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Work-related psychological health and psychological type among Church of England  
clergywomen

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### Abstract

Using the balanced affect model of work-related psychological health proposed and measured by the Francis Burnout Inventory, this paper set out to assess the work-related psychological health of a sample of 874 stipendiary parochial clergywomen working within the Church of England to examine the association between work-related psychological health and psychological type as assessed by the Francis Psychological Type Scales. The data demonstrate that these clergywomen experience a high level of emotional exhaustion often off-set by a high level of satisfaction in ministry, but that these levels are roughly consistent with those reported by clergymen and clergywomen working in other cultural and denominational contexts. In terms of psychological type theory, the data demonstrate that extraverts and feelers enjoy a better level of work-related psychological health in comparison with introverts and thinkers. This finding is consistent with the view that introverted thinking clergywomen may find themselves operating in ministry for long periods with their less preferred orientation of extraversion and their less preferred judging function of feeling. Suggestions are offered to help introverted and thinking clergy to deal more effectively with the stresses of ministry.

### Introduction

The image of ordained women serving within the Church of England is still a comparatively recent phenomenon. Within the Church of England women were first ordained to the diaconate in 1987 and to the priesthood seven years later in 1994. Although a major turning point both for the Church of England and more generally for the acceptance of women within professions traditionally preserved for men in England, the experiences of ordained women within the Church of England has remained relatively under-researched. Recent reviews of the recruitment and deployment of clergywomen within the Church of England draw attention both to the growing number of clergywomen engaged in stipendiary parochial ministry and to the marked differences in the acceptance of women into such roles from one diocese to another. For example, in 2000 19% of full-time stipendiary parochial clergy in the Diocese of St Albans were women, compared with 3% in the Diocese of Chichester (Roberts, Francis & Robbins, 2006).

A bench-mark study of the experiences of women deacons ordained in the Church of England was conducted in 1994 just before the first ordinations of women to the priesthood and reported by Francis & Robbins (1999). A response rate of 73% to the detailed and lengthy questionnaire generated information from 1,139 women deacons serving in the Church of England. A key finding from both the quantitative and qualitative data provided by their survey concerned the high level of stress experienced by these ordained women, and the way in which this high level of stress was off-set by an equally high level of work-related satisfaction.

In their chapter on 'stress in ministry', Francis & Robbins (1999: 145) reported that around three out of every four clergywomen said that often they do not have enough time for their hobbies and interests (75%); that often they impose unrealistic expectations on themselves (74%); and that often they do not have enough time for themselves (72%). Other signs of stress and frustration were indicated by the fact that 45% of the clergywomen felt constrained by the limits of their ministry position and that 32% often felt lonely and isolated in their ministry. The clergywomen's personal stories gave depth and poignancy to these statistics. For example, one 45-year-old clergywoman spoke as follows.

My health broke down ... I have received surprising little help and support from the official church. Reports on my ministry were good but the stresses of my working conditions seem to have permanently damaged my health.

In their other chapter on 'satisfaction in ministry', Francis & Robbins (1999: 153) reported that more than three out of every four clergywomen said that they feel they are accomplishing things in their ministry (86%); that they feel they are growing spiritually in their ministry (77%); and that they have enough money to live comfortably (77%). Other signs of satisfaction in ministry were indicated by the fact that 73% of the clergywomen felt satisfied with their work in the church, and 62% felt they were successful at overcoming difficulties within their ministry. Once again the clergywomen's personal stories gave depth and significance to these statistics. For example, one 42-year-old clergywoman spoke as follows.

I enjoy the ministry enormously, high satisfaction working in the inner city, and especially having responsibility for a church of my own.

Another 50-year-old clergywoman gave voice to the following affirmation.

I have found my experience of ministry personally and professionally very satisfying. I feel strongly I am where God wants me to be.

Treasure (1991) reported similar results from 38 interviews conducted among women deacons in the Church of England. A number of women in their interviews identified stress in ministry arising from such problems as loneliness. For example, one clergywomen spoke as follows.

Loneliness is a fine line between being a stimulant to deeper relationship with God and a debilitating handicap.

Another woman deacon stated that.

There is no area of my life or work that I do not find stressful.

At the same time, however, such reports are balanced by many positive statements. One woman deacon reported that her 'ministry is a 'tremendous privilege of self expression'; while another woman deacon described her work as 'stimulating, challenging, rewarding and always scary'.

### **Work-related psychological health**

By drawing attention to the simultaneous presence of high levels of negative affect (stress in ministry) and high levels of positive affect (satisfaction in ministry), Francis & Robbins (1999) have highlighted issues relevant to the assessment of the work-related psychological health among Church of England clergywomen. Unfortunately, however, their study failed to include a recognised measure of work-related psychological health.

