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The relationship between work-related psychological health and psychological  
type among clergy serving in The Presbyterian Church (USA)

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## Abstract

This study examines the relationship between work-related psychological health and the Jungian model of psychological type among a sample of 748 clergy serving within The Presbyterian Church (USA). Psychological type was assessed by the Francis Psychological Type Scales which provide classification in terms of orientation (extraversion *or* introversion), perceiving (sensing *or* intuition), judging (thinking *or* feeling) and attitude toward the outer world (extraverted judging *or* extraverted perceiving). Work-related psychological health was assessed by the Francis Burnout Inventory which distinguishes between positive affect (the Satisfaction in Ministry Scale) and negative affect (the Scale of Emotional Exhaustion in Ministry). The data demonstrated that these clergy display high levels of negative affect coupled with high levels of positive affect. The data also confirmed that the main association between work-related psychological health and psychological type is a function of the orientations (the source of psychological energy). Compared with clergy who prefer introversion, clergy who prefer extraversion display both higher levels of satisfaction in ministry and lower levels of emotional exhaustion in ministry. These findings are consistent with the theory that the extraverted nature of ministry requires introverted clergy to operate for considerable periods of time outside their preferred orientations, with the consequent loss of energy and the consequent erosion of psychological rewards. Strategies are suggested for enabling introverted clergy to cope more effectively and more efficiently with the extraverted demands of ministry.

Keywords: burnout, psychological type, clergy, Presbyterian Church, psychological health

## 1 Introduction

### 1.1 Work-related psychological health

Building on the classic model of balanced affect proposed by Bradburn (1969), the Francis Burnout Inventory conceptualises good work-related psychological health in terms of the presence of positive affect and the absence of negative affect. Conversely poor work-related psychological health and professional burnout is conceptualised in terms of the presence of negative affect and the absence of positive affect. Developing this model of work-related psychological health specifically among clergy and religious professionals, the Francis Burnout Inventory assesses positive affect by means of the Satisfaction in Ministry Scale (SIMS) and negative affect by means of the Scale of Emotional Exhaustion in Ministry (SEEM). In the foundation study developing the Francis Burnout Inventory, Francis, Kaldor, Robbins, and Castle (2005) reported on the work-related psychological health of a sample of 6,680 clergy from Australia, England, and New Zealand.

In this foundation study, Francis, Kaldor, Robbins, and Castle (2005) drew five main conclusions regarding the work-related psychological health of the clergy across these three nations. First, their data demonstrated that, overall, the clergy enjoy a high level of satisfaction with their ministry. Nine out of every ten clergy say that they are really glad that they entered ministry (89%) and that they feel that their pastoral ministry has a positive influence on people's lives (88%). At least eight out of every ten clergy feel that their ministry is really appreciated by people (85%), gain a lot of personal satisfaction from fulfilling their ministry functions (84%), gain a lot of personal satisfaction from working with people (83%), feel that their teaching ministry has a positive influence on people's faith (83%), and believe that they have accomplished many worthwhile things in their ministry (80%). Nearly eight out of every ten clergy say that they feel very positive about their ministry (79%) and that the ministry gives real purpose and meaning to their lives (79%).

Second, their data demonstrated, that although the majority of clergy report high levels of satisfaction in ministry, the number who show some signs of emotional exhaustion in ministry is far from insignificant. Three out of every ten clergy can no longer affirm that they always have enthusiasm for their work (32%). Three out of every ten clergy say that they find themselves frustrated in their attempts to accomplish tasks important to them (31%), that they feel drained in fulfilling their functions (29%), and that fatigue and irritation are part of their daily experience (27%). Almost two out of every ten clergy find themselves spending less and less time with attenders (17%), and say that they are less patient with people than they used to be (16%). At the really sharp end of the emotional exhaustion in ministry scale seven out of every hundred clergy report that they are invaded by sadness they cannot explain (7%), that they feel negative or cynical about the people with whom they work (7%), and that they are becoming less flexible in their dealings with attenders (7%). These statistics suggest an unacceptable level of emotional exhaustion in ministry among a group of men and women whose primary pastoral vocation concerns the care of others. The data support the view of the clergy as a happy but exhausted profession.

