is successful in these roles. However, the implications of developing this type of empirical data are many. Assessment is regularly done in the secular world to make determinations about whether people will be good at specific jobs. The same principles could be applied for ministerial roles.

Another area for future study would be further examination of ministers who scored highly on the PCC composite . As it stands, this study examines an overall prediction model for preferences. However, it is possible that this model best represents only those who exhibit high preferences, and that the actual predictive value could be diluted by the diversity of this sample. For instance, it may be that there is a more well-defined personality profile for those who score in the high ranges of the PCC. This would provide further knowledge about which personality traits are most predictive.

The spiritual direction factor is an interesting one and may account for the lack of distinction in this study between pastoral care and pastoral counseling. Conceptually, it is connected to these roles because it involves helping parishioners develop spiritually and discern direction for their lives. In much of the literature on pastoral care and counseling, this function is included as a part of pastoral counseling (see for example, Brooks, 1951; Dahlberg, 1960; Giblin & Barz, 1993; Stansbury et al, 2010). However, it was distinct from items included in the PCC factor such as “counsel people facing major life decisions” and “counsel people about problems.” It is likely that the personality profile that predicts preference for this spiritual direction factor is similar to the profile discussed in this study, but is probably not the same. Like the spiritual direction factor, other role factors emerge that are appropriate for future study in terms of helping ministers to discern particular roles within the larger ministry vocation. In most of the vocational assessments that are available (such as the Strong Interest Inventory), “minister” is considered one vocational option. However, this vocation is so multifaceted that it is not enough to know that someone fits the profile for that general profession. More specific information is needed to provide people with the appropriate guidance.

An interesting extension of this study would be one that incorporates family history as a factor in the development of interpersonal style. Some of the theorists cited here have developed psychodynamic theories about why people choose the ministry or particular roles in the ministry (Bloom, 1971; Dittes, 1962; Nauss 1973). However, the research in this area is dated and underdeveloped. It is understood that experiences throughout the lifespan influence personality development and life choices, but these factors have not been researched well in ministerial populations. Ministers hold a unique place in society because of the expectations placed upon

them morally and personally. Additionally, the relative decrease in religiosity (Bryner, 2012) in recent decades might mean that the factors that once influenced a decision to go into the ministry have totally changed. These influences that have led to ministry as a vocational choice would also be helpful for ministers to discuss and reflect on as a part of their call and training process.

A major limitation of this study is that it only assessed ministers who were in the process of or had already gone through seminary training. In many ways, this sample could be different from ministers who prefer not to or have been unable to seek out formal training. This difference could influence the way ministers view and exhibit preferences for particular ministerial roles, and might also be reflective of personality differences. There is little ethnic diversity, the sample only represents protestant ministers, and there is a restricted range in terms of geographic diversity as all of the assessments were done on the east coast. For various reasons, this sample was not at all comprehensive. As such, the ability to generalize broadly is impaired.

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List of References

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Appendix A

Preferences in the Pastoral Role

How important is each pastoral function to you? STEP 1: Circle 5 if it is extremely important to you, 1 if you think it is unimportant, 2,3, or 4 if your estimate is in between. STEP 2: After completing the ranking, put a star in the left margin beside each of the 8 statements you consider most important to you, and put a zero to the left of the 8 statements least important to you. STEP 3: Using the 1 to 5 scale (1 = weak and 5 = strong), under the ability column, rate your effectiveness for each of the items.

I prefer to.....

		IMPORTANCE TO ME					
1.	Teach and work directly with adults in religious education classes or seminars.	1	2	3	4	5	___
2.	Participate in community projects and organizations (such as school boards, soup kitchens, housing, etc.).	1	2	3	4	5	___
3.	Minister to the sick, dying, and bereaved, including hospital visitation.	1	2	3	4	5	___
4.	Lead public worship, performing sacred rites and rituals.	1	2	3	4	5	___
5.	Work with congregational Boards and Committees.	1	2	3	4	5	___
6.	Maintain a disciplined program of prayer and personal devotion.	1	2	3	4	5	___
7.	Accept speaking engagements before community and civic groups, for special community occasions or for radio and television.	1	2	3	4	5	___
8.	Oversee church office activities, church bulletins, correspondence, records, etc.	1	2	3	4	5	___
9.	Try to maintain harmony and resolve conflict among church members over church programs, finances, elections, etc.	1	2	3	4	5	___
10.	Preach sermons, allowing time for preparation.	1	2	3	4	5	___
11.	Visit new residents and recruit new members.	1	2	3	4	5	___
12.	Counsel with people about their personal problems; make referrals to health professionals.	1	2	3	4	5	___
13.	Follow a disciplined program of continuing education.	1	2	3	4	5	___

My ability 1 = weak 2,3,4 = medium 5 = strong

I prefer to.....