One of the best established measures of work-related psychological health is provided by the Maslach Burnout Inventory (Maslach & Jackson, 1986). According to this conceptualisation of work-related psychological health, poor work-related psychological health (professional burnout) is associated with high levels of negative affect (assessed by two scales concerned with emotional exhaustion and with depersonalisation) and with low levels of positive affect (assessed by one scale concerned with personal accomplishment). Although not originally designed for use among clergy, the Maslach Burnout Inventory was specifically developed for application among clergy by Rutledge & Francis (2004). This modified version of the Maslach Burnout Inventory has now been employed in studies among male clergy in England, including Roman Catholic priests (Francis, Loudon & Rutledge, 2004; Francis, Turton &

Louden, 2007). Pentecostal pastors (Kay, 2000) and Anglican clergymen (Francis, Rutledge, 2000; Francis & Turton, 2004a, 2004b; Rutledge & Francis, 2004; Randall, 2004, 2007; Rutledge, 2006; Turton & Francis, 2007).

The study reported by Rutledge and Francis (2004: 85-86) provides good insight into the levels of emotional exhaustion, depersonalization and personal accomplishment experienced by Church of England clergymen. With regard to emotional exhaustion, nearly a third of the clergy feel that they are working too hard in their parish ministry (31%), and say that they feel used up at the end of the day in parish ministry (29%). One in five feel frustrated by their parish ministry (21%). One in eight feel emotionally drained from their parish ministry (13%), and say that working with people all day is a real strain for them (12%). A significant minority of clergy report that they feel fatigued when they get up in the morning and have to face another day (9%), that they feel burned out from their parish ministry (8%), that they feel like they are at the end of their tether (8%), that they would feel a lot better if they could get out of parish ministry (6%), and that working with people directly puts too much strain on them (5%).

With regard to depersonalization, more than one in ten of the clergy feel that parishioners blame them for some of their problems (16%), and say that they are less patient with parishioners than they used to be (11%). A significant minority of the clergy report that they worry that parish ministry is hardening them emotionally (9%); that they find it difficult to listen to what some parishioners are really saying to them (7%); that they do not really care what happens to some parishioners (5%); that they feel they treat some parishioners as if they were impersonal objects (4%); that they wish parishioners would leave them alone (4%); that they feel nowadays that most people cannot be really helped with their problems (3%); that they have become more callous toward people since working in parish ministry (3%); and that they cannot be bothered to understand how some people feel about things (1%).

With regard to personal accomplishment, four out of every five clergy gain a lot of personal satisfaction from working with people (82%), and say that if they could have their time all over again they would still go into parish ministry (80%). Over half of the clergy feel that they can easily create a relaxed atmosphere with their parishioners (57%), claim that they feel exhilarated after working closely with their parishioners

(52%), and say that in their parish ministry they deal with emotional problems very clearly (51%). Between one-third and one-half of the clergy feel that they have accomplished many worthwhile things in their parish ministry (48%), that they are positively influencing people's lives through their parish ministry (44%), and that they can easily understand how their parishioners feel about things (36%). A quarter of the clergy report that they feel very energetic (24%). A fifth of the clergy feel that they deal very effectively with the problems of their parishioners (18%).

While studies employing the modified form of the Maslach Burnout Inventory have generated helpful insights into the work-related psychological health of male clergy in England there are both conceptual and practical problems regarding the extension and development of this research tradition. At the conceptual level, the operationalisation of work-related psychological health by means of three indices (two assessing negative affect and one assessing positive affect) may over-complexify a problem that could be more economically expressed by means of two indices (one assessing negative affect and one assessing positive affect). At the practical level, the copyright issues surrounding the licensing (even) of the modified form of the Maslach Burnout Inventory makes the design of future studies using this instrument both difficult and expensive.

Addressing both of these issues, Francis, Kaldor, Robbins & Castle (2005) argued that a more empirically economic and theoretically coherent model of clergy work-related psychological health could be developed directly from Bradburn's (1969) classic notion of 'balanced affect', according to which positive affect and negative affect are not opposite ends of a single continuum (but two separate continua), and according to which it is reasonable to propose two orthogonal adequate measures capable of operationalising these two distinct dimensions of affect (positive and negative). According to this model of balanced affect, it is totally reasonable for individual clergy to experience at one and the same time high levels of positive affect and high levels of negative affect. According to this model of balanced affect, warning signs of poor work-related psychological health occur when *high* levels of negative affect coincide with *low* levels of positive affect.