Third, their data demonstrated that individual differences in levels of emotional exhaustion were related to age but not to sex, while individual differences in levels of satisfaction in ministry were related to sex but not to age. In terms of emotional exhaustion in ministry, levels declined significantly with age. In terms of satisfaction in ministry, levels were significantly higher among male clergy than among female clergy.

Fourth, their data demonstrated significant differences in work-related psychological health among clergy from the different nations participating in the study. Clergy in England recorded significantly higher scores of emotional exhaustion in ministry and significantly lower scores of satisfaction in ministry, compared with clergy in New Zealand or in Australia.

Fifth, their data also presented information provided by the abbreviated form of the Eysenck Personality Questionnaire Revised, which had been developed by Francis, Brown, and Philipchalk (1992) to offer six-item measures of the three major dimensions of personality characterised by Eysenck and Eysenck (1985) as extraversion, neuroticism, and psychoticism. These data demonstrated that significant variance in both emotional exhaustion in ministry and satisfaction in ministry could be predicted by Eysenck's dimensional model of personality.

Against this background, the first aim of the present study is to extend the model of research pioneered by Francis, Kaldor, Robbins, and Castle (2005) in Australia, England, and New Zealand, to clergy serving in The Presbyterian Church (USA) in order to map the work-related psychological health of this group of clergy against the situation in these three other nations.

## 1.2 Psychological type

Jung's classic model of psychological type has provided the theoretical foundation for a growing body of research within the psychology of religion and empirical theology in general and within studies of Christian ministry in particular, as reviewed and synthesised by Francis (2005). Jung's model of psychological type 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 their 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.

Jung's classic model of psychological type has been developed and operationalised through a set of psychometric instruments, including the Myers-Briggs Type Indicator (Myers & McCaulley, 1985), the Keirsey Temperament Sorter (Keirsey & Bates, 1978), and the Francis Psychological Type Scales (Francis, 2005). Employing these various instruments a significant and useful body of research has been undertaken to document the psychological type profile of clergy. The foundations for this research tradition were established during the 1980s in the United States of America through studies summarised by Macdaid, McCaulley, and Kainz (1986) in their *Atlas of Type Tables* and by Myers and McCaulley (1985) in their *Manual for the Myers-Briggs Type Indicator*. This research tradition has more recently been extended to the United Kingdom with studies reported among Anglican clergy (Francis, Payne, & Jones, 2001; Francis, Craig, Whinney, Tilley, & Slater, in press; Roman Catholic

priests (Craig, Duncan, & Francis, 2006), Bible College students (Francis, Penson, & Jones, 2001; Kay, Francis & Craig, 2008), Evangelical church leaders (Francis & Robbins, 2002), interdenominational church leaders (Craig, Francis, & Robbins, 2004), missionary personnel (Craig, Horsfall, & Francis, 2005), youth ministers (Francis, Nash, Nash, & Craig, 2007), and Evangelical seminarians (Francis, Craig, & Butler, 2007). Two main conclusions can be drawn from this developing body of research. First, it is clear that there are some significant differences in the profiles of clergy recorded across different denominations. Second, in spite of these significant differences, clergy overall tend to prefer introversion over extraversion, sensing over intuition, feeling over thinking, and judging over perceiving. This general clergy profile is well displayed, for example, by the study of 427 Anglican male clergy in Wales reported by Francis, Payne, and Jones (2001) where 59% preferred introversion, 57% preferred sensing, 69% preferred feeling, and 68% preferred judging.

Against this background, the second aim of the present study is to extend the model of research concerned with the psychological type profiling of religious professionals to include an up-to-date profile of clergy serving in The Presbyterian Church (USA) in order to map their profile against the growing body of international data.