My ability
 1 = weak
 2,3,4 =
 medium
 5 = strong

IMPORTANCE TO ME

14. Teach and work directly with children, visits Sunday School, preach children's sermons, lead programs and outings.	1	2	3	4	5	___
15. Assist victims of social injustice, neglect, and prejudice; cooperate with social service and charitable programs.	1	2	3	4	5	___
16. Maintain ongoing private study and interests.	1	2	3	4	5	___
17. Teach and work directly with young people (Jr. High and High School age) in classes, fellowship groups, retreats.	1	2	3	4	5	___
18. Administer baptisms and communion, conduct weddings and funerals.	1	2	3	4	5	___
19. Cultivate home and personal life, with some friends and interests outside church activities.	1	2	3	4	5	___
20. Lead financial drives and building programs.	1	2	3	4	5	___
21. Talk with individuals about their spiritual development, religious life and beliefs, encourage retreats, reading, instruction, spiritual practices.	1	2	3	4	5	___
22. Participate in denominational activities and conferences.	1	2	3	4	5	___
23. Present denominational programs to a congregation .	1	2	3	4	5	___
24. Help plan church budget and manage church finances.	1	2	3	4	5	___
25. Foster fellowship at church gatherings.	1	2	3	4	5	___
26. Serve as an example of high moral and ethical character.	1	2	3	4	5	___
27. Map out objectives and plan overall church strategy and program.	1	2	3	4	5	___
28. Interest capable people in church activities; recruit, train, assist lay leaders.	1	2	3	4	5	___
29. Visit regularly in the homes of the congregation.	1	2	3	4	5	___
30. Counsel people facing major decisions of life, such as marriage, care of aged parents, health decisions.	1	2	3	4	5	___
31. Supply new ideas for activities and projects.	1	2	3	4	5	___
32. Promote enthusiasm for church activities.	1	2	3	4	5	___

I prefer to.....

IMPORTANCE TO ME

My ability
 1 = weak
 2,3,4 = medium
 5 = strong

33. Participate in ecumenical or interfaith groups.	1	2	3	4	5	___
34. Plan, promote, and execute church-related programs (church administration).	1	2	3	4	5	___
35. Engage in scholarly research or writing, teaching at the seminary or college level.	1	2	3	4	5	___
36. Provide Spiritual Direction to those seeking it.	1	2	3	4	5	___
37. Speak out against social evils and injustice; participate in programs of community betterment.	1	2	3	4	5	___
38. Conduct the church's music program.	1	2	3	4	5	___
39. Participate in evangelistic activities.	1	2	3	4	5	___
40. Program, coordinate and lead youth work.	1	2	3	4	5	___
41. Work with multi-cultural, multi-ethnic congregations and multicultural or interracial issues.	1	2	3	4	5	___
42. Lead special ethnic group ministry.	1	2	3	4	5	___
43. Conduct a bi-lingual pastorate	1	2	3	4	5	___
44. Champion International/Missions interests and support.	1	2	3	4	5	___
45. Maintain a bi-vocational emphasis in ministry	1	2	3	4	5	___
46. Exercise visionary leadership in congregational life.	1	2	3	4	5	___
47. Work in rural, suburban, or urban ministry (circle one).	1	2	3	4	5	___
48. Encourage new church planting or church growth (circle one).	1	2	3	4	5	___
49. Encourage church restarts and revitalization of existing parishes.	1	2	3	4	5	___
50. Other: _____	1	2	3	4	5	___
51. Other: _____	1	2	3	4	5	___

I prefer particular ministries that use my specialized competencies in:

Appendix B

Pastoral Functions and Roles Ranking List

Please rate these items as a prioritized list. Rate each of the 16 items from 1 (low interest) to 16 (highest interest). Each item will have a different number between 1 and 16. In the first column, rank the items, using 1,2,3,4,5,6,7,8,9,10,11,12,13,14,15, and 16 according to your interest. In the second column, rank them again according to your ability, as you see it.

Interest (use each number 1-16 only once)	Ability (use each number 1-16 only once)	Function
		Pastoral Care. Bringing comfort and encouragement to lonely, troubled and sick people. Visiting in homes, hospitals and at times of bereavement. Premarital counseling, presence in crises. Healer and caretaker.
		Church Administration. Tasks related to planning, promoting and implementing church-related programs. Effective use of information technology. Manager of an effective and productive organization.
		Committee Work. Serving on/leading committees, church boards.
		Scholar. Activities involving teaching at the theological school or college level and engaging in scholarly research or writing.
		Spiritual Guide. Activities directed toward assisting people to develop a deeper and more mature faith. Providing spiritual direction.
		Preacher. Developing effective speaking skills, preparing and delivering sermons, talks and addresses before various groups.
		Social Action/Social Reform. Prophetic activities that involve speaking out against oppression and social injustice and participating in community and civic programs of justice and betterment.
		Worship Leader. Activities concerned with planning and conducting programs or periods of worship and performing sacred rites or rituals.
		Membership Growth. Encouraging/recruiting new church members.
		Pastoral Counseling. Specialized clinical and pastoral services for troubled persons, couples, families, and groups.

		Denominational Activities. Publicly supporting, promoting or interpreting programs and services within your denomination.
		Adult Religious Education. Teaching/leading in the church adult education program.
		Children’s Religious Education. Teaching/leading in the church education program for children and youth.
		Youth Ministry. Programs, promotion, coordination, leadership.
		Special Ministries (describe)
		Other Functions:

Vita

Jessica Young Brown was born April 11, 1986 in Richmond, Virginia and is an American citizen. She graduated from Saint Gertrude High School in Richmond, Virginia in 2004. She received a Bachelor of Arts in Psychology and Spanish from Elon University, Elon, NC in 2008 and a Master of Science in Psychology from Virginia Commonwealth University, Richmond, VA in 2010.