Working from this conceptual foundation, Francis, Kaldor, Robbins & Castle

(2005) mapped these two affective dimensions onto the work-related experience of clergy. They translated negative affect into the notion of emotional exhaustion in ministry and positive affect into the notion of satisfaction in ministry. These two work-related constructs were then operationalised by separate 11-item scales: Scale of Emotional Exhaustion in Ministry (SEEM), first reported by Francis, Kaldor, Shevlin & Lewis (2004), and Satisfaction in Ministry Scale (SIMS). The psychometric properties of these two scales were established on a sample of 6,680 church leaders drawn from a variety of denominations in Australia, England and New Zealand.

These two instruments, the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale, have now been employed in three studies that together are beginning to develop some useful international comparisons concerning the work-related psychological health of clergy. In the first study, Francis, Robbins, Kaldor and Castle (in press) reported on a sample of 3,715 church leaders, comprising 2,972 men, 720 women and 23 participants of undisclosed sex; 1,715 participants from Australia, 1,741 from England, and 259 from New Zealand. In the second study, Francis, Wulff and Robbins (2008) reported on a sample of 748 clergy serving within the Presbyterian Church (USA), 72% of whom were male and 28% of whom were female. In the third study, Brewster, Francis and Robbins (in press) reported on a sample of 521 Church of England clergy responsible for at least three rural churches, 81% of whom were male and 19% of whom were female.

Against this background the first aim of the present study is to extend the foundations already laid by Francis, Robbins, Kaldor and Castle (under review), Francis, Wulff and Robbins (2008) and Brewster, Francis and Robbins (in press) by examining the responses of clergywomen serving in the Church of England to the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale.

### **Psychological type and work-related psychological health**

The three studies reported by Francis, Robbins, Kaldor & Castle (in press), Francis, Wulff & Robbins (2008) and Brewster, Francis & Robbins (in press) were concerned not only to map the levels of work-related psychological health among clergy, but also to examine the extent to which individual differences in levels of work-related

psychological health could be explained in terms of personality theory. The personality theory with which these studies operated was the model of psychological type, as originally proposed by Jung (1971) and as developed by self-completion inventories like the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Kersey Temperament Sorter (Keirsey & Bates, 1978) and the Francis Psychological Type Scales (Francis, 2005). Psychological type theory suggests that individuals differ in terms of four bipolar preferences: two orientations, two perceiving preferences, two judging preferences, and two attitudes toward the outer world. Taken together, these four bipolar preferences generate 16 discrete psychological types.

The two orientations are defined as introversion (I) and extraversion (E). Introverts draw their energy from the inner world of ideas, while extraverts draw their energy from the outer world of people and things. Extraverts are energised by people and drained by too much solitude, while introverts are energised by solitude and drained by too many people.

The two perceiving processes are defined as sensing (S) and intuition (N). Sensors perceive their environment through the five senses and focus on the details of the here and now, while intuitives perceive their environment by making use of the imagination and inspiration. Sensors are distrustful of jumping to conclusions and of envisioning the future, while intuitives are overloaded by too many details and long to try out new approaches.

The two judging processes are defined as thinking (T) and feeling (F). Thinkers reach their judgements by relying on objective logic, while feelers reach their judgements by relying on subjective appreciation of the personal and interpersonal factors involved. Thinkers strive for truth, fairness, and justice, while feelers strive for harmony, peace and reconciliation.

The two attitudes toward the outer world are defined as judging (J) and perceiving (P). Judgers use their preferred judging process (either thinking or feeling) to deal with the outside world. Their outside world is organised, scheduled, and planned. Perceivers use their preferred perceiving process (either sensing or intuition) to deal with the outside world. Their outside world is flexible, spontaneous, and unplanned.

Research employing Jung's classic model of psychological type among

practitioners within other caring professions has begun to explore the theoretical and empirical links between psychological type preferences and work-related psychological health or professional burnout. At the level of theory, the main potential link between psychological type and work-related psychological health within the caring professions involves the two orientations, introversion and extraversion. According to the theory, the orientations are concerned with the primary sources of energy. On the one hand, extraverts are energised by going out and interacting with other people. On the other hand, introverts are energised by going inwards, while too much interaction with others can be draining and de-energising. While both introverts and extraverts can be drawn to the caring professions and offer good service to others through these professions, the theory suggests that introverts may be more quickly drained by constant work with people, especially if appropriate strategies are not in place to compensate for what they experience as the energy-draining aspects of their job.