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

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, McCaulley, Quenk, and 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 counsellors. The stable finding across four of these five studies was that 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, and 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.

In a pioneering study conducted among 3,715 clergy from Australia, England, and

New Zealand, Francis, Robbins, Kaldor, and Castle (in press) examined the association between scores recorded on the Francis Burnout Inventory and the Francis Psychological Type Scales which provided measures of orientation (extraversion or introversion), perceiving (sensing or intuition), judging (thinking or feeling), and attitude toward the outer world (judging or perceiving). These data demonstrated that the orientations accounted for the greater variance in work-related psychological health. Compared with introverts, extraverts recorded higher scores in terms of satisfaction in ministry and lower scores in terms of emotional exhaustion in ministry. The perceiving process explained significant variance in satisfaction in ministry (with higher scores recorded by intuitives) but not in emotional exhaustion in ministry. The judging process explained significant variance both in satisfaction in ministry (with higher scores recorded by feelers) and in emotional exhaustion in ministry (with higher scores recorded by thinkers). The attitude toward the outer world explained significant variance in emotional exhaustion in ministry (with higher scores recorded by perceivers) but not in satisfaction in ministry.

Against this background, the third aim of the present study is to replicate the pioneering study by Francis, Robbins, Kaldor, and Castle (in press) among a different group of clergy in a different nation, in order to test the power of psychological type theory to predict individual differences in work-related psychological health among clergy serving in The Presbyterian Church (USA).

## 2 Method

### 2.1 *Procedure*

This sample of 748 clergy serving in a parish in The Presbyterian Church (USA) was collected in 2006 for a study of clergy serving multipoint parishes or congregations with relationships with more than one denomination. This sample also includes solo pastors, heads

of staff, associate pastors, co-pastors, and designated pastors.

## 2.2 Measures

*Work-related psychological health* was assessed by the two scales reported by Francis, Kaldor, Robbins, and 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. 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)”.

## 2.3 Sample

Of the 748 clergy who participated in the project, 72% were male and 28% were female; 12% were under the age of forty, 24% were in their forties, 40% were in their fifties, 20% were in their sixties, 3% were aged seventy or over, and the remaining 2% failed to reveal their age; 83% were married, 16% were not married, and the remaining 1% failed to reveal their marital status.

### 3 Results

Tables 1 and 2 present the scale properties of the SEEM and the SIMS in terms of the item rest-of-test correlations, together with the alpha coefficient, and the item endorsement as

- insert tables 1 and 2 about here -

the product of the agree strongly and agree responses. These data demonstrate that both scales function with a high level of internal consistency reliability, achieving alpha coefficients well in excess of DeVellis' (2003) recommended threshold of .65. The item endorsements suggest that overall the clergy display a high level of satisfaction in ministry, coupled with significant indicators of emotional exhaustion in ministry. For example, while 84% maintained that they are really glad that they entered ministry, 39% reported that they feel drained in fulfilling their ministry roles in their present context. These data address the first research question regarding assessing the level of work-related psychological health enjoyed by clergy serving within The Presbyterian Church (USA).

The Francis Psychological Type Scales generated the following alpha coefficients: extraversion and introversion, .85; sensing and intuition, .76; feeling and thinking, .72; perceiving and judging, .79. All of these alphas are in excess of DeVellis' (2003) recommended threshold of 0.65. The psychological type literature has developed a highly distinctive method for displaying type data in the format of type tables. The present data are presented in this way in table 3 in order to facilitate clear comparison with other studies in the

- insert table 3 about here -

field. According to these data, the present sample of clergy show clear preferences for introversion (55%) over extraversion (45%), for intuition (56%) over sensing (44%), for feeling (70%) over thinking (30%), and for judging (73%) over perceiving (27%). In terms of dominant type, 24% of the clergy projected the practical profile of sensing, 32% the humane profile of feeling, 32% the imaginative profile of intuition, and 12% the logical profile of thinking. The three most strongly represented types were ISFJ, INFJ and ENFJ which accounted for 13%, 13%, and 12% of the clergy respectively. These data address the second research question regarding establishing the psychological type profile of clergy serving within The Presbyterian Church (USA).