Empirical evidence on the links between psychological type and work-related psychological health remains rather scarce. Findings reported by Myers, McCauley, Quenk & Hammer (1998, p. 238) in the *MBTI manual* from a study among 82 employees at a large hospital noted that introverts recorded significantly higher scores than extraverts on emotional exhaustion and on depersonalisation, the two indicators of negative affect operationalised by the Maslach Burnout Inventory (Maslach & Jackson, 1986). Reid (1999) reviewed a series of four unpublished doctoral dissertations and one published study which had assessed the relationship between psychological type and scores recorded on the Maslach Burnout Inventory, including studies among nursing personnel of trauma centre emergency departments and among community college counselors. The stable finding across four of these five studies is that those individuals with a preference for extraversion appeared to be less prone to burnout than people with a preference for introversion. Reid's own study, however, among 189 elementary school teachers failed to replicate this finding. More detailed findings reported by Lemkau, Purdy, Rafferty & Rudisill (1988) from a study among 67 residents in four family practice training programmes noted that extraverts recorded significantly higher scores on personal accomplishment than introverts, that thinkers recorded significantly higher scores on depersonalisation than feelers, and that judgers recorded significantly

higher scores on emotional exhaustion than perceivers.

The theory advanced in the context of the caring professions in general, namely that introverts may be more vulnerable than extraverts to experiencing high levels of burnout, also makes good sense in the specific context of the clerical profession. Moreover, the data provided by all three studies concerned with examining the association between psychological type and work-related psychological health among clergy (reported by Francis, Robbins, Kaldor & Castle, in press; Francis, Wulff & Robbins, 2008; Brewster, Francis & Robbins, in press) supported this hypothesis by demonstrating that, compared with extraverts, introverts recorded significantly higher levels of emotional exhaustion and significantly lower levels of satisfaction in ministry.

One other fairly consistent pattern also emerged from the findings of the three studies concerned with the association between psychological type and work-related psychological health among clergy. Two of the three studies found that, compared with feelers, thinkers recorded higher levels of emotional exhaustion (Francis, Robbins, Kaldor & Castle, in press; Brewster, Francis & Robbins, in press). Two of the three studies found that, compared with feelers, thinkers recorded lower levels of satisfaction in ministry (Francis, Robbins, Kaldor, & Castle, under review; Francis, Wulff & Robbins, 2008). This finding is consistent with the view that many aspects of the clerical profession are concerned with those interpersonal pastoral matters that draw heavily on the feeling function. It is this aspect of the clerical profession that may require thinkers to draw on their less preferred judging function with consequent drain on energy. According to psychological type theory, working with the less preferred function may well lead to higher levels of emotional exhaustion and to lower levels of work-related satisfaction.

Against this background, the second aim of the present study is to extend the foundations already laid by Francis, Robbins, Kaldor & Castle (in press), Francis, Wulff & Robbins (2008) and Brewster, Francis & Robbins (in press) by examining the association between work-related psychological health and psychological type among stipendiary parochial clergywomen serving in the Church of England.

## Method

### *Procedure*

A twenty-four page questionnaire was posted to all clergywomen in the Church of England under the age of 71 in the summer of 2006 (total 3,810). A reminder letter was sent at the beginning of 2007. A total of 3,392 were successfully mailed and 2,055 were returned completed giving a response rate of 61%.

### *Measures*

*Work-related psychological health* was assessed by the two scales of the Francis Burnout Inventory reported by Francis, Kaldor, Robins & Castle (2005): the Scale of Emotional Exhaustion in Ministry (SEEM) and the Satisfaction in Ministry Scale (SIMS). Each scale comprised 11 items assessed on a five-point scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). Example items from SEEM include: "I feel drained in fulfilling my functions here", and "I am less patient with people here than I used to be". Example items from SIMS include, "I feel very positive about my ministry here", and "I am really glad that I entered the ministry". The 11 items from the SEEM and the 11 items from the SIMS were presented alternately and prefaced by the single description: "The following questions are about how you feel working in your present congregation".

*Psychological type* was assessed by the Francis Psychological Type Scales (Francis, 2005). This instrument proposes 40 forced choice items to distinguish between the two orientations (E or I), the two perceiving processes (S or N), the two judging processes (T or F) and the two attitudes toward the outside world (J or P). Extraversion and introversion are distinguished by ten questions like: Are you energised by others (E) or drained by too many people (I). Sensing and intuition are distinguished by ten questions like: Do you tend to be more concerned for meaning (N) or concerned about detail (S). Thinking and feeling are distinguished by ten questions like: Are you warm-hearted (F) or fair-minded (T). Judging and perceiving are distinguished by ten questions like: Do you tend to be more happy with routine (J) or unhappy with routine (P).

### *Sample*

The present analysis is based on the subset of 874 clergywomen serving in stipendiary parochial ministry in the Church of England, who also provided full data on the measures of psychological type and work-related psychological health. Of this subset, 1% were under the age of 30, 9% were in their 30s, 27% were in their forties, 44% were in their fifties, 20% were aged sixty or over; 24% were single, 59% were married, 10% were divorced, 3% were divorced and remarried, and 3% were widowed.

## Results

Table 1 presents the scale properties of the Scale of Emotional Exhaustion in Ministry in terms of the item rest-of-test correlations, together with the alpha

-insert table 1 about here-

coefficient, and the item endorsement as the product of the agree and agree strongly responses. These data demonstrate that the measure of emotional exhaustion functions with a high level of internal consistency reliability (alpha .84), achieving an alpha coefficient well in excess of the DeVellis (2003) recommended threshold of .65. The item endorsement suggests that these clergywomen experience high levels of work-related emotional exhaustion, with more than two in five reporting that they feel drained by fulfilling their ministry roles (46%), that they find themselves frustrated in their attempts to accomplish tasks important to them (42%), and that fatigue and irritation are part of their daily experience (41%).

Table 2 presents the scale properties of the Satisfaction in Ministry Scale in terms of the item rest-of-test correlations, together with the alpha coefficient, and the item endorsement as the product of the agree strongly and agree responses.

-insert table 2 about here-

The data demonstrate that the measure of Satisfaction in Ministry functions with a high level of internal consistency reliability (alpha = .82). The item endorsements suggest that these clergywomen experience high levels of work-related satisfaction, with more than four in five reporting that they gain a lot of personal satisfaction from working with people in their current ministry (93%), that they gain a lot of personal satisfaction from fulfilling their functions in ministry (88%), and that they feel their ministry is really appreciated by people (85%).

Table 3 compares the means scale scores recorded by the present sample of clergywomen on the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry scale with the scores recorded by the previous samples of 748 clergy serving in the Presbyterian Church (USA) (Francis, Wulff, & Robbins, 2008), 3,715 church leaders serving in Australia, England and New Zealand (Francis, Robbins Kaldor, & Castle, under review) and 748 Anglican clergy serving in multi-parish rural benefices in England (Brewster, Francis, & Robbins, in press). Compared with the study reported by Francis, Robbins, Kaldor and Castle (in press), the present sample of clergywomen recorded significantly higher scores in terms of satisfaction in ministry ( $t = +2.91, p < .01$ ) and significantly higher scores in terms of emotional exhaustion in ministry ( $t = +6.47, p < .001$ ). Compared with the study reported by Francis, Wulff and Robbins (2008), the present sample of clergywomen recorded no significant difference in terms of emotional exhaustion in ministry ( $t = -0.55, ns$ ), but recorded significantly lower scores in terms of satisfaction in ministry ( $t = -3.10, p < .001$ ). Compared with the study reported by Brewster, Francis & Robbins (in press) the present sample of clergywomen recorded significant higher scores in terms of satisfaction in ministry ( $t = +15.96, p < .001$ ) and significantly lower scores in terms of emotional exhaustion in ministry ( $t = -5.53, p < .001$ ).

The Francis Psychological Type Scales generated the following alpha coefficients: extraversion and introversion, .86; sensing and intuition, .80; feeling and thinking, .71; judging and perceiving, .80. These data confirm the highly satisfactory internal consistency reliabilities of all eight scales. The psychological type literature has developed a highly distinctive method for displaying type data in the form of a type table. The present data are presented in this way in table 4 in order to facilitate clear comparison

-insert table 4 about here-

with other studies in the field. According to these data, the present sample of clergywomen show preferences for introversion (59%) over extraversion (41%), for intuition (52%) over sensing (48%), for feeling (71%) over thinking (29%), and for judging (77%) over perceiving (23%). In terms of dominant type, 31% of the clergywomen projected the humane profile of feeling, 30% the imaginative profile of

intuition, 29% the practical profile of sensing, and 11% the logical profile of thinking. The three most strongly represented types were ISFJ, ESFJ and INFJ which accounted for 18%, 13% and 13% of the clergywomen respectively.