This group of clergy serving in The Presbyterian Church (USA) recorded a means scale score of 27.8 (sd = 7.9) on the Scale of Emotional Exhaustion in Ministry, compared with a mean scale score of 26.0 (sd = 6.5) among the sample of clergy from Australia, England, and New Zealand reported by Francis, Robbins, Kaldor, and Castle (in press), a significantly higher score ( $t = 7.1, p < .001$ ). The clergy serving in The Presbyterian Church (USA) recorded a mean scale score of 44.5 (sd = 5.7) on the Satisfaction in Ministry Scale, compared with a mean scale score of 43.2 (sd = 4.9) among the sample of clergy from Australia, England, and New Zealand, a significantly higher score ( $t = 5.7, p < .001$ ).

Table 4 examines the relationship between the dichotomous type preferences and

- insert table 4 about here -

scores recorded on the SEEM and the SIMS. In accordance with the findings of the previous research discussed above, the orientations generate the strongest prediction of individual differences in the work-related psychological health of the clergy. According to these data introverts recorded higher scores than extraverts on the index of emotional exhaustion in ministry, while extraverts recorded higher scores than introverts on the index of satisfaction in

ministry. Second, the judging process emerged as a significant predictor of scores on the satisfaction in ministry scale (with higher scores recorded by feelers). No other associations between psychological type and the indices of work-related psychological health reached statistical significance.

Table 5 completes the analysis by rank ordering scores in the two indices of work-

- insert table 5 about here -

related psychological health according to the 16 psychological types. The tests of statistical significance confirm that there are significant differences in mean scale scores recorded on both indices according to psychological type. The patterns within these rank orderings confirm that the main distinguishing characteristic between high scorers and low scorers concerns the preference on orientation between introversion and extraversion. According to these figures the two types recording the highest levels of satisfaction in ministry and the lowest levels of emotional exhaustion in ministry are ENFJ and ESFJ. The two types recording the lowest levels of satisfaction in ministry and the highest levels of emotional exhaustion in ministry are ISFP and INTJ. These data address the third question regarding examining the relationship between work-related psychological health and psychological type among clergy serving in The Presbyterian Church (USA).

#### 4 Discussion and conclusion

The present study set out to examine three questions by means of a survey among a sample of clergy serving within The Presbyterian Church (USA). The first question concerned assessing the level of work-related psychological health enjoyed by clergy serving within The Presbyterian Church (USA) in comparison with the data provided by Francis, Robbins, Kaldor, and Castle (in press) among clergy serving in Australia, England, and New Zealand. The data demonstrated that, in comparison with the overall level of work-related

psychological health recorded by the clergy in the three nations study, clergy serving within The Presbyterian Church (USA) displayed a significantly poorer level of work-related psychological health in terms of higher levels of negative affect, but that this was balanced somewhat by higher levels of positive affect. Clergy serving within The Presbyterian Church (USA) recorded significantly higher levels of emotional exhaustion and significantly higher levels of satisfaction in ministry. If the study reported by Francis, Robbins, Kaldor, and Castle (in press) is taken as a bench mark, there is some evidence to suggest that church leaders within The Presbyterian Church (USA) may need to give attention to the levels of professional burnout and poor work-related health experienced by their clergy, especially in terms of levels of negative affect.