Table 5 examines the association between the dichotomous type preferences and scores on the Scale of Emotional Exhaustion in Ministry and on the Satisfaction in Ministry Scale. These data confirm the

-insert table 5 about here-

clear association between work-related psychological health and the two psychological type orientations. Compared with extraverts, introverts record significantly higher scores on the index of emotional exhaustion and significantly lower scores on the index of satisfaction in ministry. These data also support the view that the two psychological type judging functions are implicated in individual differences in work-related psychological health. Compared with feelers, thinkers record significantly higher scores on the index of emotional exhaustion and significantly lower scores on the index of satisfaction in ministry. At the same time no significant associations were found between work-related psychological health and the two psychological type perceiving functions (sensing and intuition) and the psychological type attitudes (judging and perceiving).

#### Discussion and conclusion

The present study set out to examine the work-related psychological health of Anglican clergywomen serving in stipendiary parochial ministry in the Church of England. A response rate of 61% to a survey mailed to all clergywomen in the Church of England generated responses from 874 women serving in stipendiary parochial ministry. The high response rate demonstrates the interest of clergywomen in this kind of enquiry and their willingness to cooperate with such research. Five main conclusions can be drawn from the data.

The first conclusion concerns the value of including the two measures proposed by the Francis Burnout Inventory within an empirical enquiry of this nature. The high alpha coefficients recorded by both the Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale confirm the internal consistency reliability of the two instruments and allow confidence to be placed in their application in the current study.

The second conclusion confirms the general theory of balanced affect as providing a conceptual framework within which to discuss the work-related psychological health of clergywomen. According to the data provided by the present study well over two-fifths of the clergywomen complained of feeling drained by fulfilling their ministry roles (46%), while at the same time well over four-fifths celebrated gaining a lot of personal satisfaction from fulfilling their ministry functions (93%). This contrast between positive affect and negative affect carries important implications for those responsible for the deployment and pastoral care of clergy. It may be all too easy for senior church leaders hearing the affirmation regarding high levels of satisfaction in ministry to allow such affirmation to disguise the complaints of emotional exhaustion.

The third conclusion concerns the more detailed information regarding levels of emotional exhaustion experienced by clergywomen revealed by the individual items of the emotional exhaustion scale. Over two-thirds of the clergywomen feel drained by fulfilling their ministry roles (46%), feel frustrated in their attempts to accomplish tasks important to them (42%) and endure fatigue and irritation as part of their daily experience (41%). More than one-third cannot claim that they always have enthusiasm for their work (37%) and nearly one-quarter find themselves spending less and less time with those among whom they minister (23%). Of greater concern to senior church leaders, however, should be those clergywomen who check those more serious signs of professional burnout and such signs are clearly present among more than one in ten clergywomen. Thus, 16% report that they are less patient with those among whom they minister than they used to be, 13% report that they are feeling negative or cynical about the people with whom they work; 12% report that their humor has a cynical and biting tone; 12% report that they have been discouraged by the lack of personal support for them in their ministry; and 10% report that they are less patient with those among whom they minister than they used to be.

The fourth conclusion concerns the location of work-related psychological health of clergywomen serving in stipendiary parochial ministry in the Church of England alongside information about work-related psychological health of clergy ministering elsewhere. Comparison with the scores of clergy who have completed the two scales of the Francis Burnout Inventory in other studies (including Australia, New Zealand and the

United States of America, as well as England) demonstrate that the level of emotional exhaustion and the level of satisfaction in ministry recorded by clergywomen in the Church of England are comparable with those experienced by clergy elsewhere. Although clergywomen serving in stipendiary parochial ministry in the Church of England are recording high levels of emotional exhaustion, this experience is by no means specific to clergywomen or to the Church of England, but experienced more widely among clergy of both sexes and across denominations. Developing more effective strategies for ameliorating poor work-related psychological health among clergy should, therefore, be a matter of concern and priority both ecumenically and internationally.

The fifth conclusion concerns the association between psychological type and work-related psychological health among clergywomen. The present study and all three previous studies that have chartered the association between psychological type and the Francis Burnout Inventory draw attention to the key role of the orientations in predicting individual differences in work-related psychological health among clergy. Compared with extraverts, introverts record higher levels of emotional exhaustion and lower levels of satisfaction in ministry. The present study and two of the three previous studies have also drawn attention to the role of the judging process in predicting individual differences in work-related psychological health among clergy. Compared with feelers, thinkers record higher levels of emotional exhaustion and lower levels of satisfaction in ministry.

These findings regarding the association between psychological type and work-related psychological health among clergy make good sense in light of psychological type theory in relation to the nature of the demands of the clerical profession. Many of the functions fulfilled by clergy are functions that draw on the extraverted side of human personality. Clergy may spend a great deal of time working with people, being out and visible in public situations, and engaging in extraverted activities. It is understandable why introverted clergy may become more easily drained by operating for considerable periods outside their preferred orientation. Similarly, many of the functions fulfilled by clergy are functions that draw on the feeling side of human personality. Clergy may spend a great deal of time working in pastoral situations that require empathy,

compassion and interpersonal support, in supporting volunteers to service a complex institution, and in modeling a gospel of peace, harmony, acceptance and love. It is understandable why thinking clergy may become more easily drained by operating for considerable periods outside their preferred judging function.

These theoretical reflections on the empirical observations that introverted clergy and clergy who prefer thinking are more vulnerable to poor work-related psychological health, in comparison with extraverted clergy and clergy who prefer feeling, carry important implications for those responsible for the deployment and pastoral care of clergy. The findings do not suggest that introverted clergy and clergy who prefer thinking are less suitable for ministry. On the contrary, introverted clergy and clergy who prefer thinking bring their own special and important gifts to ministry. At the same time, however, introverted clergy and clergy who prefer thinking do need to be given opportunities to exercise their special gifts in ministry; they need to be released from unrealistic expectations that they should perform in precisely the same ways as their colleagues who prefer extraversion and who prefer feeling; and they need to be equipped with strategies for re-energising after periods of operating outside their preferred psychological type. For many clergy the key to recognising and dealing with such issues may be found in enhanced awareness of their own psychological type and of the implications of their psychological type for the ways in which they experience and deal with the day-to-day matters of ministry. Psychological type workshops operated within the context of ministerial development programmes should enable clergy to perfect these qualities of self awareness.

Since this study has focused only on Church of England clergywomen, it remains impossible to address the intriguing and important question regarding the extent to which the levels of work-related psychological health experienced by these clergywomen differ from those experienced by their male colleagues serving in the same church. Further research is needed to address this issue.

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**Table 1**                      **Scale of Emotional Exhaustion in Ministry (SEEM): scale properties**

	r	%
I feel drained by fulfilling my ministry roles	.574	46
Fatigue and irritation are part of my daily experience	.640	41
I am invaded by sadness I can't explain	.594	12
I am feeling negative or cynical about the people with whom I work	.556	13
I always have enthusiasm for my work*	.470	63
My humour has a cynical and biting tone	.410	12
I find myself spending less and less time with those among whom I minister	.377	23
I have been discouraged by the lack of personal support for me here	.480	12
I find myself frustrated in my attempts to accomplish tasks important to me	.515	42
I am less patient with those among whom I minister than I used to be	.568	16
I am becoming less flexible in my dealings with those among whom I minister	.539	10
alpha	.841	

\* This item is reverse scores

**Table 2**                      **Satisfaction in Ministry Scale (SIMS): scale properties**

	r	%
I have accomplished many worthwhile things in my current ministry here	.487	85
I gain a lot of personal satisfaction from working with people in my current ministry	.608	93
I deal very effectively with the problems of the people in my current ministry	.400	56
I can easily understand how the people here feel about things	.295	71
I feel very positive about my ministry here	.591	73
I feel that my pastoral ministry has a positive influence on people's lives	.336	92
I feel that my teaching ministry has a positive influence on people's faith	.259	76
I feel that my ministry is really appreciated by people	.545	85
I am really glad that I entered the ministry	.570	91
The ministry here gives real purpose and meaning to my life	.611	77
I gain a lot of personal satisfaction from fulfilling my functions here	.685	88
alpha	.824	

**Table 3** Mean scores of SEEM and SIMS across four studies

	N	SEEM		SIMS	
		mean	sd	mean	sd
Present sample of clergywomen	874	27.6	6.6	43.7	4.5
United States of America <sup>1</sup>	748	27.8	7.9	44.5	5.7
Australia, England, and New Zealand <sup>2</sup>	3715	26.0	6.5	43.2	4.9
Rural England <sup>3</sup>	521	29.6	7.4	39.5	4.9

<sup>1</sup> from Francis, Wulff, and Robbins (2008)<sup>2</sup> from Francis, Robbins, Kaldor, and Castle (under review)<sup>3</sup> from Brewster, Francis, and Robbins (in press)

Table 4 Type distribution for stipendiary parochial clergywomen in the Church of England  
*N* = 874 (NB + = 1% of *N*)