In terms of indicators of emotional exhaustion some ideas of the extent of the problem are provided by the following example statistics. Two-fifths of the clergy reported that they feel drained by fulfilling their ministry roles (39%), or that they find themselves frustrated in their attempts to accomplish tasks that are important to them (39%). One-third of the clergy reported that fatigue and irritation are part of their daily experience (33%). One-fifth of the clergy reported that they find themselves spending less and less time with those among whom they minister (21%), or that they have been discouraged by the lack of personal support for them (21%), or that they are less patient with those among whom they minister than they used to be (20%). Well over one in ten reported that they are feeling negative or cynical about the people with whom they work (17%), or that their humour has a cynical or biting tone (14%), or that they are becoming less flexible in their dealings with those among whom they minister (13%), or that they are invaded by sadness they cannot explain (13%).

Although the overall levels of satisfaction in ministry were high, a significant minority of clergy were not able to affirm the recognised indicators of satisfaction. One in three of the clergy were not able to say that they deal very effectively with the problems of people in their

current ministry (32%). One in four of the clergy were not able to report that they feel very positive about their ministry (28%), or that they can easily understand how people among whom they minister feel about things (26%). One in five of the clergy were not able to say that their ministry gives real purpose and meaning to their life (22%), or that they feel that their ministry is really appreciated by people (19%), or that they feel that their teaching ministry has a positive influence on people's faith (17%), or that they are really glad that they entered the ministry (16%).

The second question concerned establishing the psychological type profile of clergy serving within The Presbyterian Church (USA) against the growing body of international comparable data. The data demonstrated that, like the overall profile of clergy serving in Australia, England, and New Zealand reported by Francis, Robbins, Kaldor, and Castle (in press), clergy serving in The Presbyterian Church (USA) demonstrated preferences for introversion over extraversion, for feeling over thinking, and for judging over perceiving. These three preferences are consistent with what has been found in other clergy studies reviewed by Francis (2005). The profile of these Presbyterian clergy, however, differs in one important way. While the majority of clergy studies, including the profile of clergy in Australia, England, and New Zealand reported by Francis, Robbins, Kaldor, and Castle (in press), report a clear preference for sensing over intuition, the clergy serving in The Presbyterian Church (USA) reported a preference for intuition over sensing. This preference for intuition was also reported among Anglican clergy in England by Francis, Craig, Whinney, Tilley, and Slater (2007). Other studies demonstrate that intuition is associated with more liberal expressions of religion (Francis & Jones, 1998, 1999). In this respect English Anglicans and North American Presbyterians may share a more liberal perspective on the Christian faith.

The third question concerned examining the relationship between work-related

psychological health and psychological type among clergy serving in The Presbyterian Church (USA). The data demonstrated that the main association between work-related psychological health and psychological type is a function of the orientations (the source of psychological energy). Compared with clergy who prefer extraversion, clergy who prefer introversion display both higher levels of emotional exhaustion in ministry and lower levels of satisfaction in ministry. This finding is consistent with the main conclusion drawn by Francis, Robbins, Kaldor, and Castle (in press) in their study among clergy in Australia, England, and New Zealand, and with studies conducted among individuals engaged in other caring professions as reviewed in the introduction to the present paper.

The finding that introverted clergy experience a poorer level of work-related psychological health in ministry compared with extraverted clergy is consistent with the theory that a significant aspect of ministry is of an extraverted nature which requires introverted clergy to operate for considerable periods of time outside their preferred orientation. It is this extended operation outside their preferred orientation which could lead to emotional exhaustion and to the consequent erosion of psychological rewards and of satisfaction in ministry. This conclusion may be of particular strategic importance for church leaders within The Presbyterian Church (USA), especially in light of the denomination's apparent tendency to recruit more introverted clergy than extraverted clergy.

Psychological type theory is able not only to offer an explanation to account for the higher level of professional burnout experienced by introverted clergy, but also to suggest a mechanism for dealing with this phenomena. There are two components to this mechanism. First, introverted clergy require sufficient self-awareness to recognise that the extraverted aspects of ministry in which they engage will deplete their energy resources more quickly than is generally the case among their extraverted colleagues. As a consequence they need to make sufficient space and sufficient priority to re-energise in ways appropriate for introverts.