The Sixteen Complete Types				Dichotomous Preferences	
<b>ISTJ</b> <i>n</i> = 62 (7.1%) +++++ ++	<b>ISFJ</b> <i>n</i> = 156 (17.8%) +++++ +++++ +++++ +++	<b>INFJ</b> <i>n</i> = 111 (12.7%) +++++ +++++ +++++ +++	<b>INTJ</b> <i>n</i> = 82 (9.4%) +++++ ++++	E	<i>n</i> = 359 (41.1%)
				I	<i>n</i> = 515 (58.9%)
				S	<i>n</i> = 414 (47.4%)
				N	<i>n</i> = 460 (52.6%)
				T	<i>n</i> = 258 (29.5%)
				F	<i>n</i> = 616 (70.5%)
				J	<i>n</i> = 674 (77.1%)
				P	<i>n</i> = 200 (22.9%)
<b>ISTP</b> <i>n</i> = 3 (0.3%)	<b>ISFP</b> <i>n</i> = 14 (1.6%) ++	<b>INFP</b> <i>n</i> = 61 (7.0%) +++++ ++	<b>INTP</b> <i>n</i> = 26 (3.0%) +++	<b>Pairs and Temperaments</b>	
				IJ	<i>n</i> = 411 (47.0%)
				IP	<i>n</i> = 104 (11.9%)
				EP	<i>n</i> = 96 (11.0%)
				EJ	<i>n</i> = 263 (30.1%)
				ST	<i>n</i> = 106 (12.1%)
				SF	<i>n</i> = 308 (35.2%)
				NF	<i>n</i> = 308 (35.2%)
				NT	<i>n</i> = 152 (17.4%)
<b>ESTP</b> <i>n</i> = 5 (0.6%) +	<b>ESFP</b> <i>n</i> = 25 (2.9%) +++	<b>ENFP</b> <i>n</i> = 53 (6.1%) +++++ +	<b>ENTP</b> <i>n</i> = 13 (1.5%) ++	SJ	<i>n</i> = 367 (42.0%)
				SP	<i>n</i> = 47 (5.4%)
				NP	<i>n</i> = 153 (17.5%)
				NJ	<i>n</i> = 307 (35.1%)
				TJ	<i>n</i> = 211 (24.1%)
				TP	<i>n</i> = 47 (5.4%)
				FP	<i>n</i> = 153 (17.5%)
				FJ	<i>n</i> = 463 (53.0%)
<b>ESTJ</b> <i>n</i> = 36 (4.1%) ++++	<b>ESFJ</b> <i>n</i> = 113 (12.9%) +++++ +++++ +++	<b>ENFJ</b> <i>n</i> = 83 (9.5%) +++++ +++++	<b>ENTJ</b> <i>n</i> = 31 (3.5%) ++++	IN	<i>n</i> = 280 (32.0%)
				EN	<i>n</i> = 180 (20.6%)
				IS	<i>n</i> = 235 (26.9%)
				ES	<i>n</i> = 179 (20.5%)
				ET	<i>n</i> = 85 (9.7%)
				EF	<i>n</i> = 274 (31.4%)
				IF	<i>n</i> = 342 (39.1%)
				IT	<i>n</i> = 173 (19.8%)

  

Jungian Types (E)			Jungian Types (I)			Dominant Types		<i>M. Robbins and L.J. Francis Psychological type profile of stipendiary parochial clergywomen in the Church of England</i>
	n	%		n	%	n	%	
E-TJ	67	7.7	I-TP	29	3.3	Dt. T	96 11.0	
E-FJ	196	22.4	I-FP	75	8.6	Dt. F	271 31.0	
ES-P	30	3.4	IS-J	218	24.9	Dt. S	248 28.4	
EN-P	66	7.6	IN-J	193	22.1	Dt. N	259 29.6	

**Table 5** Mean scores of emotional exhaustion and satisfaction in ministry by dichotomous type preferences

Comparisons	mean	sd	N	t	P<
<i>Scale of Emotional Exhaustion in Ministry</i>					
extraversion	26.40	6.5	359		
introversion	28.46	6.6	515	-4.65	.001
sensing	27.56	6.28	414		
intuition	27.70	6.94	460	-0.33	NS
thinking	28.81	6.77	258		
feeling	27.14	6.48	616	+3.43	.001
judging	27.56	6.63	674		
perceiving	27.88	6.52	200	-0.59	NS
<i>Satisfaction in Ministry Scale</i>					
extraversion	44.58	4.27	359		
introversion	43.11	4.56	515	+4.82	.001
sensing	43.45	4.50	414		
intuition	43.95	4.47	460	-1.65	NS
thinking	42.97	4.68	258		
feeling	44.02	4.38	616	-3.16	.01
judging	43.77	4.47	674		
perceiving	43.52	4.40	200	+0.68	NS

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