Second, introverted clergy require sufficient self-awareness to include within their ministry schedule a range of introverted tasks which they enjoy fulfilling and from which they gain significant personal satisfaction. These two components in turn are designed to reduce emotional exhaustion in ministry (negative affect) and to enhance satisfaction in ministry (positive affect). Psychological type workshops operated within the context of ministerial continuing professional development programmes should enable clergy to perfect these qualities of self-awareness.

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Table 1

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

	r	%
I feel drained by fulfilling my ministry roles	0.54	39
Fatigue and irritation are part of my daily experience	0.61	33
I am invaded by sadness I can't explain	0.38	13
I am feeling negative or cynical about the people with whom I work	0.56	17
I always have enthusiasm for my work*	0.37	56
My humour has a cynical and biting tone	0.38	14
I find myself spending less and less time with those among whom I minister	0.43	21
I have been discouraged by the lack of personal support for me here	0.53	21
I find myself frustrated in my attempts to accomplish tasks important to me	0.56	39
I am less patient with those among whom I minister than I used to be	0.50	20
I am becoming less flexible in my dealings with those among whom I minister	0.44	13
alpha	0.82	

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

Table 2

*Satisfaction in Ministry Scale (SIMS): Scale properties*

	r	%
I have accomplished many worthwhile things in my current ministry	0.41	86
I gain a lot of personal satisfaction from working with people in my current ministry	0.48	84
I deal very effectively with the problems of the people in my current ministry	0.40	68
I can easily understand how the people here feel about things	0.23	74
I feel very positive about my ministry here	0.59	72
I feel that my pastoral ministry has a positive influence on people's lives	0.49	91
I feel that my teaching ministry has a positive influence on people's faith	0.30	83
I feel that my ministry is really appreciated by people	0.52	81
I am really glad that I entered the ministry	0.48	84
The ministry here gives real purpose and meaning to my life	0.63	78
I gain a lot of personal satisfaction from fulfilling my functions here	0.63	83
alpha	0.80	

Table 3

*Type distribution for clergy serving in The Presbyterian Church (USA)*

(N = 748, + = 1% of N)

The Sixteen Complete Types						Dichotomous Preferences			
<b>ISTJ</b> n = 61 (8.2%) +++++ +++	<b>ISFJ</b> n = 99 (13.2%) +++++ +++++ +++	<b>INFJ</b> n = 94 (12.6%) +++++ +++++ +++	<b>INTJ</b> n = 60 (8.0%) +++++ +++	E	n = 336	(44.9%)	I	n = 412	(55.1%)
<b>ISTP</b> n = 5 (0.7%) +	<b>ISFP</b> n = 19 (2.5%) +++	<b>INFP</b> n = 57 (7.6%) +++++ +++	<b>INTP</b> n = 17 (2.3%) ++	S	n = 329	(44.0%)	N	n = 419	(56.0%)
<b>ESTP</b> n = 2 (0.3%)	<b>ESFP</b> n = 20 (2.7%) +++	<b>ENFP</b> n = 70 (9.4%) +++++ +++++	<b>ENTP</b> n = 13 (1.7%) ++	T	n = 226	(30.2%)	F	n = 522	(69.8%)
<b>ESTJ</b> n = 33 (4.4%) +++++	<b>ESFJ</b> n = 90 (12.0%) +++++ +++++ ++	<b>ENFJ</b> n = 73 (9.8%) +++++ +++++	<b>ENTJ</b> n = 35 (4.7%) +++++	J	n = 545	(72.9%)	P	n = 203	(27.1%)
				Pairs and Temperaments					
				IJ	n = 314	(42.0%)	IP	n = 98	(13.1%)
				EP	n = 105	(14.0%)	EJ	n = 231	(30.9%)
				ST	n = 101	(13.5%)	SF	n = 228	(30.5%)
				NF	n = 294	(39.3%)	NT	n = 125	(16.7%)
				SJ	n = 283	(37.8%)	SP	n = 46	(6.1%)
				NP	n = 157	(21.0%)	NJ	n = 262	(35.0%)
				TJ	n = 189	(25.3%)	TP	n = 37	(4.9%)
				FP	n = 166	(22.2%)	FJ	n = 346	(47.6%)
				IN	n = 228	(30.5%)	EN	n = 191	(25.5%)
				IS	n = 184	(24.6%)	ES	n = 145	(19.4%)
				ET	n = 83	(11.1%)	EF	n = 253	(33.8%)
				IF	n = 269	(36.0%)	IT	n = 143	(19.1%)

  

Jungian Types (E)			Jungian Types (I)			Dominant Types		
	n	%		n	%		n	%
E-TJ	66	9.1	I-TP	22	2.9	Dt. T	90	12.0
E-FJ	123	21.8	I-FP	76	10.2	Dt. F	239	32.0
ES-P	22	2.9	IS-J	160	21.4	Dt. S	182	24.3
EN-P	83	11.1	IN-J	154	20.6	Dt. N	237	31.7

*L J Francis, K. Wulff and M. Robbins*  
*Psychological types of clergy:*  
*The Presbyterian Church (USA)*

Table 4

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

comparisons	mean	sd	N	F	P<
<i>Scale of Emotional Exhaustion in Ministry</i>					
extraversion	26.3	8.2	336		
introversion	29.0	7.6	412	21.2	.001
sensing	27.7	7.6	329		
intuition	27.8	8.2	419	0.0	NS
thinking	28.4	7.4	226		
feeling	27.5	8.2	522	2.2	NS
judging	27.5	7.7	545		
perceiving	28.5	8.5	203	2.3	NS
<i>Satisfaction in Ministry Scale</i>					
extraversion	45.8	5.5	336		
introversion	43.4	5.7	412	33.6	.001
sensing	44.3	5.6	329		
intuition	44.7	5.8	419	1.1	NS
thinking	43.5	5.5	226		
feeling	44.9	5.7	522	9.1	.01
judging	44.6	5.5	545		
perceiving	44.2	6.2	203	0.9	NS

Table 5

*Mean scores of emotional exhaustion and satisfaction in ministry by 16 psychological types*

type	mean	sd	N	F	P<
<i>Scale of Emotional Exhaustion in Ministry</i>					
ISFP	33.8	8.0	19		
INTJ	30.2	6.4	60		
ESTP	30.0	14.1	2		
INFP	29.4	8.6	57		
ISTJ	28.8	6.4	61		
ISFJ	28.6	7.3	99		
INTP	28.4	8.4	17		
INFJ	27.6	7.3	94		
ESFP	27.5	7.1	20		
ISTP	27.4	9.1	5		
ESTJ	27.1	9.2	33		
ENFP	27.0	8.7	70		
ENTJ	26.8	7.7	35		
ENTP	26.5	7.9	13		
ENFJ	26.3	8.9	73		
ESFJ	24.9	7.1	90	2.6	.001
<i>Satisfaction in Ministry Scale</i>					
ENFJ	46.6	5.9	73		
ESFJ	46.2	4.1	90		
ESFP	45.8	6.5	20		
ESTP	45.5	14.8	2		
ESTJ	45.4	5.9	33		
ENFP	45.4	5.6	70		
ENTJ	45.0	5.2	35		
INFJ	44.9	5.7	94		
ENTP	44.5	6.8	13		
ISTP	44.2	6.2	5		
INFP	43.9	5.9	57		
ISFJ	43.6	5.9	99		
ISTJ	42.7	4.7	61		
INTP	42.7	6.6	17		
INTJ	42.5	5.1	60		
ISFP	39.7	5.6	19	3.7	.001

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